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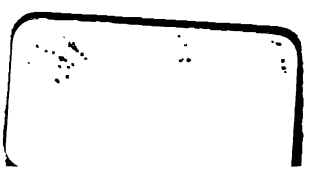

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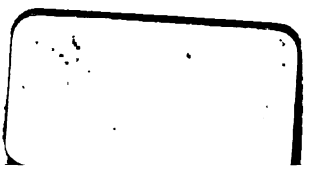

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THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL,

ENLARGED:

From SEPTEMBER to DECEMBER, *inclusive*,

M,DCC,XCII.

With an APPENDIX.

" —You who seek to give and merit Fame,
" And justly bear a Critic's noble name—
" Be niggards of advice on no pretence,
" For the worst avarice is that of Sense.
" With mean complacence ne'er betray your trust,
" Nor be so civil as to prove unjust.
" Fear not the anger of the Wise to raise;
" They best can bear reproof, who merit praise." POPE.

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THE

MONTHLY REVIEW,

For SEPTEMBER, 1792.

ART. I. *Calvary*; or the Death of Chriſt. A Poem, in Eight Books. By Richard Cumberland. 4to. pp. 291. 10s. 6d. Boards. Dilly. 1792.

HAVING been long accuſtomed to find the ingenious author of this poem among the votaries of the unhallowed Nine, and having frequently remarked with pleaſure the ſucceſs with which he wooed the ſportive Thalia, it was not without ſome ſurprize, that we ſaw him turning his back on Mount Parnaſſus, and preſſing on, with ſlow and meaſured ſteps, toward the foot of Mount Calvary. The ſolemn theme which he has choſen may ſuit the gravity of old age: but it may be queſtioned whether it be equally adapted to the native turn of the author's genius, and whether Mr. C. in the character of a ſacred poet, will be as much a favourite with the public, as he has formerly been in that of a comic and miſcellaneous writer. We do not call in queſtion his poetical talents; we recollect pleaſing proofs that they are not inconſiderable in ſome former publications, particularly in his imitation of ſeveral fragments of Greek verſe; and, in the courſe of this article, we ſhall have occaſion to preſent our readers with ſome paſſages from the preſent work, which would not have diſgraced the pages of our beſt poets:—but, either from the nature of the ſubject, many parts of which do not eaſily admit of poetical embelliſhment, or from the want of a ſufficient variety of ideas and ſentiments proper to ſuch a work, the poem, conſidered as a whole, appears to us to be tedious.

The moſt poetical parts of the work are thoſe in which the author introduces the infernal ſpirits. Here he frequently catches no ſmall portion of the fire and ſublimity of Milton, but follows him too cloſely both in ſentiment and language. At the opening of the poem, in which he repreſents Satan as ſummoning the devils from all parts, to conſult by what means they may counteract the power of Chriſt on earth, Baal,

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Moloc, and Belial, give their ſeveral opinions, as in Milton; and it is determined that Mammon ſhall attempt to ſeduce Judas Iſcariot from his fidelity to his maſter. After Mammon has executed his purpoſe in the Jewiſh hall where the prieſts and elders had been deliberating on the propoſal of Judas, and as ſoon as the aſſembly was broken up and diſperſed, their ſeats are filled by Satan and his attendant demons. Satan being informed that Chemos, on the Mount of Olives, had been wounded by Gabriel, he exclaims:

'——————— Doth he vainly hope
Exil'd from heav'n we left our courage there,
Or loſt it in our fall, or that hell's fires
Have parch'd and wither'd our ſhrunk ſinews up?
Deluſive hope! the warrior's nerve is ſtrung
By exerciſe, by pain, by glorious toil:
The torrid clime of hell, it's burning rock,
It's gulph of liquid flames, in which we roll'd,
Have calcin'd our ſtrong hearts, breath'd their own fires
Into our veins, and forg'd thoſe nerves to ſteel,
Which heav'n's calm æther, her voluptuous ſkies,
And frequent adorations, well nigh ſmooth'd
To the ſoft flexibility of ſlaves,
Till bold rebellion ſhook it's fetters off,
And with their clangor rais'd ſo brave a ſtorm,
That God's eternal throne rock'd to it's baſe.'

Having placed himſelf near the garden in which Chriſt prayed in his agony, Satan met Gabriel, and held a diſcourſe with him, in which are the following bold and highly poetical lines:

'Hadſt thou like me travers'd the vaſt profound
Of antient Night, and beat the weary wing
Through ſtormy Chaos, voyage rude as this
Wou'd ruffle thoſe fine plumes. I've kept my courſe
Through hurricanes, the leaſt of which let looſe
On this firm globe would winnow it to duſt,
Snap like a weaver's thread the mighty chain,
That links it to heav'n's adamantine floor,
And whirl it through the Infinite of Space.'

While he is delivering his injunctions to Mammon, he is lifted up from the earth by a ſtormy guſt, and is carried out of ſight; the deſcription is full of terrible ſublimity:

'So ſpake the parting fiend in his laſt hour
Prophetic, father though he were of lies:
To him the inferior dæmon anſwer none
Attempted, but in ghaſtly ſilence ſtood
Gazing with horror on his chieftain's face,
That chang'd all hues by fits, as when the north,
With nitrous vapors charg'd, convulſive ſhoots

It's

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It's fiery darts athwart the trembling pole,
Making heav'n's vault a canopy of blood;
So o'er the viſage of the exorcis'd fiend
Alternate gleams like meteors came and went;
And ever and anon he beat his breaſt,
That quick and ſhort with lab'ring pulſes heav'd.
One piteous look he upward turn'd, one ſigh
From his ſad heart he fain had ſent to heav'n,
But ere the hopeleſs meſſenger could leave
His quiv'ring lips, by ſudden impulſe ſeiz'd,
He finds himſelf uplifted from the earth;
His azure wings, to ſooty black now chang'd,
In wide expanſe from either ſhoulder ſtretch
For flight involuntary: Up he ſprings
Whirl'd in a fiery vortex round and round;
As when the Lybian wilderneſs caught up
In ſandy pillar by the eddying winds
Moves horrible, the grave of man and beaſt;
Him thus aſcending the fork'd light'ning ſmites
With ſidelong volley, whilſt loud thunders rock
Heav'n's echoing vault, when all at once, behold!
Caught in the ſtream of an impetuous guſt
High in mid-air, ſwift on the level wing
Northward he ſhoots and like a comet leaves
Long fiery track behind, ſpeeding his courſe
Strait to the realms of Chaos and old Night,
Hell-bound and to Tartarean darkneſs doom'd.'

After the crucifixion, the poet repreſents the ſpirit of Chriſt as conveyed by the angels into the region of death, and as meeting Satan in the palace of this king of terrors. The whole ſcene is conceived and deſcribed in a manner which may be properly called Miltonic. At the call of Satan, Death comes forth from his gloomy manſion:

'He ſaid, and now a deep and hollow groan,
Like roar of diſtant thunders, ſhook the hall,
And from before the cloud-envelop'd throne
The adamantine pavement burſt in twain
With hideous craſh ſelf-open'd, and diſplay'd
A ſubterranean chaſm, whoſe yawning vault,
Deep as the pit of Acheron, forbade
All nearer acceſs to the ſhado'wy king.
Whereat the impriſon'd winds, that in it's womb
Were cavern'd, 'gan to heave their yeaſty waves
In bubbling exhalations, till at once
Their eddying vapors working upwards burſt
From the broad vent enfranchis'd, when, behold!
The cloud that late around the throne had pour'd
More than Egyptian darkneſs, now began
To lift it's fleecy ſkirts, till through the miſt
Th' imperial Phantom gleam'd; monſter deform'd,

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Enormous, terrible, from heel to ſcalp
One dire anatomy; his giant bones
Star'd through the ſhrivell'd ſkin, that looſely hung
On his ſepulchral carcaſe; round his brows
A cypreſs wreath tiara-like he wore
With nightſhade and cold hemlock intertwin'd;
Behind him hung his quiver'd ſtore of darts
Wing'd with the raven's plume; his fatal bow
Of deadly yew, tall as Goliah's ſpear,
Propp'd his unerring arm; about his throne,
If throne it might be call'd, which was compos'd
Of human bones, as in a charnel pil'd,
A hideous group of dire diſeaſes ſtood,
Sorrows and pains and agonizing plagues,
His ghaſtly ſatellites, and, ev'n than theſe
More terrible, ambition's ſlaught'ring ſons,
Heroes and conquerors ſtil'd on earth, but here
Doom'd to ignoble drudgery, employ'd
To do his errands in the loathſome vault,
And tend corruption's never-dying worm,
To haunt the catacombs and ranſack graves,
Where ſome late popu'lous city is laid waſte
By the deſtroying peſtilence, or ſtorm'd
By murdering Ruſs or Tartar blood-beſmear'd
And furious in the deſp'rate breach to plant
His eagle or his creſcent on the piles
Of mangled multitudes, and flout the ſky
With his victorious banners.'

Such paſſages as theſe cannot fail to impreſs the reader with a favorable idea of the writer's inventive faculties: but, after all, we queſtion whether they will be ſufficient to ſtamp the ſeal of immortality on his work;—for by far the greater part of the poem conſiſts of diffuſe narrations, or of diſcourſes put into the mouths of the ſeveral parties concerned in our Saviour's capture, trial, and crucifixion; which, after having been ſo long accuſtomed to the artleſs ſtory of the goſpel, we do not eaſily perſuade ourſelves to ſubſtitute in its ſtead. As a ſpecimen of the narrative powers diſplayed in the work, we ſhall tranſcribe a part of the deſcription of Peter's fall:

'Twas now that Christ, knowing himſelf denied
Three times of Peter, turn'd and look'd upon him.
He from the garden, where his Lord was ſeiz'd,
Following at diſtance Judas and his band,
Had kept his eye upon their moving fires,
And up the ſacred mount purſued their track,
Till at the palace-door he ſtood and ſought
Admiſſion with the crowd; when there, behold!
A damſel at the portal ſcans him o'er
With ſcrutinizing eye, and ſtrait exclaims—
Thou too wert in this Galilean's train;

Thou

Thou art of JESUS.—Sudden to his heart
The coward tremor runs and there ſuggeſts
The fear-conceived lie; before them all
With confidence to falſehood ill applied—
I know not what thou ſay'ſt—he ſtrait avers,
And to the porch goes forth: There in his ear
The cock his firſt ſhrill warning gives and ſings
The knell of conſtancy's predicted breach,
Of conſtancy, alas! too ſtrongly vouch'd
By him in raſh and over-weening zeal,
Boaſting like martyrdom with CHRIST himſelf,
Sole ſacrifice appointed for mankind.
But he, though of preſumption warn'd, by fear
Still haunted and the guilty dread of death,
Strait to a ſecond queſtioner replies—
I do not know the man—and to engage
Belief, binds down the falſehood with an oath,
Fatal appeal to Heav'n! inſult to God
And His all-righteous ears! Is this the man,
Who with ſuch glowing ardour ſelf-aſſur'd—
Though all ſhall be offended, I will not—
Proudly averr'd, and for that pride reprov'd—
Though I ſhould die with thee, dauntleſs rejoin'd,
Yet will I not deny thee—? Man, weak man,
Pride was not made for thee. If PETER fell
Preſuming, who ſhall ſay, Behold! I ſtand
In my own ſtrength nor aſk ſupport of God?
And now, as if devoted to his ſhame,
Curious to pry, yet fearful to be ſeen,
He mixes with the throng that crowd the hall;
And there once more is challeng'd for his ſpeech,
As favo'ring of the Galilean phraſe;
Then with reiterated oaths abjures
His Maſter the third time; when hark! again
The cock's loud ſignal echoes back the lie
In his convicted ear; the prophet bird
Strains his recording throat, and up to heav'n
Trumpets the trebled perjury and claps
His wings in triumph o'er preſumption's fall.'

This laſt image is much too fanciful for the occaſion; nothing of this kind ever occurs in the goſpel; and we cannot but think the modeſt evangeliſt appears with more dignity in his ſimple cloathing, than in all the gaudy trappings in which oratory or poetry can adorn him.

It has been ſaid of Milton, that his Paradiſe Loſt has contributed more to ſupport the orthodox creed, than all the *bodies of divinity* that were ever written. Mr. C. has liberally contributed his part toward the ſame deſign;—with what effect, muſt depend on the degree of popularity which his work may

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acquire. Belial, one of the infernal ſpirits, is indeed made a Unitarian;

'Yet how God's unity, which well we know
Endures no ſecond, ſhould adopt a Son
And eſſence indiviſible divide,
Baffles my weak conjecture: Let that paſs!
To ſuch hard doctrines I ſubſcribe no faith:
I'll call him man inſpir'd, and wait till death
Gives ſentence of mortality upon him.'

The *general* language of the poem, with reſpect to the perſon of Chriſt, is Trinitarian. In his death, he is the victim bearing

'The accumulated load of puniſhment
The ſum of vengeance, that amazing whole
Which each particular ſin had piled in ſtore.'

In the agony in the garden,

'—— Was that angry cup, full mix'd and red
From God's right hand, preſented to his lips:
The bitter eſſence of origi'nal ſin,
With every life-deſtroying extract, drawn
From man's corruption ſince, were there infus'd,
Compounded and reſolved into that draught,
Mix'd by the hand of Death and drugg'd in hell.'

The dreadful doctrine of eternal puniſhment is deſcribed in all its horrors:

'———————At fartheſt end
Of that Obſcure a pillary cloud aroſe
Of ſulph'rous ſmoke, that from hell's crater ſteam'd;
Whence here and there by intermittent gleams
Blue flaſhing fires burſt forth, that ſparkling blaz'd
Up to the iron roof, whoſe echoing vault
Reſounded ever with the dolorous groans
Of the ſad crew beneath: Thence might be heard
The wailing ſuicide's remorſeful plaint;
The murd'rer's yelling ſcream, and the loud cry
Of tyrants in that fiery furnace hurl'd,
Vain cry! th' unmitigated furies urge
Their ruthleſs taſk and to the cauldron's edge
With ceaſeleſs toil huge blocks of ſulphur roll,
Pil'd mountains high to feed the greedy flames:
All theſe, th' accurſed brood of Sin, were once
The guilty pleaſures, the falſe joys, that lur'd
Their ſenſual vota'riſts to th' infernal pit:
Them their fell mother, watchful o'er the work,
With eye that ſleep ne'er clos'd and ſnaky ſcourge
Still waving o'er their heads, for ever plies
To keep the fiery deluge at it's height;
And ſtops her ears againſt the clam'rous din
Of thoſe tormented, who for mercy call
Age after age implor'd and ſtill denied.'

Theſe

Theſe wretched beings are viſited by Chriſt, and they draw from him a ſigh of natural pity: but ſoon his human ſympathy gives place

> 'To judgment better weighed, and riper thoughts
> Congenial with the Godhead reaſſumed.'

Such rigorous juſtice, triumphing over miſery, cannot be eaſily reconciled with rational ideas of the Supreme Being, nor with the mild and gentle character of Chriſt:—but whatever may be thought of the doctrine itſelf, it muſt, we think, be admitted, that ſuch ſubjects are ill adapted to poetry. We cannot better expreſs our ideas on this head, than in the words of Dr. Johnſon, in his Life of Milton:

"Of the ideas ſuggeſted by theſe awful ſcenes, from ſome we recede with reverence, except when ſtated hours require their aſſociation; and from others we ſhrink with horror, or admit them only as ſalutary inflictions, as counterpoiſes to our intereſts and paſſions. Such images rather obſtruct the career of fancy than incite it.

"Pleaſure and terrour are indeed the genuine ſources of poetry: but poetical pleaſure muſt be ſuch as human imagination can at leaſt conceive, and poetical terrour ſuch as human ſtrength and fortitude may combat. The good and evil of eternity are too ponderous for the wings of wit; the mind ſinks under them in paſſive helpleſſneſs, content with calm belief and humble adoration."

E.

ART. II. *The Secret Hiſtory of the Court and Reign of Charles the Second*, by a Member of his Privy Council. To which are added Introductory Sketches of the preceding Period from the Acceſſion of James I. With Notes, and a Supplement, continuing the Narrative in a ſummary Manner to the Revolution: by the Editor. 8vo. 2 Vols. pp. about 480 in each. 13s. Boards. Bew. 1792.

THE *ſecret* hiſtory of any court might put virtue and honeſty to the bluſh; what then were we to expect in an expoſure of the ſecrets of a court diſtinguiſhed by open profligacy? This is profeſſed to be the work of one of King Charles's privy council: but, it is natural to aſk, who was this privy counſellor? No ſatisfaction is given as to this point, though the time of publication is ſo remote from the time of writing, that his name might be produced without any ſcruple, as a ſanction to the performance. Thus we want a ſecret hiſtory of the work offered to us, which, in its preſent form, is no authority. On peruſal, however, we became careleſs as to the name of the author; for anecdotes of an intereſting kind are

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not to be expected from a party concerned, who was tender in treating of his maſter's character,—whoſe conduct he often endeavours to palliate,—and who thought that he went great lengths in admitting ſome facts that are now well authenticated, and freely diſcuſſed.

If the original writer prefixed the above title to his work, there might be no impropriety in it at *that* time: but if, as it is very probable, the terms *ſecret hiſtory* are the coinage of the preſent day*, the

* If, after all, it ſhould be found that the original writer was, in fact, the late Dr. Shebbeare, the diſcovery will ſerve to ſhew how vague have been the conjectures that we have formed on this head. That the very egregious Doctor really was the author, is a concluſion that may, not unreaſonably, be drawn from the ADVERTISEMENT which is placed after the preliminary diſcourſe to this work, entitled 'Sketches of the Conſtitutional Hiſtory of England, from the acceſſion of the Stewart family till the Reſtoration.' The following is a tranſcript of the Advertiſement:

'As any reader, who will take the trouble of comparing the firſt part of the following work with the Continuation of the earl of Clarendon's Life, printed at Oxford, muſt be ſtruck with the exact ſameneſs of ſome paſſages, and the great ſimilarity of others, it may be proper to explain the cauſe of ſo remarkable a circumſtance.

'Some Letters to the People of England, publiſhed about forty years ago by the late doctor Shebbeare, ſeemed to breathe ſuch a ſpirit of liberty, and afforded ſo many proofs of wit, genius, and political information, as recommended him to the eſteem of Mr. Pitt, afterwards earl of Chatham. Shebbeare's name was at firſt concealed, for very obvious reaſons; and Mr. Pitt did not contradict an inſinuation thrown out in the houſe of commons of his being the author of thoſe letters himſelf, in order to divert from Shebbeare the ſtorm of miniſterial vengeance. He gave the doctor a farther proof of his friendſhip and confidence by putting into his hands the manuſcript of the following work, to prepare it for publication. But Shebbeare was in his heart a Tory; and having had another manuſcript nearly on the ſame ſubject, and more agreeable to his own ſentiments, given him a little time after, he reſolved to print the latter, and to prevent, if poſſible, the appearance of the former. The favourite manuſcript had been long preſerved in the old earl of Dorſet's family, and was ſuppoſed to be written by the earl of Clarendon. It contained remarks on ſeveral occurrences during the earl's adminiſtration from the year 1660 till his diſgrace in 1667. But Shebbeare, finding it in many parts very defective, made bold, before he returned the other work to Mr. Pitt, to ſelect from it whatever he thought would eaſily coaleſce with his Tory performance; and filled up other chaſms by the efforts of his own ingenuity. It was advertiſed with the earl of Clarendon's name, and being unexpectedly claimed by one of his deſcendants, the doctor choſe rather to give up the eventual profits of the ſale, than to diſcover his own

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the contents will not support the character; and, though the editor, in his introduction, describes the narrative as breaking off 'toward the close of Charles the Second's reign;' the truth is, that it breaks off in 1669, though Charles lived till 1685; so that it includes only the first nine years of twenty-five, reckoning from his restoration. The title, indeed, led us to expect a disclosure of anecdotes hitherto unknown, and that we were to be introduced to so familiar a monarch in his private parties: but the narrative is chiefly political, and relating to transactions now well known. As a specimen of the work, we shall give some part of the author's account of the negociations for the king's marriage with the Infanta of Portugal; in which he thus describes her reception in England, and her ill treatment by her husband:

'Before I make any remarks on the queen's reception, and the new intrigues it gave rise to at court, it may be proper to take some notice of a few remarkable circumstances attending the voyage and embassy of the earl of Sandwich, who had been sent to bring her to England. His orders were first to go to Tangier *, which, according to the treaty, was to be delivered to him before he went to Lisbon; and delivered to him it was, though by an accident that might have caused it to be put into other hands. There was never the least doubt but that the queen regent did resolve religiously to perform all the conditions on the part of Portugal: and she was still at the head of the government. But the king growing towards his majority, and of a nature not likely to comply long with his mother's advice,

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own artifice. The Oxford editors took Shebbeare's copy; and without any other proof of its genuineness than his silence, they printed it as a Continuation of the earl of Clarendon's Life. Hence the sameness and similarity of many passages in two productions so very different in every other respect.

'The nature of the additions made to the original manuscript by the present editor has been explained in the Introduction. He also ventured to retrench a few redundancies of expression in the work itself, and to correct the phraseology, where he found it obscure, or obsolete; but never from any affectation of modern refinement. An architect, in repairing an old family mansion, may be allowed to remove the cumbrous ornaments, and to introduce some alterations for the purpose of real utility and convenience, provided he does not wantonly deface the marks of its antiquity, or destroy through fastidiousness its venerable appearance.'

'* The earl had also orders to go to Tunis and Algiers to intimidate the corsairs, by whom the Mediterranean trade was at this time greatly annoyed; but he found them so well prepared for resistance, and so little inclined to listen to moderate proposals, that he thought it best to prosecute his voyage, without making any other attempt to reduce them to reason, than setting fire to a few of their piratical cruizers.'

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factions began likewiſe to grow in that court. The delivery of Tangier, and into the hands of heretics, was much murmured at, as likely to increaſe the prejudices of the pope, who already ſhewed a ſtrong partiality to Spain; and though the queen had lately ſent a governor to Tangier, upon whoſe devotion to her will ſhe thought ſhe could depend, yet it is certain he went thither with a contrary reſolution.

'Very few days before the arrival of the earl of Sandwich at Tangier, the new governor had marched out with all the horſe and above half the foot forces of the garriſon into the country, and had fallen into an ambuſh of the moors, who cut off the whole party. By this ſtroke the governor and ſuch a number of the chief officers and ſoldiers being killed, the garriſon was left ſo weak, that if the moors had purſued their advantage, they muſt have taken it with little difficulty. The earl of Sandwich coming at this critical moment, the town was delivered into his hands. Having left there a conſiderable body of Engliſh forces, ſent for that purpoſe, and conſigned the command to the earl of Peterborough, whom the king had appointed to be governor thereof, the admiral purſued his voyage with the remainder of the Portugueſe garriſon, who, upon their return home, *had like* to be ſtoned to death by the populace.

'The earl's arrival in Portugal happened likewiſe at a very lucky conjuncture. The Spaniſh army, which had been lately re-inforced, was upon its march to beſiege a ſea port, which lay ſo near Liſbon, as to enable the enemy, if they ſhould become maſters of it, very much to infeſt the whole Portugueſe trade. Upon the report of the Engliſh fleet's approach, the Spaniards gave over that deſign and retired. But the alarm excited by their march had one unfavourable effect: it had made the Portugueſe government employ moſt of the money, which they ſaid had been laid up for the infanta's portion, in raiſing forces upon ſuch an emergency. The queen-regent made the beſt apology ſhe could for a ſtep to which ſhe had been driven by the ſtreights and poverty of the kingdom; and propoſed immediately to put on board to the amount of one half of the portion in jewels, ſugar, and other commodities; with a poſitive promiſe of paying the other half in a year. The earl was very much perplext, but as matters had been carried ſo far, he thought it beſt to acquieſce; and the infanta and her retinue having embarked, he ſet ſail from Liſbon on the fifteenth of April, and arrived ſafe at Portſmouth on the fourteenth of May. Here the infanta reſted for a few days, to recover from the indiſpoſition contracted during ſo long a voyage at ſea; and being then waited upon by the king, and the marriage being ſolemnized *, their majeſties came together to Hampton-

'* The following circumſtances, though paſſed over by the writer of the Secret Hiſtory, may appear worthy of notice. The infanta remained on board till the twentieth of May, partly through indiſpoſition, but chiefly from an obſervance of etiquette, which made her wait for the king's coming in perſon to receive her. He was detained in town to hurry the proceedings of parliament, and to

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ton court on the twenty-ninth of May, the king's birth-day, and juſt two years after his triumphal entrance into London.

'Whatever teſtimonies of public joy were given on this occaſion, yet in a ſhort time there appeared not that ſerenity at court, which was expected. There was a lady of youth and beauty *, with whom the king had lived in great and notorious familiarity from the time of his coming into England; and who, a little before the queen's arrival, had been delivered of a ſon, whom the king owned. The ſcandal of ſuch a connection, though ſhe was a married woman, had hitherto been the leſs in conſideration of the king's being young, vigorous, and ſingle; and upon a preſumption, that when he ſhould be married, he would contain himſelf within ſtricter bounds of decency and virtue. But it ſoon appeared that this favourite miſtreſs not only retained, but greatly increaſed her former influence; and ſucceeded too well in completely alienating the king's affections from his queen, and filling him with prejudices againſt the virtuous counſels of his beſt friends.

'When the queen came to Hampton-court, ſhe brought with her a formed reſolution that ſhe would never ſuffer the lady, who was ſo much ſpoken of, to be in her preſence. The king was determined on the very reverſe; and, in a day or two, led the lady himſelf into her majeſty's chamber, and preſented her to the queen, who received

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thank them for their ſervices before the prorogation. As ſoon as this buſineſs was diſpatched, he went immediately to Portſmouth; and, as we are told by his brother, "was married privately by lord Aubigny, a ſecular prieſt and almoner to the queen, according to the rites of Rome, in the queen's chamber. None were preſent but the Portugueſe ambaſſador, three more Portugueſe of quality, and two or three Portugueſe women: the outward ceremony was afterwards performed by Dr. Sheldon, biſhop of London" This account, written by James himſelf, correſponds nearly with what Burnet relates from the ſame teſtimony. Only Burnet adds, that, when Sheldon came to perform the ceremony, the queen would not ſay the words of matrimony, nor bear the ſight of the biſhop; but that the king ſaid the words haſtily; upon which the biſhop pronounced them married perſons.'

'* This was the famous, or rather infamous Barbara Villiers, who had been married to a Mr. Palmer; but who had as little regard for decency or virtue as Charles. Their criminal intercourſe began the very night of the reſtoration. An attempt was made to bribe her huſband's acquieſcence by the title of earl of Caſtlemain; and afterwards, upon his ſeparating from her, ſhe was advanced to be ducheſs of Cleveland. Burnet tells us, "ſhe was a woman of great beauty, but moſt enormouſly vicious and ravenous; fooliſh, but imperious; very uneaſy to the king; and always carrying on intrigues with other men, while yet ſhe pretended ſhe was jealous of him. His paſſion for her, and her ſtrange behaviour towards him, did ſo diſorder him, that often he was not maſter of himſelf, nor capable of minding buſineſs." Sufficient proofs of this are given in the above hiſtory.'

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her with the ſame grace as ſhe had done the reſt, there being many lords and other ladies at the ſame time there. But whether her majeſty in the inſtant knew who ſhe was, or upon recollection found it afterwards, ſhe no ſooner ſat down in her chair than her colour changed, tears guſhed out of her eyes, her noſe bled, and ſhe fainted, ſo that ſhe was forthwith removed into another room, and all the company withdrew. Though theſe were the natural workings of fleſh and blood in a young and jealous wife, the king was ſo enraged, that, from that moment, he treated the queen even in public with the utmoſt indifference and indignity *, till her ſpirit being at length broken by ſuch cruelty, and the firmneſs of her mind exhauſted in uſeleſs ſtruggles, ſhe ſunk into the oppoſite extreme of condeſcenſion and meanneſs. She not only admitted the lady to be of her bedchamber, and uſed her kindly in private, but was familiar and merry with her in public, ſo that her majeſty forfeited all the compaſſion before felt for the barbarity of the affronts ſhe underwent; and the king's indifference was now changed into a ſettled contempt.

'During this unhappy conteſt between a wife and a miſtreſs, the ſpirit of intrigue, the ſtrength of perſonal influence, and all the arts of perſuaſion were fully exerted by the different factions at court. The chancellor and his friends went as far in their endeavours to diſſuade the king from his improper purpoſes as they could do without incurring his abſolute diſpleaſure. They warned him of the fatal conſequences of ſuch conduct, and proved very clearly that it was not leſs inconſiſtent with policy than with religion. But all their arguments and remonſtrances were in vain †. The violence of his majeſty's

'* The king never took the leaſt notice of her majeſty in public; but was always converſing, even in her preſence, with his favourite Barbara. He diſmiſſed moſt of the queen's Portugueſe attendants and ſent them to Liſbon, without any compenſation for their ſervices, or the ſmalleſt apology for the diſappointment of their hopes. He cauſed the utmoſt ſtrictneſs to be obſerved by the officers of the revenue in the receipt of that part of the portion that was brought over by the fleet; and committed to priſon Diego de Silva, (who had come to England on promiſe of being made treaſurer to the queen,) merely becauſe the poor man had undertaken to ſee the money paid, and could not now find funds adequate to the diſcharge of that engagement. But notwithſtanding the groſſneſs of theſe perſonal inſults, Charles did not neglect the contract he had entered into with Lewis for aſſiſting the Portugueſe. Beſides the protection afforded to their trade by our fleets, the victory at the famous battle of Amexial in June 1663, which eſtabliſhed the independence of Portugal, was entirely owing to the Engliſh auxiliaries, whoſe valour, intrepidity and ſucceſs were on that day ſo conſpicuous, as to make the Portugueſe commander exclaim, "Theſe heretics are better to us than all our ſaints."

'† The chancellor having uſed every effort in vain, abſented himſelf for a few days from court, to avoid any farther concern in ſo

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majeſty's paſſion made him liſten with more pleaſure to thoſe who flattered it. The earl of Briſtol, and ſeveral other ambitious and profligate men, who dreaded the queen's gaining any aſcendancy, and the increaſe of the chancellor's power from her good opinion of him, paid their court to the other lady, and left nothing undone, or unſaid, to rivet the king's attachment to her. All ſcruples on the ſcore of religion they turned into ridicule, as if it were only an invention of the clergy to impoſe upon men, and to reſtrain them from the liberty and uſe of thoſe faculties which God and nature had given them. Beſides, they ſaid, his marriage was in fact diſſolved by the breach of the conditions on the part of Portugal. They then addreſſed themſelves to the king's paſſions; firſt to his pride, by ſuggeſting to him the diſgrace of giving up the point to a woman infected with all the caprice and jealouſy of her country; and next to his love, by ſtill more artful and ſeducing inſinuations: they ſaid, "that the charms of his perſon and profeſſions had won the heart of a young and beautiful lady of a noble extraction, whoſe father had loſt his life in the ſervice of the crown *; that ſhe had provoked the jealouſy and rage of her huſband to that degree, that he had ſeparated himſelf from her, and now the diſconſolate lady had no place of retreat left from the infamy of the world but in his majeſty's tenderneſs and protection." Thus was the king encouraged in his worſt propenſities; the lady had apartments aſſigned her at court; his majeſty ſpent moſt of his time in her company, or in the converſation of thoſe, whoſe greateſt talent conſiſted in being able to raiſe a laugh at the expence of every thing ſerious and ſacred; and the wiſeſt men deſpaired of finding any remedies to apply to the increaſing diſſoluteneſs and debauchery of the times.'

ſo ſcandalous a buſineſs. In the mean time the king wrote to him a letter on the ſubject, in which he ſays: "I wiſh I may be unhappy in this world and in the world to come, if I fail in the leaſt degree of what I reſolved, which is, of making my lady Caſtlemaine of my wife's bedchamber: and whoſoever I find uſe any endeavours to hinder this reſolution of mine, except it be only to myſelf, I will be his enemy to the laſt moment of my life. You know how true a friend I have been to you: if you will oblige me eternally, make this buſineſs as eaſy to me as you can, what opinion ſoever you are of; for I am reſolved to go through this matter, let what will come on it, which again I ſwear before Almighty God: therefore, if you deſire to have the continuance of my friendſhip, meddle no more with this buſineſs, except it be to beat down all falſe and ſcandalous reports, and to facilitate what I am ſure my honour is ſo much concerned in: and whoſoever I find to be my lady Caſtlemaine's enemy in the matter, I do promiſe, upon my word, to be his enemy as long as I live." At the beginning, and in the concluſion of this letter, he deſires the chancellor to give the ſame hints to his friends. Can ſuch a letter require any comment?'

' * She was the daughter of lord Francis Villiers, who, in the year 1648, was killed at Kingſton, in a ſkirmiſh with ſome of the parliamentary forces.'

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The editor, who remarks his author's tenderneſs toward Charles, corrects his bias in a variety of notes, and in paſſages inſerted to ſupply deficient links in the narrative chain: but we muſt obſerve, that the antidote is rather attempted by coarſe names and harſh epithets *, than by throwing new light on the author's relation, or by maſterly reflections.

The original work is introduced by an able ſummary view of the preceding reigns of James I. and Charles I. which we ſuppoſe to be extracted from ſome of our late hiſtorians; becauſe the ſupplement is confeſſed to be principally formed from Mrs. Macaulay's hiſtory. N.

ART. III. Dr. Somerville's *Hiſtory of Political Tranſactions, &c. from the Reſtoration to the Death of King William.*

[*Article concluded from our laſt Vol. p.* 421.]

THE intelligent author of this work, to the conſideration of which we now with pleaſure return, juſtly remarks, that ſignal revolutions in the ſtate of nations and governments are rarely accompliſhed by any ſingle event, however important, nor by the ſole operation of internal cauſes. Numerous circumſtances, both internal and external, doubtleſs concurred to produce the great and ever-memorable events of the Revolution in 1688: —but the immediate cauſes were the bigotted attachment of the king to the Roman Catholic religion, the illegal, injudicious, and diſhoneſt ſteps, which he took to encourage it, and his claim of the diſpenſing power exerciſed in favour of papiſts, and ratified by the judges. Men of every ſtation and party felt the injury of this attachment: the religion and the rights of their country were intereſting concerns to every patriotic and generous heart. Thoſe who, in the former reign, had invariably exalted the prerogative of the prince, now opened their eyes to dangers, which in a moment overturned their ſpecious theories. They perceived that there was a point, at which ſubmiſſion ought to end, and reſiſtance ſhould begin. Some

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* Deteſtable monſters—Hypocritical tyrant—Deſpicable ſycophant—Deteſted family—Traitors—Incomparable ſovereign!!!—Unprincipled king—Monſter of falſehood, baſeneſs, injuſtice, and cruelty—A drunken debauchee, and an arbitrary bigot—Such a notoriouſly debauched, unprincipled, impious profligate, as Charles II.—Royal poltroon—Royal butcher—Uſual baſeneſs and perfidy—Cowardice and villainy—Wiſe policy and wonderful humanity of Charles I.!!!—However juſtly all theſe names and epithets may be applied, they are more in character over a bowl of punch, amid the fumes of tobacco, than in the hiſtoric page.

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expedient for redreſs, or ſome plan of deliverance, was the object in which the wiſh of every party centered. The ſmalleſt deviation from the eſtabliſhed plan of government was likely to be adopted with the moſt unanimous conſent, and to be effected with the greateſt eaſe and expedition. If nothing leſs than the depoſition of the reigning prince could ſecure the conſtitution and religion, allegiance would be naturally transferred to the next lineal and legitimate heir. The religion of the prince of Orange, his illuſtrious talents as a ſtateſman and a warrior, and his near relation to the royal family, recommended him as the fitteſt inſtrument to deliver the nation from impending ruin. The activity, vigilance, and intrigues, of this prince, coincided exactly with the neceſſities and the deſires of the people of England; and various circumſtances in the ſtate of Europe encouraged and ſeconded the views of both, and co-operated toward the accompliſhment of the Revolution.

Theſe and many other particulars, which operated directly or indirectly toward the completion of this great event, are diſtinctly related by Dr. Somerville, with ſuch reflections as may ſerve to aſſiſt the reader in forming a judgment of the policy with which the buſineſs was conducted. From the ſubſequent narrative of the well-known tranſactions of the reign of William, it is unneceſſary to make extracts. We chuſe rather to ſelect ſome of the remarks interſperſed through this part of the work, in vindication of characters which will ever be dear to the friends of freedom.

Dr. S. thus defends King William from the charge of bigotry:

"The king," ſays Mr. Macpherſon, "ſeemed to fall into the weakneſs of his predeceſſor, in encouraging diſſenters againſt the eſtabliſhed church. The prejudices of James, in favour of the Papiſts, were almoſt equalled by thoſe of William for the Calviniſts." Macpherſon's Hiſtory, vol. i. chap. 9. Of the comprehenſion bill the ſame author ſays, "His predeceſſor, in all his frantic ſchemes of religion, could not have propoſed a more impolitic meaſure. The conduct of William was compared with diſadvantage to the indiſcriminate tolerance of James, as more ought to be expected from the former than from the latter." Ibid.

'Theſe expreſſions amount to a direct charge againſt William; that he was infected with bigotry, or an unreaſonable partiality to Calviniſm, and that the meaſures which he was prompted, through the influence of theſe prejudices, to purſue, were inconſiſtent with wiſe policy.

'There is not, in the whole hiſtory of William, a ſingle action that favours of bigotry, or wild attachment to any particular form of worſhip or ſyſtem of religious opinions; while there are many evidences of his moderation as a proteſtant, his indulgence towards Roman

Roman catholics, and his conſiſtency and perſeverance as a friend to toleration.

'When king James ſolicited his conſent to the repeal of the teſts, he declared it to be his opinion, that Roman catholics ought to be permitted the free exerciſe of their religion, but excluded from offices of public truſt. Burnet.

'Upon his firſt approach to London, he gave ſtrict orders to take care of the papiſts, and to ſecure them from all violence. When he arrived there, he renewed the ſame orders. Ibid.

'After his acceſſion to the throne of England, William uniformly diſcovered an anxiety to extend indulgence to all different ſects, which aſſumed the pretext or colour of conſcience. While he earneſtly wiſhed to admit moderate diſſenters into the body of the church, he exhibited an example of diſintereſted, perhaps impolitic lenity, by endeavouring to obtain an exemption from the oath of allegiance for ſuch members of the eſtabliſhed church as deemed that oath irreconcilable with their engagements to the abdicated king. He repeatedly diſappointed the expectations, and checked the zeal, of his beſt affected ſubjects among the proteſtants, by oppoſing harſh meaſures towards the Roman catholics, which could not be carried into effect without his conſent. The lords preſented an addreſs to the king, the twenty-fifth of June one thouſand ſix hundred and eighty-nine, praying him to prohibit French proteſtants from coming to Whitehall or St. James's park, and to order all French papiſts, who were not houſeholders, to leave the kingdom. To this the king replied, That, after deliberation, he found it would be hurtful to the nation to comply with this recommendation, and that as he had promiſed to protect Roman catholics while they lived peaceably, he thought fit to ſuſpend ſuch a proclamation till their lordſhips had farther conſidered it.

'Many of the Roman catholics acknowledged with gratitude the moderation and tenderneſs of William's government.

'But it may be aſked, Why did he change the eſtabliſhed religion in Scotland? and did not the abolition of epiſcopacy, and the inſtitution of preſbytery there, bear the evidence of a ſtrong partiality to the latter? I anſwer, That this was a matter in which he had no choice. The aboliſhing prelacy in Scotland was juſt as much a condition of his reigning there, as the aboliſhing the eccleſiaſtical commiſſion, and conſenting to all the other articles of the bill of rights, were the conditions of his reigning in England. The political ſentiments of the clergy, and of the members of the epiſcopal church of Scotland, and the part they acted at the revolution, fixed an unalterable oppoſition between their intereſt and that of the prince of Orange, and, upon the event of his ſucceſs, enſured the ſuperiority of the preſbyterians. The biſhops, clergy, and univerſities, in England, remonſtrated againſt the arbitrary meaſures of James; and, though ſome of them afterwards retracted, or did not proceed conſiſtently and vigorouſly, yet the church unqueſtionably had the merit of the firſt ſteps in that revolution

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lution which raised William to the throne. On the contrary, the episcopal clergy, in Scotland, became accessary to the arbitrary measures of James, by approving of them, and devoting themselves, in the most servile terms, to honour and support him, while he was in the career of enthusiasm. See Addresses of the Bishops and Clergy of Scotland, Temp. Jac. Balcarras's Memoirs.

'In England, protestants of all denominations concurred in the revolution, and were equally entitled to the protection and immunities which were the fruits of it. In Scotland, not only the clergy, but laity, were divided in their sentiments concerning the revolution, according to their religious principles. The presbyterians declared for the prince of Orange; the episcopals adhered to king James. Dundee and his followers were all of the latter persuasion. The establishment of presbytery in Scotland was therefore a necessary result of the state of politics, and no evidence of any bigotted predilection of William for that religion. He highly disapproved of the violent proceedings of the presbyterians, and used his utmost influence to restrain them. He seemed particularly anxious to prevent the dismission of the episcopal clergy who were willing to take the oaths, though they scrupled to adopt the forms of the presbyterian worship. Life of Carstares, p. 43, 44, 45. He desired, that such episcopals as did not yield to the presbyterian government, might have the same indulgence in Scotland that the presbyterians enjoyed in England. Ibid. p. 49.

'When the original draught for the settlement of presbytery in Scotland was sent to William, after deliberating and conversing with Mr. Carstares upon this subject, he dictated some remarks to be returned to the commons, which equally evince a solid judgment and a pure and delicate conscience; particularly, instead of the ratification of presbyterian government, as being the *only government of Christ's church* in this kingdom, he desired that it might be qualified with the additional clause *as established by law.* Ibid. He expressed great dissatisfaction with the conduct of lord Melvill, his commissioner, in the Scottish parliament, for having exceeded his powers, from a desire to gratify the violence of the presbyterians. Tindal, vol. i. p. 473. See chap. xviii.

'When the act for repealing the laws in favour of episcopacy was passed, it was declared, that episcopacy was contrary to the genius and constitution of the church of Scotland, for the king would not consent to a plain and simple condemnation of that religion. Burnet.

'A remarkable example of William's abhorrence of persecution, and of his delicacy with respect to matters of conscience, appeared upon the coronation oath from Scotland being tendered to him. When he came to repeat the clause in the oath, by which he was bound to root out heretics, he desired it might be understood, that he did not mean by these words, that he was under any obligation to become a persecutor. The commissioners answered, that the meaning of the oath did not import it. He replied, that in that sense only he took the oath. Kennet.

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'If William really had any propenſity to favour proteſtant diſſenters more than the church of England, he had the faireſt opportunity of doing it, by conſenting to the corporation act as modelled by the whigs, which would have greatly increaſed the political influence of the preſbyterians; and yet, rather than conſent to this, he choſe to diſſolve his parliament.

'When any perſon of private ſtation ſhews himſelf to be a friend to toleration, he is often conſidered as a friend alſo to the ſect, or opinions, which ſtand in need of it. Vulgar minds, which know not what it is to eſteem or to love any thing, out of the narrow circle of their own party, cannot ſeparate the ideas of tolerance and approbation; whereas lenity and forbearance are conſiſtent with a very low eſtimation of the underſtanding and principles of the perſons towards whom they are exerciſed.

'But admitting that theſe obſervations acquit William of the charge of bigotry, do they not ſtill arraign the wiſdom of his policy? Was his ſcheme of comprehenſion practicable, and expedient? Did not the attempt expoſe him to ſuſpicion and cenſure, and alienate the affections of ſome of his moſt powerful friends in the church of England? Clarendon's Diary, paſſim. Publications in Somers' Collection.

'If ever a plan for the union and comprehenſion of moderate diſſenters with the church of England could have been attempted with any probable view of ſucceſs, it muſt have been at the period of the revolution. Men are never ſo likely to diſcern the infatuation of thoſe prejudices which alienate them from their fellow-citizens, as when a participation of common dangers and deliverances has inſpired them with a deep ſenſe of the important bonds of connexion, by which they are intimately and eſſentially united. If ever there is a ſeaſon, when perſons in poſſeſſion of power may be expected to make conceſſions to a party which they have been accuſtomed to conſider as their rivals, it muſt be, when recent experience has convinced them, that the aſſiſtance and ſervices of that party are indiſpenſible to the permanent ſecurity of their own private intereſts and pre-eminence. In theſe views, the revolution preſented the opportunity for a ſcheme of union and comprehenſion, which muſt evidently have contributed to political harmony, and the increaſe of national power. The clergy of the church of England were themſelves ſo far influenced by theſe conſiderations, that they had, previous to the revolution, propoſed a plan of union; and ſome of their moſt eminent members were employed in preparing conceſſions for reconciling and uniting moderate diſſenters. Old Mixon.

'If the ſcheme of comprehenſion was not apparently impracticable, was it liable to any objection upon the ſcore of juſtice, or ſound policy? Juſtice and ſound policy are, it is to be hoped, inſeparably united; and the more exactly meaſures of government are conformed to the maxims of juſtice, the more effectually will national welfare, and all the purpoſes of ſound policy, which refer to that grand object, be promoted.

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'Is it not unjust and tyrannical, to lay men under political disadvantages, when they cannot be charged with any political guilt? Does not every measure tending to this effect, deduce somewhat from the aggregate of national strength? Is not the summit of political perfection obtained, when the members of the community, of every description, stand precisely upon the same footing, with respect to immunities, the dispensation of justice, and the capacity of honour and employment?

'As it has been found, that the protestant religion, in general, has been most favourable to the progress of civilization and the extension of liberty, so it has been also found, that these effects are most perfect and conspicuous, where the spirit and rules of protestant churches have been most tolerant and liberal. The ardour and perseverance, with which William prosecuted a relaxation of the tests, and the bill of comprehension, so far from deserving to be branded with the censure of narrowness and bigotry, are illustrious evidences of that wisdom and liberality which reflect the highest honour upon the human character.'

The deep interference of William in the political transactions of the continent, which has often been a subject of censure, Dr. S. maintains to have been neither repugnant to the inclinations, nor inconsistent with the true interests, of his subjects at that period. His merit in forming the grand alliance is thus stated:

'The prince of Orange, inspired with an early indignation at the ambitious views of Lewis, devoted all his talents and application to thwart them, and to prevent the miseries which were impending, not only over his native country, but over all Europe. No offers of personal aggrandisement made by Lewis could shake the firm purpose of his mind, to oppose the ambition and humble the pride of that monarch. If this resolution was an evidence of his courage and patriotism, so the measures by which he endeavoured to carry it into effect, afforded a striking example of his sagacity, in comprehending the political interests of Europe, and penetrating into the characters of individuals. He opened the eyes of surrounding princes to a true sense of their interest: he impressed them with a lively apprehension of remote dangers; he separated, from the alliance of France, the powers who had been attached to her by ancient and hereditary connexions: he reconciled states hostile to each other: he ascended at last, by his talents and perseverance, to the uncontrolled and absolute direction of the political system of the continent. His success in accomplishing the revolution in England, however glorious to himself, and important to the English nation, still yielded to the fame, the dignity, the extensive usefulness which he acquired, by associating, inciting, and directing that powerful confederacy, which curbed the ambition of Lewis, and maintained the independence of Europe. The former of these events, indeed, differs from the latter, as a part from the whole. The deliverance of England, interesting as it was in itself, became still more extensively beneficial, and more illustriously meritorious,

rious, as it augmented the ſtrength of the grand alliance, and eſſentially contributed to its ſucceſs.'

A diſcovery, it is well known, has been lately opened to the public, in a volume of ſtate papers publiſhed by Mr. Macpherſon *, of an early and uninterrupted correſpondence between the exiled prince and many perſons of the firſt rank and influence in England; perſons who were employed in the court of William, as well as thoſe who were in oppoſition to it. Dr. S. admits that there is not the leaſt ſhadow of reaſon for ſuſpecting the authenticity of the letters between James and his correſpondents, publiſhed by Mr. Macpherſon; and he acknowleges that many of theſe letters place beyond poſſibility of doubt the duplicity, the ſelfiſhneſs, and the treachery, of ſome of thoſe perſons, who are held forth by contemporaries, as having the ſtrongeſt claim to the praiſe and gratitude of their country:—but he ſuggeſts the following judicious remarks, to ſhew the neceſſity of caution in drawing concluſions with reſpect to the guilt of individuals engaged in this correſpondence:

'Although there can be no reaſon to ſcruple about admitting theſe, agreeably to the aſſertion of the publiſher, to be fair copies of the original letters and papers, the titles of which they bear, yet very different opinions may be entertained of the meaſure and force of evidence they convey, either with reſpect to the ſtate of political events, or the characters of perſons concerned in them. If circumſtances, recently brought to light, have, in any one inſtance, conſtrained us to renounce an opinion, to which we formerly adhered with fondneſs and obſtinacy, this may be a reaſon for our being more diffident with reſpect to other opinions, to which we are equally partial; but it cannot be a ſufficient reaſon for utterly reſigning them, till we have ſcrupulouſly examined every argument, which tends either to ſupport or confute their authority. Few perſons, however, are ſo guarded, as to reſtrict the influence of analogical reaſoning within its proper limits, and to make a diſtinction in judging of caſes, where the ſame external appearances preſent themſelves to the eye, though the intrinſic circumſtances would often be found, upon patient inveſtigation, to be totally and eſſentially different. A perſon, who has had the misfortune to detect the diſhoneſty of a ſervant in whoſe fidelity he abſolutely confided, is too ready to harbour ſuſpicions and miſconſtrue appearances, to the interruption of his own tranquillity and the injury of others, who have been invariably faithful and diſintereſted in the diſcharge of the truſts committed to them. The palpable and incontrovertible treachery of a few individuals, who had been long dignified with the name of patriots, too readily diſpoſes the mind to acquieſce, without waiting for proof, in the groundleſs calumnies, which have been levelled againſt immaculate characters. In order to form an impartial judgment of the ſtate of politics, and of

* See Rev. vol. liii. liii. and liv.

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the conduct of individuals and parties, we ought to weigh, with ſcrupulous exactneſs, every particle of evidence adduced upon either ſide of controverted queſtions, and carefully to diſcriminate between thoſe circumſtances, which eſtabliſh a ſimple, poſitive, and direct proof; and that ſpecies of evidence, which ariſes from the opinion, prejudices, and ſanguine views, of perſons deeply intereſted in the ſcenes which they deſcribe, and who muſt have been convicted by their own minds of that guilt, in which they are ſo anxious to aſſociate others. A great diſtinction ought therefore to be made between thoſe actually found in correſpondence with the court of Saint Germains, and thoſe, who are only mentioned by agents as favourable to that intereſt, and approving of plans communicated to them for promoting it. There may be various reaſons for ſuſpecting the ſincerity of perſons of the laſt deſcription, in the ſentiments and attachments they profeſſed, while there can be little or no reaſon for entertaining any doubt, with reſpect to the guilt of perſons of the firſt claſs, who were perſonally engaged in correſpondence with James, and ſpontaneouſly tendered their ſervices. The agents of James, deſirous to ſet off their own merits to the beſt advantage, and to obtain his approbation, were under a ſtrong temptation to deſcribe their ſucceſs in the moſt flattering ſtrains. A ſincere zeal for the intereſt of their maſter would naturally render them leſs ſcrupulous in adhering to truth, while they tranſmitted to him ſuch accounts of his affairs as were calculated to encourage his heart, naturally prone to deſpondency, and to allure the aid of the French king, eſſential to the ſucceſs of any plan for raiſing their depreſſed fortune*. Had Lewis believed that the number of James's adherents was ſo conſiderable, and their zeal as ardent, as repreſented by his agents, it is difficult to conceive, notwithſtanding the defeat of his fleet at La Hogue, why he ſhould have ſo long delayed, and, after all, with ſo little earneſtneſs attempted a ſecond invaſion of England. How could he have turned his arms to better account, than by reſtoring James to the throne of his fathers, and transferring the reſources of England, from the diſpoſal of an irreconcilable and powerful enemy, into the hands of his firmeſt friends? Would not ſuch a meaſure, more effectually than all his victories upon the continent, have overturned that confederacy, of which William was the life and ſpirit; and who, more than all the other members of it, controlled and thwarted his ambitious plans? Some of the perſons in England, who were affectionately attached to the intereſt of James, but who exerciſed greater caution and deliberation in conducting their inquiries about the temper and inclinations of the people, or who had better opportunity of information, are far from holding out ſuch alluring views of ſucceſs, or maintaining ſuch confidence in the power and multitude of his friends, as are conveyed by the general ſtrain of the memorials and letters tranſmitted to him by his agents†.

* Mr. Noſeworth's Report 1694. Charneck's Report 1695. Ibid.'

† An anonymous Letter from a Perſon in England to his Friend at Paris, 17th Auguſt, 1694. Mr. MacAdam's Letters, ibid.'

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'There are alſo obvious and plauſible reaſons for calling in queſtion the true intention of many of thoſe, who are enrolled among the partiſans of James, and even repreſented as taking a more active part in his cauſe, by admitting his agents into their company, and occaſionally conſulting with them upon the ſtate of his affairs. Perſons of a timid diſpoſition, or anxiouſly attentive to their private intereſt, whatever their affections and wiſhes might be, would be extremely fearful of incurring his reſentment, leſt he ſhould again fill the throne of England; and they would be equally cautious of excluding themſelves from future preferment, either by openly diſapproving of, or revealing, any ſchemes imparted to them by his friends, in full confidence of their being faithfully attached both to his perſon and the intereſt of his family. It ought alſo to be obſerved, that the connection of blood and alliance would naturally have a conſiderable influence in directing the ſolicitations, and raiſing the hopes, of the family at Saint Germains. The earl of Marlborough was uncle to the duke of Berwick, and married to the ſiſter of lady Tyrconnel. Lord Middleton, one of James's ſecretaries, was uncle-in law to the earl of Shrewſbury. The intimate connection of theſe, and others in adminiſtration, with perſons who adhered to James in his exiled ſtate, would expoſe them to the more frequent acceſs and importunity of his agents, while, from the motives already recited, we may believe they would be unwilling, if they could avoid it, to fall into deſperate terms with that intereſt, which might, in the courſe of chances, prevail. From all theſe conſiderations it was naturally to be expected, that individuals, who were addreſſed by the agents of James, would often be repreſented as conſenting to, or participating of, meaſures, to which they were by no means friendly in their hearts *.

'While

' * Nothing can place in a ſtronger light the inſincerity, or the want of power, of James's adherents, than the inconſiſtency of their conduct with their own profeſſions, and with the inſtructions which they received from him. Take, for an example, the fifth ſeſſion of the ſecond parliament, which met 7th November 1693. During the whole of this ſeſſion, the commons were obſequious to the inclinations of the court, and moſt liberal in granting ſupplies; while the inſtructions, ſent by James to his friends at this very period, ſuppoſe their intereſt to have been conſiderable, and require them to exert themſelves in oppoſition to the court, particularly by obſtructing the ſupplies. "Try all the ways you can to hinder the prince of Orange from getting money, eſpecially the general exciſe; and, if it be not poſſible to hinder him from getting money, endeavour to retard it, that it may make all his preparations for the next campaign as late as may be." Inſtructions to the Church of England, 16th October, 1693.

"Endeavour by all means to embroil the affairs of the prince of Orange, and that his majeſty's friends join heartily together to croſs his inclination and intereſt in all things, and that they be ready to join with any party which ſhall appear againſt him, &c. &c."

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'While the agents of James in England embraced every opportunity to avail themſelves of the diſappointments and paſſions of private perſons and parties, it is no wonder, if, in an unguarded moment, and under the impreſſion of reſentment, their addreſſes were ſometimes entertained with ſuch apparent approbation, as encouraged them to add, to the liſt of their friends, the names of individuals, who probably ſoon repented of any raſh reſolution they might have formed, and would not have ſtood to it if they had been actually put to the trial. For ſeveral years after the Revolution, a change of government in England was an event at leaſt as likely to happen, as a change of miniſtry is now, in our preſent ſtate of political tranquillity. No wonder then, if perſons, who were not ſuſceptible of ſtrong attachments, ſhould be diſpoſed to do every thing for ſecuring their own future ſafety and intereſt, whatever the event might be. It may be farther obſerved, that men of very good intentions with reſpect to the public, who were ſtrangers to that ſecret information, which was the ground of public meaſures, might often be at a loſs where to fix their wiſhes, or what conduct they ought to purſue, as moſt effectual to promote the welfare of their country. The critical ſtate of government ſometimes obliged the king to take meaſures apparently contradictory to that patriotic ſyſtem which he profeſſed to eſtabliſh. Such perſons might perhaps think it probable, that, by a new revolution, more liberal conceſſions might be obtained from the crown in favour of the people, and the conſtitution farther improved. But what we are principally to attend to, with reſpect to thoſe who did not act from the pure influence of principle, is, that their compliance with the engagements, into which they entered with James or his agents, was evidently to be guided by the ſtream of accidents, and the views they entertained of his future ſucceſs. If an opportunity occurred of acquiring emolument and honour under the preſent government, they would not neglect it. This was certainly the ſafe ſide. Should government change, they might plead neceſſity, perhaps even conſcience, for having been faithful to the truſt repoſed in them. Under theſe impreſſions, the earl of Marlborough, Ruſſel, and others, advanced their own fortune and reputation, and the glory and proſperity of England; and contributed, without intending it, to the excluſion of the prince and family, whom they wiſhed to replace on the throne.

'Coincident circumſtances produce different degrees of belief, with reſpect to the guilt of the perſons accuſed of having carried on ſecret correſpondence with James, while they maintained the profeſſion of allegiance to William, and even held offices of truſt under him. The conduct of Marlborough, who had formerly deſerted James, after having been loaded with favours, would naturally have prepared the mind for giving more eaſy credit to his treachery to William; though the evidence of it had not been ſo accumulated and powerful as to overcome the moſt inveterate ſcepticiſm. Ad-

&c." Macpherſon's State Papers, 1693. To the ſame purpoſe, a paper entitled, Inſtructions to the Earl of Danby, Lord Godolphin, and Churchill.

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mitting that Marlborough renewed his correſpondence with James, with the ſincere purpoſe of ſerving him, we will not either be ſurpriſed or incredulous, when we read, in the Collection of State Papers ſo often referred to, a letter from the princeſs Anne to her father, expreſſing the deepeſt concern for having deſerted him; and, with the moſt anxious ſolicitude, imploring forgiveneſs and reconciliation *. The aſcendency of Marlborough over the mind of that princeſs, the rupture which happened about that time between the royal ſiſters, and the indecent animoſities which attended it, are ſtrong corroborative evidences of the truth of the fact, though the authority, upon which it is delivered to us, had not been ſufficient to exclude every poſſibility of doubt.

'There are alſo many circumſtances, which, if fairly and minutely attended to, render it extremely doubtful, whether other perſons, who are named in the liſt of correſpondents of James, and who converſed with his agents in England, were ſincerely and ſteadily attached to his intereſt. James himſelf, after receiving the moſt flattering accounts concerning the affection and power of his friends, expreſſes diſtruſtful apprehenſions, leſt their profeſſions of friendſhip ſhould be employed for the inſidious purpoſe of detecting and fruſtrating his deſigns. He appears to have been ſuſpicious of the ſincerity of Ruſſel, notwithſtanding the repeated and warm declarations of attachment, which that commander made to his agents †. Colonel Sackville, the moſt faithful and aſſiduous of them, in a letter to the earl of Melfort, expreſſes himſelf in the following words: "I am not deceived in the judgment I formed of Ruſſel; for that man has not acted ſincerely, and I fear he will never act otherwiſe ‡."' Lord Marlborough complains to James, that Ruſſel had concealed from him the moſt important intelligence, namely, the deſtination of the Engliſh fleet to burn Breſt, and the time of its ſailing ||.

'It may be farther obſerved, that there are very ſpecious reaſons for ſuſpecting, that ſome of thoſe perſons, who at firſt embraced the opportunity of correſponding with James and aſſiſting his counſels, might continue that correſpondence, after their intentions were changed, perhaps for the very purpoſe of being uſeful to William ¶. The earl of Shrewſbury and lord Godolphin were both detected in their correſpondence with James; and, if William had been of a diſpoſition reſentful or ſanguinary, might have been conſigned to the laſt diſgrace and puniſhment human laws can inflict. With unparalleled generoſity, he not only pardoned, but employed them: he not only employed, but truſted them **. Suppoſe that theſe perſons, monuments of his mercy, had been dead to every feeling of gratitude and generoſity, was it poſſible, if they had been endowed with the ſmalleſt portion of prudence, that they

* Life of James, 1692. † Ibid. ‡ Letter to Melfort, 3d May 1694. Macpherſon's State Papers. || Churchill's Letter to King James, May 1694; ibid. ¶ Floyd's Accounts carried to Verſailles, 1ſt May, paragraph 7th; compared with Churchill's Letters, 6th May 1694. ** Dalrymple's Memoirs, vol. i. p. 499.

could

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could ever have ventured to tread again in the dark path of treachery? The eyes of William, they muſt have been aware, would ever after be fixed upon them with ſuſpicious circumſpection. He was vigilant, inquiſitive, penetrating. At no period was the reſtoration of James an event ſo probable and near, as to induce them to incur any eminent hazard from the expectation of its taking place. Nay, ſo entirely was Shrewſbury reſtored to the confidence of William, that he was always conſulted by him in the ſeaſon of perplexity and diſtreſs, when affection principally directs the choice of counſellors. If Shrewſbury and Godolphin are recorded among the friends of James after the event mentioned, it is natural to conclude, that James and his court were deceived by their profeſſions made to him at an early period; or, if they again entered into correſpondence with him, the ſame reaſons will incline us to believe, that they muſt have done ſo with the connivance of William, and with the purpoſe of rendering it ſubſervient to his intentions and deſigns.'

In theſe remarks, we are at a loſs to determine whether the writer's penetration or candour be moſt to be admired. His apology certainly contains much ſubſtantial ground of exculpation, or at leaſt of extenuation.

A charge againſt king William, deeply affecting his veracity and honour, which was obliquely inſinuated after the concluſion of the peace of Ryſwick, but obtained little credit at that period, has been revived by Mr. Macpherſon, and has been poſitively aſſerted with high pretenſions to proof; namely, that, by a ſecret article of the treaty with Lewis, he conſented that the ſon of James ſhould ſucceed to the crown of England after his own demiſe. The grounds of this charge here undergo a minute and maſterly examination; and the concluſion appears to us a ſatisfactory juſtification of king William: but the diſcuſſion is too long for quotation. At the cloſe of the work, a comparative view is taken of the character and conduct of the Whigs and Tories during this reign; of their reſpective ſtrength in the nation; of their influence at court; and of the inconſiſtencies which appeared in the conduct of each. Many juſt obſervations are made on this ſubject: but for theſe, alſo, we muſt refer the reader to the work. We have only room to extract the following ſketch of the character of king William:

'The dawn of his life was lowering and clouded, and little promiſed that luſtre which brightened the meridian day. He was born in the ſeventh month, a few days after the death of his father, whoſe authority had been declining under the oppoſition of the Louveſtein faction. The ſon, while in his cradle, was ſtripped of all his hereditary dignities and offices by a general aſſembly of the States. His conſtitution was weak, his fortune narrow and embarraſſed, his education cramped and neglected. The native vigour of his

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of his genius, called forth by the distresses of his country, confuted these insuspicious presages of fortune, and rendered his future life an uninterrupted career of patriotism and glory.

'The ambition of Lewis the fourteenth, intruding into the frontiers of Holland, first opened to the young prince a theatre for the display of those astonishing endowments, which proved him to be worthy of the honours, as well as the name, of his renowned ancestors. He was appointed admiral, captain general, and at last restored to the office of stadtholder.

'The magnanimity, the exertion, and the perseverance, by which the prince of Orange defeated the intrigues and the armies of Lewis, not only protected the liberties and engaged the confidence of his country, but recommended him to the surrounding powers of Europe, trembling for their independency, as the fittest person to form and conduct a scheme of confederate resistance to the usurpations of France. While the grandeur of the design flattered his ambition, its connexion with the liberties of the States interested his patriotic zeal.

'In the sequel of his history, it is difficult to say which we ought most to admire, the variety and excellence of his talents, or the success with which they were crowned. By a comprehensive discernment of the political interests of Europe; by penetration into the characters of individuals; by address in negotiation, he cemented states and princes, whose interests and prejudices seemed most opposite and irreconcilable. By the firmness of his resolution; by fortitude under the most disastrous events; by fertility of expedients, he at last surmounted every difficulty; chastised the ambition of Lewis; exhausted the strength of France; and wrought the deliverance of Holland, England, Spain, and the Empire.

'As the most illustrious fame is annexed to exploits in the cause of liberty, so, without a nearer insight into character, we are at a loss to decide, in particular instances, whether they result from the sordid motives of self-interest and ambition, or the more exalted ones of virtue and public spirit. That the love of liberty was predominant in the character of William; that his ambition was under the direction of principle, and subservient to the cause of justice and the rights of mankind; is attested by the uniform tenour of his actions. Private emolument was with him no consideration, when the interest of his country was at stake. The alluring bait of royalty he repelled with disdain, when proposed to him, upon terms ruinous to the freedom of his country. His accession to the throne of England will appear no argument against this conclusion, with those who consider, not only how important it was to her deliverance, but that it was an essential link in the chain of measures, which was to connect and establish the liberties of Europe. If William had not ascended the throne of England, the grand alliance could never have been completed, and rendered efficient to overpower the armies of France, aided by James, master of the liberties of his subjects.

'That liberality of design, which dignified his negociations and extended his influence upon the continent, was no less conspicuous

ons in the ſcheme of his domeſtic policy and government. By an impartial diſpenſation of favours to all parties in Holland and England, he moderated their violence, and employed their united ſtrength in the defence of public liberty. No flattery, nor zeal for his perſonal aggrandiſement, ever ſeduced him to give ſcope to the reſentment or uſurpation of any party. It was the deſire of his heart to accompliſh the moſt extenſive plan of religious toleration; and, though he found himſelf thwarted by the prejudices of the people, yet he never relinquiſhed his liberal purpoſes from the dread of obloquy or miſrepreſentation. His opinion, in queſtions of the greateſt political moment, he maintained with a firmneſs, rather honourable to his character, than favourable to his intereſts.

'That his reſpect for religion was not feigned and political, but ſincere and conſtant, appeared, not only from his regular and decent attendance upon the duties of ſocial worſhip, but from the time and attention he allotted to private devotion. It was remarked, that he never mentioned the truths of religion, but with ſerioufneſs and veneration; and that he expreſſed, upon all occaſions, indignation againſt examples of profaneneſs and licentiouſneſs. He maintained great equanimity under all viciſſitudes of fortune; being neither immoderately elated with proſperity, nor dejected with adverſity. Often fretted by the rudeneſs of faction, and the jealouſy and diſcontents of his ſubjects, he ſtill regulated his temper by the dictates of prudence, and reſigned his private inclinations and intereſts for the ſake of public peace. Though liable to ſudden ſallies of anger, yet he never harboured reſentment in his breaſt; and he even treated ſome of thoſe perſons, from whom he had received the higheſt perſonal injuries, with mildneſs and generoſity. To ſum up his talents and his virtues: he poſſeſſed great natural ſagacity, a retentive memory, a quick and accurate diſcernment of the characters of men. He was active, brave, perſevering; and, to theſe qualities more than to his ſkill as a general, he was indebted for his military ſucceſs. His knowledge in politics was extenſive and profound; his application to buſineſs ardent and indefatigable. An enthuſiaſtic lover of liberty, he was ever true to his principles; faithful in the diſcharge of every truſt committed to him; and in the characters of the ſtateſman and general, acquired the confidence and praiſe of his friends, and excited the admiration and dread of his enemies.

'His talents and virtues belonged to the reſpectable, rather than to the amiable claſs; and were formed to command eſteem, more than to engage affection.

'For literature and the fine arts he diſcovered no taſte. He had acquired none of thoſe graces which animate converſation, and embelliſh character. A ſilence and reſerve, bordering upon ſullenneſs, adhered to him, in the more retired ſcenes of life, and ſeemed to indicate not only a diſtaſte for ſociety, but a diſtruſt of mankind. He was greatly deficient in the common forms of attention. His favours loſt much of their value, by the coldneſs of the manner with which he conferred them. He did not enough accommodate himſelf to the open temper of a people, who had ſo freely devoted their allegiance to him. His warm and ſteady attachment to a few friends,

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friends demonstrated that he was not destitute of private friendship. He was occasionally surprised into indulgences of mirth and humour; which shewed, that he was not insensible to the relaxation of social amusement. But the infirmities of his constitution; the depression of his early situation; a fatal experience of deceitfulness and treachery, derived from his political intercourse with mankind, the seriousness and weight of those objects, which continually pressed down his mind, controlled a propensity, however strong, to confidence, affability, and pleasantry, and introduced habits of constraint and gravity, which draw a veil over the attractions of virtue; and frequently contribute, more than vicious affections, to render character unpopular.

'It would, perhaps, be difficult to select, from the various and wide range of biography, any two characters, which form a more perfect contrast, than that which opens, and that which closes, the period of this history.

'In the character of Charles the Second, we are struck with a brilliancy of wit, and gracefulness of manners, destitute of any one ingredient of principle or virtue; with politeness, affability, gaiety, good humour, every thing that captivates imagination, or gives delight for the moment.

'In the character of William, we turn our eyes to sterling merit, naked and unadorned; to stern integrity, incorruptible patriotism, undaunted magnanimity, unshaken fidelity; but no splendid dress or gaudy trapping, to arrest the attention of the superficial observer. A deliberate effort of the understanding is necessary to perceive and estimate its deserts.

'Charles, with all his vices, was beloved while he lived, and lamented when he died.

'William, with all his virtues, respected abroad, respected by posterity, never obtained, from his subjects and contemporaries at home, the tribute of affection and praise, adequate to the merit of his virtues, and the importance of his services.'

We must not take our leave of this publication without declaring ourselves, in the most explicit terms, highly satisfied with it, as a clear, judicious, and impartial, view of the political state of this country during the period on which it treats; written in a manner that at once discovers an extensive and accurate acquaintance with facts, and enlarged and liberal sentiments on the great subjects of civil policy. R.

ART. IV. *A Review of Dr. Price's Writings, on the Subject of the Finances of this Kingdom*; to which are added, The Three Plans communicated by him to Mr. Pitt in the Year 1786, for redeeming the National Debt: And also, An Enquiry into the real State of the Public Income and Expenditure, from the Establishment of the Consolidated Fund to the Year 1791. By William Morgan, F. R. S. 8vo. pp. 72. 2s. Cadell. 1792.

THE public will perceive, from this work, how much the British Government has been indebted to a man, whose

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name many who call themſelves its friends affect to deſpiſe. It contains three different plans, which he formed for redeeming the national debt, with explanations and remarks. Theſe plans were laid before Mr. Pitt, and the ſubject was freely diſcuſſed, both by letter and converſation, between the Miniſter and Dr. Price. The third, and the weakeſt, of theſe plans, was at length preferred, and has, in conſequence, been eſtabliſhed by the legiſlature.

Of the cauſe of this preference, Mr. Morgan gives the following account:

'The chief and indeed the only objection which Mr. Pitt ſeemed to entertain againſt the two firſt plans, was the gradual increaſe which they required by new taxes in the courſe of five years of the million ſurplus to a million and a half. This was more than he then choſe to undertake. An addition however of 800,000l. has been ſince made to the taxes, and had this been done in the year 1786 with a view to the execution of the ſcheme, the nation might by this time have been encouraged by ſeeing a *real* and conſiderable diminution of its debts, and a proof would have been given that it was at leaſt *poſſible* completely to deliver the kingdom from the dangers with which they threatened it. But Mr. Pitt did not think it expedient to diſtinguiſh his adminiſtration by meaſures ſo ſtrong and effectual. He adopted the weakeſt plan, which he has rendered ſtill weaker by checking its operations at the moment when it will be making the quickeſt progreſs towards the diſcharge of the public debt.'

Mr. M. adds the following remarks on the plan now adopted:

'From the inſpection of this plan it appears that, with the aid of the temporary annuities, the appropriated million will in 26 years increaſe to four millions *per ann.* and redeem above 56 millions of ſtock, and that in forty years it will increaſe to more than ſix millions *per ann.* and redeem 126 millions of ſtock.—But it is directed by a clauſe in the act of parliament which has eſtabliſhed this plan, that the accumulation of the fund ſhall be limited to four millions a year, and conſequently that the operation of compound intereſt ſhall be changed into that of ſimple intereſt juſt at the time when it would have redeemed a greater portion of the debt in the next 14 years than it had done in the 26 preceding years.

'By another clauſe in this act, it is alſo directed, that whenever, in a time of war, or other particular emergency, the nation is put to extraordinary expences, the produce of the Sinking Fund ſhall be taken as far as that will go towards bearing thoſe expences, provided a new tax is laid that ſhall produce an annual ſum equal to the intereſt of that part of the public debt which would have been redeemed had that ſum not been taken from the fund. By this clauſe a ſtill greater injury will be done to the plan than by the former. For in times of war and extraordinary expence the great difficulty in finding money conſiſts in finding taxes for paying the intereſt,

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intereſt, and the event will probably be, that the produce of the fund being ready for ſeizure will be taken from it, and the new tax be either not brought in without delay as it ought, or prove unequal to the intereſt of the ſum which has been alienated.

'It may not be improper to obſerve that the preſent plan ſuppoſes the *four per cents.* to be bought at *par* from the end of the third to the beginning of the 16th year, or that the money appropriated for redemption is improved during that term at 4 *per cent.*; and that the *five per cents.* are bought at *par* for the next 8 years. The price of Stock in the 4th and 5th years admitted of the *four per cents.* being bought conſiderably under *par*. But the purchaſes have been uniformly made in the *three per cents.* with the view probably of quickening the time in which the *five per cents.* ſhall become redeemable. Conſequently the plan has hitherto effected leſs than is ſtated in the Table, and were the purchaſes to be continued in the *three per cents.* at the price at which they now bear (or 96), the appropriated million and its preſent increaſe would not in the courſe of the next 20 years diſcharge as much debt as is there ſtated by four millions and a half. The addition therefore which the Miniſter propoſes to make to the million ſurplus ought by no means to be conſidered as ſo much addition to the ſum originally propoſed. It is neceſſary to increaſe the million to 1,165,cool. even to make up the deficiency which is produced by improving money at $3\frac{1}{8}$ *per cent.* inſtead of improving it, as the plan ſuppoſes, at four and five *per cent.*, and were the million to be increaſed to 1,200,000l. the amount of the principal diſcharged in the courſe of the next twenty years, would not exceed what is ſtated in the table by as much as one million. Admitting, therefore, that by the reduction of the *four per cents.* or by a *real* ſurplus in the revenue, the ſum of 200,000l. may be fairly added to the million already appropriated for the diſcharge of the national debt, I ſee no great matter for triumph in ſuch an addition. Its operations are altogether inconſiderable, and the whole plan is ſtill weak and ineffectual. Compared, however, with what Mr. Pitt at firſt intended to have eſtabliſhed, it deſerves reſpect, and though enfeebled and mutilated by his alterations, it has done ſo much good, that we have only to regret that the other more powerful and efficient plan which had been ſo ſtrongly recommended by Dr. Price, was not adopted.'

Mr. M. does not ſcruple to give it as his opinion that ſuch ſervices, as Dr. Price rendered to the ſtate, ought to have been publicly acknowleged; and he complains (ſurely not without reaſon,) that the Doctor was treated with worſe than cold ſilence, at the very time when Government was profiting by his advice, and carrying his plan into execution.

Mr. M. has alſo drawn up a comparative view of the public income and expenditure, from the eſtabliſhment of the plan for redeeming the national debt, to the year 1791. With regard to the years 1788 and 1789, (the laſt year of Dr. Price's life,) the Doctor made the following ſtatement and remarks:

'Produce

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'Produce of the Sinking or Conſolidated Fund, according to the State of the Revenue for two Yers before April 5, 1789.

	£.	£.
Income from the old taxes (land and malt excepted) being the average of two years to April 5, 1789, - -		12,997,728
New taxes impoſed in 1789, after deducting 56,000l. for the ſhop-tax repealed - - - -		56,000
Whole income, excluſive of land and malt-tax -		13,053,728
Deduct the appropriated revenue, conſiſting of Civil Liſt - -	900,000	
Annual charge of the public debts, including the Short Annuity of 1789, and the Tontine - -	9,335,769	
Intereſt of Exchequer bills on the credit of the land and malt taxes -	103,000	
Charges on Aggregate Fund -	64,600	
Appropriated duties - -	66,538	
Intereſt of 5,500,000 Exchequer bills,	155,000	
		10,624,907
Remains for the Sinking Fund,		2,428,821

'To this ſum muſt be added the caſual receipts from *arrears* of land taxes, impreſt monies, &c. which are very different in different years, but cannot, one year with another, be reckoned at more than will make the annual income of the Conſolidated Fund 2,550,000.'

'Statement of the Sum applicable to the Expences of the Peace Eſtabliſhment according to the State of the Revenue for two Years before April 5, 1789.

	£.	£.
Annual produce, as juſt ſtated, of all the perpetual taxes, - - - -		13,053,728
Land and malt taxes, after deducting 90,000l. for the militia, and ſuppoſing their nett produce 2,600,000l. *per ann.*; but the average for three years to January 1789 has been only 2,533,330, - -		2,510,000
Whole receipt,		15,563,728
Deduct the appropriated revenue (10,624,907l.) and million ſurplus, - -		11,624,907
Remains the ſum applicable to the Peace Eſtabliſhment - - - -		3,938,821

'The expences of the Peace Eſtabliſhment in the laſt three years have exceeded this ſum more than a million and a half annually, reckoning the yearly increaſe of the navy debt at 300,000l.; and, therefore,

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therefore, had it not been for a loan, for navy debt contracted, and extraordinary receipts from lotteries, India Company, army ſavings, impreſt monies, &c. there muſt have been a deficiency to this amount in the public receipts. And it appears, therefore, that in order to equalize the ordinary receipts and expenditure, it is neceſſary either to increaſe the former or reduce the latter a million and a half *per ann.* The extraordinary receipts juſt mentioned have occaſioned a *nominal* ſurplus. That there has not been a *real* ſurplus will appear from the following account:

' Compariſon of the Debts *redeemed* with the Debts *contracted* from the Commencement of the Year 1786 (when the Sinking Fund was eſtabliſhed) to the Year 1789.

	£.
Borrowed in 1786, by Exchequer bills then firſt iſſued, but voted in the preceding year, - -	1,000,000
Anticipation of the Lady-day quarter of the Sinking Fund in 1786*, - - -	628,982
Increaſe of navy debt from December 31, 1786, when it was 1,608,208, to December 31, 1781, when it was 2,216,651, - - -	608,443
Malt and Exchequer bills outſtanding more in July 1789 than in July 1786, - -	204,000
Borrowed on a Tontine in 1789, - -	1,000,000
Borrowed on 14,000l. Short Annuity in 1789, -	192,000
Total borrowed	3,633,225
Deduct expenditure in redemption for three years from Midſummer 1786 to Midſummer 1789,	3,000,000
Remains	£. 633,225

Thus it appears that, though there have been extraordinary receipts amounting to more than *three millions* in theſe three years, yet above half a million more has been borrowed than has been ſpent in paying off.'

Next follows the ſubſtance of the Report of the Select Committee appointed in 1791 to examine the Public Accounts for the laſt five years. As this ſtatement is clear and conciſe, and as the ſubject is of great national importance, we ſhall copy it:

' Compariſon of the Public Income with the Expenditure, during the five Years next preceding the 1ſt of January 1791, according to the Report of the Select Committee.

' * This was borrowing from the Sinking Fund in the ſame manner as it would be in 1789, after applying the Midſummer quarter to the current expences of the year, to take it for the ſupplies of the ſame year at as much as it would produce in the four ſubſequent quarters to Midſummer 1790.'

' In

'In the YEAR 1786.

INCOME.	£.	EXPENDITURE.	£.
Permanent taxes including ſtamps, exciſe, cuſtoms, and incidents -	11,867,055	Civil liſt - -	898,000
Average of the land and malt tax for the laſt five years, after deducting the annual average of the militia -	2,475,000	Intereſt of the public debts -	9,010,404
		——— on Exchequer bills -	246,906
		Aggregate fund -	67,633
		Appropriated duties	75,626
		For the diſcharge of the debt -	1,000,000
		Navy - 2,387,526	
		Army - 1,825,378	
		Ordnance 427,567	
		Miſcellaneous ſervices 724,676	
		Peace eſtabliſhment	5,365,147
Whole income	14,342,055		
Deficiency	2,321,661		
£.	16,663,716	Whole expenditure £.	16,663,716

'In the YEAR 1787.

INCOME.	£.	EXPENDITURE.	£.
Permanent taxes	12,923,134	Civil liſt - -	898,000
Average of land and malt tax after deducting the expence of the militia -	2,475,000	Intereſt of the public debts - -	9,277,210
		——— on Exchequer bills - -	267,484
		Aggregate fund -	82,814
		Appropriated duties	35,551
Whole income	15,398,134	For the diſcharge of the debt -	1,000,000
Deficiency	1,112,169	Navy - 2,414,607	
		Army - 1,908,051	
		Ordnance 393,676	
		Miſcellaneous ſervices 232,910	
		Peace eſtabliſhment	4,949,254
£.	16,510,303	Whole expenditure £.	16,510,303

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'In the YEAR 1788.

INCOME.	£.	EXPENDITURE.	£.
Permanent taxes	13,007,642	Civil list - -	898,000
Average of land and malt tax, after deducting the expence of the militia -	2,475,000	Intereſt of the public debts - -	9,276,559
		——— on Exchequer bills - -	296,670
		Aggregate fund -	103,346
		Appropriated duties -	39,879
Whole income	15,482,642	For the diſcharge of the debt - -	1,000,000
Deficiency	1,216,130	Navy - 2,189,200	
		Army - 1,940,738	
		Ordnance 466,207	
		Miſcellaneous ſervices 488,173	
		Peace eſtabliſhment	5,084,318
£.	16,698,772	Whole expenditure £.	16,698,772

'In the YEAR 1789.

INCOME.	£.	EXPENDITURE.	£.
Permant taxes -	13,433,068	Civil liſt - -	898,000
Average of land and malt tax, after deducting the expence of the militia - -	2,475,000	Intereſt of the public debts - -	9,283,108
		——— on Exchequer bills - -	262,246
		Aggregate fund -	111,573
		Appropriated duties	46,536
Whole income	15,908,068	For the diſcharge of the debt - -	1,000,000
Deficiency	1,122,136	Navy - 2,276,570	
		Army - 1,874,751	
		Ordnance 511,444	
		Miſcellaneous ſervices 765,976	
		Peace eſtabliſhment	5,428,741
£.	17,030,204	Whole expenditure £.	17,030,204

'In

'In the YEAR 1790.

INCOME.	£.	EXPENDITURE.	£.
Permanent taxes, deducting the 53d week in this year	13,879,000	Civil list	898,000
Average of the land and malt tax, after deducting the expence of the militia	2,475,000	Intereſt of the public debts	9,339,729
		——— on Exchequer bills	225,318
		Aggregate fund	109,385
		Appropriated duties	34,342
		For the diſcharge of the debt	1,000,000
Whole income	16,354,000	Navy, excluſive of the armament 2,381,636	
Deficiency	558,597	Army 1,852,850	
		Ordnance 509,446	
		Miſcellaneous ſervices 561,891	
		Peace eſtabliſhment	5,305,823
£.	16,912,597	Whole expenditure	£. 16,912,597

	£.
Deficiency of the revenue in 1786	2,321,661
——— 1787	1,112,169
——— 1788	1,216,130
——— 1789	1,122,136
——— 1790	558,597
Sum of all the deficiencies in five years	£. 6,330,693

'Theſe deficiencies, amounting on an average to more than a million and a quarter *per annum*, appear from the report of the Select Committee to have been partly ſupplied by the following extraordinary receipts, and partly by new loans.

	£.
Reſpited duties paid by the Eaſt India Company	522,500
Arrears of land and malt tax, granted prior to 1786	146,342
Sums remaining in the Exchequer on the 5th of Jan. 1786	1,172,119
Impreſt monies, and monies repaid	820,165
Money repaid on account of an advance for foreign ſecret ſervice	34,000
Sale of French prizes	3,000

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	£.	
Army ſavings and Chelſea penſioners -	1,091,147	
Profit on the annual lottery - -	1,212,692	
Sum of all the extraordinary receipts		5,001,565
Borrowed on a tontine in 1789 -	1,002,140	
Borrowed on £. 14,000 Short Annuity in 1789 - - - -	187,000	
Amount of the new loans		1,189,140
Amount of the extraordinary receipts and new loans		£. 6,191,105

'Hence it is evident that though the extraordinary receipts in theſe five years have amounted to more than five millions, and have even been aſſiſted by loans of near 1,200,000l. they have not been ſufficient to ſupply a million ſurplus. But the money borrowed on the Tontine and Short Annuity by no means include the whole of the debt which has been incurred ſince the firſt eſtabliſhment of the Conſolidated Fund.—The following ſtatement will ſhew that a variety of other particulars ought to be added to the account.

'*Amount of the Debt incurred by the Public from the 5th of* January 1786 *to the 5th of* January 1791.

	£.
Borrowed in 1786 by Exchequer bills then firſt iſſued, but voted in the preceding year - -	1,000,000
Anticipation of the Lady-day quarter of the Sinking Fund in 1786 - - -	628,982
Increaſe of navy debt on December 31, 1790, compared with the debt on December 31, 1785, -	537,950
Arrears of one quarter's dividend on the Temporary Annuities, in conſequence of changing the times of payment in 1786 from Chriſtmas and Midſummer to Lady-day and Michaelmas, by which means only *three quarters* were paid in that year - -	274,228
Borrowed on a tontine in 1789 -	1,002,140
Borrowed on 14,000 Short Annuity in 1789 -	187,000
Total	£. 3,630,300

'In the courſe of five years the ſum of five millions has been appropriated to the payment of the debt, which exceeds the above ſum by 1,369,700l. But it ſhould be remembered that the expence of the Spaniſh armament amounted to three millions; and, therefore, the debt contracted from the year 1785 to the year 1791, notwithſtanding the extraordinary receipt of five millions, exceeded the debt redeemed by more than a million and a half.—In the laſt year the revenue appears to have been more productive than in any of the preceding years.—Allowing it however even to have ſup-

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plied the million ſurplus* after paying the expence of the Ruſſian armament (which is not very probable) the money *borrowed* will ſtill exceed the money *paid*, and no real progreſs will have been made in diminiſhing the public debt.—I am aware that the expence of the Spaniſh armament is repreſented as only a temporary debt that will be entirely diſcharged in four years in conſequence of the heavy taxes which have been impoſed for that purpoſe.—But admitting this to be true, it does not make that expence to be leſs a debt at preſent, nor afford any reaſon, while it continues unpaid, for excluding it from the foregoing account.'

Mr. Morgan, at the cloſe of this intereſting publication, has the following remarks:

'I cannot conclude theſe obſervations without taking notice of a pamphlet lately publiſhed under the ſanction of the Treaſury, and entitled, "A brief Examination *into* the Increaſe of the Revenue, "Commerce, and Navigation of Great Britain." According to the different ſtatements in this work, it may be inferred that the progreſs which has been made in redeeming the national debt has been ſo rapid, that above ſix millions of it have been already extinguiſhed. If the Spaniſh Armament, the Anticipation of the Sinking Fund, the Arrears due from the Eaſt India Company, and every other article of expence and extraordinary receipt, excepting the Navy Debt and Tontine, be excluded: all this may poſſibly be true: or in other words, if the whole money that is paid be conſidered as ſo much *ſaved*, and the whole that is borrowed to affect this payment be not conſidered as a *debt*, it may perhaps be allowed that the finances of the nation are in an improving ſtate, and that the Miniſter has diſcovered a more expeditious method of diſcharging the public debts than by the operations of compound intereſt. But this is not the ordinary mode of balancing accounts, and however well it may be calculated to anſwer a particular purpoſe, it muſt appear to thoſe who have no wiſh to be deceived, ſufficiently abſurd and prepoſterous, without the aſſiſtance of argument to expoſe it. The obvious deſign of this work is to impreſs the public with an idea of their great obligations to the Miniſtry for the wiſdom of thoſe meaſures which have conducted the nation to its preſent ſtate of proſperity; and in order to enhance this obligation, the year 1783 is ſelected for the contraſt, when a war which had nearly deſtroyed the reſources and credit of the kingdom had juſt been terminated. I believe there are few inſtances in which Miniſters of State have any claim to the gratitude of a country for

* I do not know that the appropriation of 400,000l. this year (in addition to the million) to the diſcharge of the debt, is any proof that ſuch a ſurplus has really ariſen from the produce of the taxes. We have ſeen that in the five preceding years a million has been annually applied to the ſame purpoſe, although the expenditure conſtantly exceeded the revenue by more than this ſum. But it is not my deſign in this work to enter into the accounts of the preſent year. Theſe may poſſibly come to be examined in ſome future time.'

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promoting its trade and manufactures; but that, on the contrary, they often deſerve its ſevereſt reprehenſion for checking their progreſs, and even ruining them altogether. If therefore the commerce of this kingdom has increaſed of late, it has been by the gradual operations of a peace of nine years, and the induſtrious ſpirit of the people, not by any encouragement it has received from the preſent Adminiſtration. *Their* claims to gratitude are indeed peculiarly improper, and they ought to bluſh in aſſuming to themſelves the leaſt merit on this occaſion. For, by the impoſition of vexatious taxes *, by the extenſion of the exciſe †, and by three ſucceſſive armaments, our commerce has been materially obſtructed; and conſequently the high degree of proſperity to which it is ſaid to have now arrived, has been attained not only without the aſſiſtance of Miniſtry, but even by ſurmounting the impediments which the operations of government have oppoſed to its progreſs.'

From the maſterly manner in which this pamphlet is drawn up, Mr. Morgan ſhews himſelf to be well ſkilled in political arithmetic.

E.

ART. V. *Thoughts on Public Worſhip:* Part the Firſt. Containing a full Review of Mr. Wakefield's Objections to this Practice; with ſuitable Anſwers. By J. Bruckner. 8vo. pp. 66. 1s. 6d. Johnſon. 1792.

MR. Wakefield has here, according to the common phraſe, met with his match. For reaſoning, Mr. Bruckner returns him reaſoning; for learning, learning; and for raillery, ſuch an abundant portion of raillery, that he may very properly be ſaid to have given him a Rowland for his Oliver. It is chiefly, however, on the hiſtorical part of the queſtion, that Mr. B.'s pamphlet merits the attention of the public. He proves, much more clearly and fully than any of Mr. W.'s other antagoniſts, that the Jews, in the time of our Saviour, had public liturgies, which it was the buſineſs of an appointed officer to read in their ſynagogues; and, conſequently, that Chriſt, by making it his cuſtom to attend the ſynagogue on the Sabbath-day, gave his ſanction to public prayers. The following paſſage will, we have no doubt, be acceptable to thoſe of our readers who have attended to this controverſy:

'Prayers, both private and common, are accordingly mentioned in every deſcription which has been given of the ſervice of the Synagogue, whether by Jewiſh or Chriſtian writers. Private prayers were repeated individually, but the next were delivered by the *Chazan*, or miniſter of the Synagogue; the people attending to them with their heads covered, and repeated inclinations. This

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'* Glove-tax, Hat-tax, Shop-tax, &c.'

'† On Wine, Tobacco, *Cotton Manufactory*, &c.'

ſhort

ſhort ſketch is copied from two writers * whoſe names alone, with reſpect to many, would be ſufficient to warrant its accuracy. However as opinions differ, and as I wiſh to leave no doubt on the ſubject here under conſideration, namely, "the united noiſe of the parſon, and the congregation," I will endeavour to prove more particularly, that this circumſtance is not peculiar to the Chriſtians of the preſent age, but that they have it in common with the Jews, taking their mode of worſhip as it ſtood when Chriſt lived amongſt them. The nature of my aſſertion requires that I ſhould conſider it, I. With regard to the real exiſtence of Social Worſhip among the Jews. II. With regard to the ſubſtance, or component parts of that worſhip among them.

'I. That Social Worſhip was, as it ſtill is, practiſed among the Jews, at the beginning of the Chriſtian æra, is evident; (1) From their Synagogues having been from time immemorial, under the direction of an inſpector or miniſter, whom they called *the Chazan*, whoſe office is thus deſcribed by their own writers. *The Chazan* †, *an inſpector of the congregation appointed to take the lead in public prayers* ‡. (2) From the uſe of liturgies among them, both for the ſervice of the Synagogue and Temple, which Liturgies being repeated, by the Chazan in the Synagogue, and the Prieſt in the Temple, the people anſwered to the prayers contained in the former, by the uſual acclamation, *Amen*; and to thoſe in the latter by certain doxologies ‖. (3) From the ideas of ſuperior excellence and efficacy which they attached to prayers uttered in concert with a whole congregation. God, ſays one of their writers, "does not reject the prayers of the congregation, though ſinners ſhould make part of it; it behoves a man therefore, to join in its prayers, that he may not pray alone, while he has an opportunity of praying with the congregation §."

'II. That the Jewiſh prayers in the Synagogue conſiſted of ſomething more than mere bleſſings, as ſurmiſed by Mr. W—, is probable from Paul's inſtructions to Timothy ¶, reſpecting public prayers which he divides into *Supplications*, *Prayers*, *Interceſſions*, and *Thankſgivings*: for it can hardly be ſuppoſed that the Jewiſh Synagogue which, in every other reſpect, except the doctrine, was

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' * Beauſobre & L'Enfant Preface Générale ſur le N. T.'

' † Chazan inſpector congregationis ille eſt qui Eccleſiæ præit in præcibus publicis. Elias Levita ex Baal Aruch.' Apud Vitringam in Archiſynagogo.'

' ‡ Buxtorf on the word *Chazan*, ſays accordingly, Nuncius Eccleſiæ qui deſtinatus erat Synagogæ neceſſariis operis præſtandis. Hic maxime oratione ſeu præcibus & cantu Eccleſiæ præibat. Diction. Rab. Talm.'

' ‖ See Lightfoot Horæ Hebraic. in Matt. vi. 9.'

' § Orationes congregationis non reſpuit Deus, etiamſi mixti illic adſint peccatores. Neceſſe eſt ergo ut homo ſe congregationi aſſocict, ne ſolus oret, cum datur opportunitas orandi cum congregatione. Thephil. cap. 8. Apud Lightfoot. Hor. Heb.'

' ¶ 1 Tim. ii. 1.'

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the archetype of the Chriſtian Synagogue, as the Chriſtian place of worſhip is called by one of the Apoſtles *, ſhould not have had ſomething ſimilar in the diviſion of its prayers. We find accordingly that it divided them into *Bleſſings, Supplications*, and *Petitions* †, the firſt comprehending doxologies, or bleſſings properly ſo called; the ſecond, prayers for the remiſſion of ſins; the third, ſupplications for various bleſſings, more particularly, for the preſervation and proper uſe of ſuch as are diſpenſed daily by the bountiful hand of Providence ‡.

'Mr. W— informs us that he has viſited the Synagogue, and gives it as his opinion that "when the high prieſt makes a prayer, it is to himſelf, the congregation neither hearing, nor ſeeming deſirous to hear him;" but as *he* does not "pretend to any ſatisfactory acquaintance with the ſubject of Jewiſh devotion;" the query is, what thoſe have advanced who have made it the favorite ſubject of their ſtudy. Had Mr. W— but looked into the works of theſe men, he would have gained more information concerning the Jewiſh manner of worſhipping the Deity, in one hour, than he could in twenty ſpent in the Synagogue.

'Theſe men, far from ſiding with Mr. W— in queſtioning the exiſtence of Social Worſhip among the Jews, ſpeak of it as a thing too well known to enter into a particular detail of the proofs on which reſts its reality. Of this I ſhall give but two inſtances, as more would be tireſome to the reader. The learned Lightfoot, than whom no commentator has thrown more light on the Goſpel Hiſtory, has the following paragraph in his account of the Jewiſh Synagogue: "To inform the reader that public prayers were delivered by the *Chazan*, in the name of the congregation, who anſwered Amen to every one of them, would be needleſs, and to tranſcribe theſe prayers would be tedious. No one can be ignorant that prayers conſtituted the principal part of the ſervice of the Synagogue ||." Vitringa the father, though a competitor with Lightfoot for the Talmudiſtical laurel, agrees, nevertheleſs with him, in giving exactly the ſame account of the ancient *Jewiſh* mode of conducting divine ſervice. "The prayers of the Synagogue," ſays he, "were read by the *Chazan*, out of certain books of Liturgies containing the prayers of the ancient Church §." Profeſſor Vitringa's aſſertion is the more to the purpoſe, as he had told his reader before hand, that he con-

'* James, ii. 2.'

'† See Ikenii Antiquit. Hebraicæ, part i. chap. ii. and Buxtorf. Diction. Rab. Talm. in voce *Selichouth*.'

'‡ Joſephus Contra Apion, lib. ii. cap. 23.'

'|| Non opus eſt ut memoremus fuſas pro toto coetu, ab Angelo Eccleſiæ præces, coetumque unicuique orationi reſpondentem Amen; & nimium eſſet præces iſtas ſingulatim recitare. Sat notum omnibus præcipua opera in Synagogis fuiſſe præces. Hor. Heb in Matt. iv. 23.'

'§ Fundebantur vero præces a miniſtro Synagogæ excertis formularum libris, qui veteris Eccleſiæ præces complectebantur. Vitringa Lib. cit.'

fined

fined it to the ſtate of the Synagogue at the time of Chriſt and his Apoſtles *. The inference to be drawn from theſe premiſes is obvious.

'If ſocial worſhip was in uſe amongſt the Jews, and nearly in the ſame form as the preſent Chriſtian worſhip, it is raſh, it is unpardonable, to ſtigmatize the latter as "the parade of miſguided ſuperſtition, as the contrivance of mere hypocritical formality." No difference can reaſonably be ſuggeſted, which will juſtify theſe odious appellations with regard to the one, and render them unwarrantable with reſpect to the other. Had the Jews no demure hypocrites among them? No men, who after paſſing ſix days in total diſregard of their duty, "ſmote their breaſt on the ſeventh, and lifted up their hands and eyes in all the mimickry of devotion?" Or was their public ſervice as free from noiſe and acclamations as that which takes place in the cloſet? The aſperſion therefore falls alike upon the Jewiſh and Chriſtian worſhip. And if ſo, how could Chriſt overlook ſuch blemiſhes in the former? Either he was not, what he pretended to be, *the good ſhepherd who taketh care of his flock*, or thoſe who entertain ſuch unfavourable notions of Public Worſhip are totally miſtaken.'

The reaſon which Mr. Bruckner aſſigns, why we do not read in the New Teſtament, of Chriſt's praying with the multitude, is new and highly ſatisfactory:

'Selected out of the common maſs of nations to be the depoſitaries of the doctrine of one God, creator and preſerver of all things, the Jews, ever ſince the beginning of their exiſtence as a people, had been trained up in habits of the ſtricteſt uniformity, with reſpect to the manner in which the Deity was to be worſhipped. With a view to this, Moſes, in oppoſition to the ſacred groves and hills of the Gentiles, had erected the tabernacle, and commanded the Iſraelites thither to carry their burnt offerings, their tithes and ſacrifices †: thither to direct their ſteps when diſpoſed to aſſemble in the name of the Lord their God ‡; and rigorous beyond meaſure were the puniſhments denounced againſt the oppoſers of this injunction. *If a prophet, a dealer in ſigns and wonders* had taught any thing to the contrary, *though his ſigns and wonders ſhould come to paſs*, he was to be put to death ||. Nay, if a man had been tempted by another, to worſhip in a way *not known to him before*, nor *to his fathers*, whether the ſeducer were *his ſon, his daughter, the wife of his boſom, or his friend which he loved as his own ſoul*, the ſeduced was to diveſt himſelf at once of all pity, and be the firſt who laid violent hands on him, in order to take away his life §.

'Whatever might be the oppoſition to this Law of Moſes under the Kings of Judea, when the conteſt between the monarchical and the-

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'* In rituum a miniſtris Synagogæ obſervandorum, ad illa tantum munia ſpectabimus, quæ illis tempore Chriſti & Apoſtolorum fuerunt demandata. Ibid.'

'† Deut xii. 6.' '‡ v. 7.' '|| Chap. xiii. 1. 2. 5.' '§ v. 6—10.'

ocratical

ocratical party ran high *, certain it is, that under the Maccabees, when Theocracy was re-eſtabliſhed, and the reins of government wholly thrown into the hands of the prieſts, it recovered the full aſcendency, which it has preſerved ever ſince. From that time the cry among the Jews has been conſtantly, *One God, one mode, one place of worſhip.* That this was their doctrine when Chriſt appeared amongſt them, appears from Joſephus †, whoſe words I have here in a great meaſure copied; and that they put it at that time in practice, is evident from the little encouragement they gave to ſtrangers. The Jews had their Synagogues, in Alexandria, in Antioch, in Rome, in almoſt every one of the diſtinguiſhed cities of the empire; but no heathen places of worſhip, of what kind ſoever, were ſuffered in that part of the land which was in the occupation of the Jews only; and no ſooner had Chriſt's Apoſtles and Firſt Diſciples begun to ſet up another name in oppoſition, as it were, to that of the Lord ‡ than they were aſked by what authority they did it. A queſtion which not being anſwered in a ſatisfactory manner, furniſhed an occaſion of putting one of them to death, under a pretence of having ſpoken blaſphemous words againſt Moſes and againſt God ||; and great *havock was made of the Church, men and women being dragged out of their houſes,* and committed to priſon §.

'Such were the laws of the Jews and their attachment to them, at the time of Chriſt's coming. The enmity which ſubſiſted between the Phariſees and the Sadducees, ſo far from retarding the operation of theſe laws, only ſerved to render it more ſtable. Both theſe parties courted popularity; by a ſtrict attention, the one to tradition and legal ordinances, the other to the adminiſtration of juſtice and moral propriety. In conſequence of which, whatever wore the aſpect in the eyes of the multitude of an innovation of the Law of Moſes, became an immediate object of animadverſion to both parties; and the Sadducees were the more inclined to execute the law againſt the Chriſtian Doctrine, as it taught the Reſurrection from the Dead.

'If we take into conſideration all theſe circumſtances, viz. The extreme rigor of the Jewiſh Law, againſt innovators in religion; the unſhaken attachment of the people to theſe laws; and the vigilance of their magiſtrate, with a view to their execution, ſo as to preclude as much as poſſible, and at all times, any practice or inſtitution to the contrary; we ſhall have no occaſion for Mr. W—'s hypotheſis to account for Chriſt's reſerve with regard to the introduction of a Social Worſhip, diſtinct from that of the Synagogue. It is abundantly explainable from the nature of ſuch an undertaking, which was conſiſtent neither with the laws of the country, the temper and habits of the people, nor, what I ſhould have mentioned firſt, the plan of conduct adopted and followed by Chriſt during the whole courſe of his miniſtry, which was to avoid every action that ſubjected him to the imputation of having a deſign either upon the

* Ikenii Antiq. Heb. part II. cap. iii. § 16.'

† Εἷς ναὸς τοῦ Θεοῦ. Cont. Apion. Lib. ii. cap. 23.'

‡ Act. iv. 17, 18.' || Act. vi. 11.' § iv. 2.'

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civil or eccleſiaſtical eſtabliſhment of the country *. Whether praying to the multitude, or his diſciples, in private houſes, in the ſtreets, and in the fields, and drawing by that means people from the Synagogue, was not incurring that imputation, I muſt leave to the reader.'

Throughout this whole pamphlet, ſound argument is enlivened with pleaſant ſarcaſm. The general impreſſion, which it will leave on the minds of readers, will, we apprehend, be, that Mr. W. as far as concerns the queſtion of public worſhip, muſt retire from the field as a vanquiſhed man. E.

ART. VI. *Compendium of Ancient Geography*, by Monſ. D'Anville. Tranſlated from the French. Illuſtrated with Maps, carefully reduced from thoſe of the Paris Atlas, in Imperial Folio; with a Map of Roman Britain from the learned John Horſley, M. A. F. R. S. and with Prolegomena and Notes by the Tranſlator. Deſigned for private Libraries, as well as for the Uſe of Schools. 2 Vols. 8vo. 12s. Boards. Faulder. 1791.

M. D'ANVILLE'S Ancient Geography is ſo well known, and ſo generally admired, that we have only to conſider the merit of this *tranſlation*, and that of the notes and prolegomena which accompany it. The anonymous tranſlator obſerves, p. 1. that the modes of time and place mingle ſo intimately with our perceptions of events, that *the recording and deſcriptive parts of Chronology and Geography* have been called, by an *analogous* metaphor, the eyes of hiſtory. The work of M. Morant, (he ſays,) is conſidered as too *analytic and abrupt* to make much impreſſion on the memory. In ſimilar language, the tranſlator proceeds to give us what he terms a diſtinct idea of the ancient inhabitants of Europe. He thinks 'there are ſtrong evidences that the Latin is fundamentally a Celtic ſpeech;' and the principal part of his *prolegomena* is employed in examining the hiſtory and characteriſtic diſtinctions of the Celts and Goths; on which ſubjects he retracts the opinions previouſly given in his notes, and copied from the Macpherſons. A book intended for the uſe of ſchools, ſhould have been, eſpecially, free from ſuch contradictions; and an introduction to D'Anville's Geography ought to have been filled with matter more intereſting as well as more authentic.

The tranſlator's notes are not always very important. 'To gratify the *ingenious curioſity* of youth, for whoſe uſe this Engliſh edition is principally deſigned,' he tells us 'that he has annexed the etymologies of the Greek names, that are not ſuffi-

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'* See Locke's Reaſonableneſs of Chriſtianity.'

ciently

ciently interpreted in the text!'—but he has *annexed the Greek* etymologies of Trichinopoly and other places, which, probably, had no connexion with Greek roots.

As a ſpecimen of the ſtyle of this tranſlation, we ſhall inſert the ſhort article of Bactriana:

'Bactriana extends along the ſouthern bank of the *Oxus*, which ſeparates it from Sogdiana. The mountains, which are a continuation of the *Paropamiſus*, covering the north of India, bound Bactriana towards the ſouth. This country is ſaid to be of ſuch high antiquity as to have been conquered by Ninus. It was ſubjected to the Perſians ſince the time of Cyrus, but was never conquered by the Parthians. At the time of the inſurrection of theſe againſt the Syrian kings, the Greeks, who under theſe princes governed the remote provinces, rendered themſelves independent in Bactriana; and became ſo powerful by new conqueſts, that the country to the mouths of the Indus, and much beyond the limits of Alexander's conqueſts, was ſubjected to them. There is a conſiderable confuſion in the names of rivers in Bactriana. *Ochus* cannot be the ſame river as that already cited; ſince, united with the *Dargomanes*, it falls into the Oxus. The name of *Bactrus* is given to a river which ſhould communicate it to the capital. This capital, called *Bactra*, had alſo the name of *Zariaſpa*, which alſo appears to be applied to the river *Bactus*. We know at preſent but the name of the principal river, which receives another near the capital; and this name is Dehaſh. As to the modern name of Balk, which has ſuperſeded that of *Bactra*, it ſhould not be eſteemed an alteration of this name; but rather an appellative term, denoting a principal city; this having merited ſuch diſtinction in all ages.

'We ſee, in the march of Alexander to invade Bactriana, that, after traverſing the mountains, he found on his paſſage a city named *Draſpaca*, or *Daraſpa*; and the topical diſpoſition of the country offers to obſervation a place called Bamian, at the iſſue of the gorges which give entrance to it. To this canton, named Gaur or Gour, may be applied the name of *Guria*, which Polybius uſes in ſpeaking of an expedition of Antiochus III. againſt Euthydemus, who became ſovereign in Bactriana. The *Tochari* were mountaineers, on the declivity which regards Bactriana; and Tokariſtan * is ſtill the name of the country between the mountains and the Gihon, or Oxus. A city under the name of *Aornos*, which appears common to many places ſtrong by ſituation, can be no better aſſigned than to Talekan, having a caſtle on a mountain called Nokrkoh, or the Mountain of Silver, and which was beſieged by Zenghizkhan. And this concludes what we have to ſay concerning Bactriana. It muſt nevertheleſs be added, that if Ptolemy here places Maracanda, which actually belongs to Sogdiana, it is that the latitude of this city does not amount to the height whereto he advances Sogdiana, but is in-

* 'The termination of this word ſignifies country, or region, in the Perſian language; as *Arab-eſtan*, *Frank-eſtan*, (Europe), *Khourd-eſtan*, *Hindoo-eſtan*, &c.'

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cluded in the space which he assigns by a proportionate exaggeration to this country immediately contiguous.'

M. D'Anville, like all other French geographers, spells the names of places differently from the manner in which they are spelt by their respective inhabitants. The translator has, in this particular, very properly deviated from the practice of his original, and has followed the orthography of an English Atlas. This, however, he has done only in the case of Spain, Italy, Germany, and the British isles. He has likewise attempted an improvement in D'Anville's Indices, four in number, which he has reduced to three. We wish he had reduced them to one.

Gil.

Art. VII. *The History of Herodotus*, translated from the Greek. With Notes subjoined. By J. Lempriere, A. B. 8vo. pp. 459. 7s. Boards. Cadell. 1792.

Translations of the ancients have lately been given to the public in pairs. We have had Lucian translated by Franklin and by Carr; Aristotle's Poetics by Twining and by Pye; and now Herodotus by Beloe and by Lempriere. However, *as store is no sore*, the world will have no right to complain that different writers chuse to contend on the same ground for the prize of fame. Each translator may have his own particular merit, and both may contribute to the diffusion of knowlege and learning. We have lately had occasion to express our opinion of Mr. Beloe's translation of Herodotus *; and without entering into any invidious comparison, we now introduce the first volume (which is all that is yet published,) of Mr. Lempriere's version of the same historian, to the notice of our readers, as a work of considerable merit. From the parts of the translation which we have compared with the original, we conclude Mr. L. to be well qualified for his undertaking: but, as we wish to enable the learned reader to form a judgment for himself, we shall quote a passage from this volume relating to the customs of the Egyptians:

'Of the Egyptians that I have visited, those that have fixed their habitation in that part of the country where agriculture is pursued, seemed to claim a greater degree of respect for their knowledge, and their successful exercise of the power of memory. In their manner of life they are singular; in every month they purge themselves three successive days, and, by the application of clysters and of emetics, they show their attention to preserve and to improve their health, sensible that all disorders originate in the different aliments which are taken into the body. After the natives of Libya,

* See Review, vol. vi. *New Series.*

they

they may indeed boaſt of a ſounder and more healthy conſtitution than the reſt of the world; an advantage which we may attribute to the conſtant and unvarying nature of the ſeaſons, from the conſciouſneſs, that, to the changes of the weather variouſly introduced by the revolution of the year, mankind are indebted for the maladies with which they are ſo fatally tormented. Their bread, called cylleſtis, is made with olyra; and as the vine does not grow in Egypt, their drink is a liquor extracted and prepared from the fermentation of barley. Fiſh, either raw, and dried in the ſun, or ſalted, forms part of their aliments; as likewiſe quails, ducks, and other ſmaller birds, without any previous preparation, but the application of ſalt. All other animals, the ſacred birds and fiſhes excepted, are indiffently appropriated for food; but their fleſh is prepared either by being boiled or roaſted.

'In the feaſts of the opulent Egyptians, the repaſt is no ſooner finiſhed, than a coffin is carried round the room, with a wooden figure, one or two cubits in length, repreſenting in exquiſite workmanſhip, and beautiful painting, the body of a dead man. The attention of the gueſts is attracted upon the awful ſpectacle, and each individual is accoſted with this ſerious admonition: "Caſt your eyes upon this figure, for ſuch as it is, ſuch ſhall you be after death; drink, therefore, enjoy yourſelf, and be filled with delights!"

'Satisfied with cuſtoms which have been adopted by their anceſtors, they reſpect their antiquity, and introduce nothing new. Among theſe uſeful and commendable inſtitutions, we may mention the ſong to which they have given the name of Linus, and which, though certainly obſerved and known by a ſimilar appellation in Greece, is called differently at Cyprus and Phœnice, and all other places where it is uſed. Though I have reaſon to admire a thouſand things in Egypt, I am yet at a loſs where to trace the origin of the word Linus, which ſeems to have been familiar to the natives from time immemorial. Linus, in the Egyptian language, is called Maneros, whom tradition repreſents as the only ſon of the moſt ancient monarch of the country, whoſe untimely death, in the prime of life, was lamented by this mournful ſong, originally the firſt and only one obſerved on the borders of the Nile.

'None of the Greeks, except the people of Lacedæmon, can boaſt of the ſimilarity of their manners with the Egyptians, in the reſpect which is paid to old age. If a young man meets a perſon advanced in age, he ſhews his reverence, by giving way and departing from the road; and the preſence of an old man is always attended with the riſing up of the younger part of an aſſembly. When they meet one another, the Egyptians, without exchanging words of ſalutation, reverently bow one to the other, carrying the hand as low as the knee.

'Their garments, called calaſires, are made of linen, with fringe at the bottom, and over this is worn a white woollen mantle; but it is to be obſerved, that to enter within the ſacred precincts of a temple, or to be buried, in a dreſs of wool, is deemed impious and profane. This cuſtom is conformable to the Orphian and Pythagorean

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gorean ceremonies, which forbid any perſon who has been initiated in theſe holy myſteries, to be buried in wool, for reaſons which are drawn from religious ſuperſtition.

'Among other inventions, the Egyptians have carefully applied themſelves to diſcover what deity preſides over each particular day or month; and by obſerving the day of nativity, they are the firſt who ever attempted to diſcloſe to individuals the fate which would attend them—the future accidents of their life, and the kind of death which was to terminate their years. This important knowledge has been adopted by the Greeks, and has enriched the pages of their poets. Egypt may likewiſe boaſt over the reſt of the world, of a ſuperior acquaintance with prodigies, every phænomenon is obſerved and remembered with exemplary attention; its conſequences are marked, and in any future accident that may bear the ſmalleſt affinity, the effects are eaſily conjectured, and a ſimilar iſſue naturally expected.

'No perſon preſumes, in Egypt, to exerciſe divination, but the knowledge of futurity is ſtill kept and confined in the breaſt of ſome of the gods; and therefore the oracles of Hercules, Apollo, Minerva, Diana, Mars, and Jupiter, have each obtained celebrity, though the greateſt degree of honor and veneration is reſerved for the prophetic ſhrine of Latona at Butos. Theſe ſeveral oracles, we muſt however obſerve, are different in their inſtitutions, and each governed by particular rules.

'The profeſſion of medicine in Egypt does not collectively embrace every part of the human body; but as one perſon confines all his attention ſolely to the cure of one diſorder, phyſicians are numerous; and conſequently the eye, the head, the teeth, the belly, and, in ſhort, all occult or unknown complaints, reſpectively engage the care of ſkilful and experienced profeſſors.

'In their mournings, and in their funerals, the Egyptians are diſtinguiſhed from other nations: on the death of a man of conſequence, all the women in his family begin their lamentations by covering their heads, and even their faces, with mud; and while the corpſe is ſuffered to remain at home, they wander about the ſtreets of the city, accompanied by all the female relations of the deceaſed, with their garments girded in wild diſorder, and beating their bare breaſts with the palms of their hands. The men, on the other hand, follow the example of the females, in the diſorder of their dreſs, and in inflicting ſtripes upon themſelves; and after this mournful proceſſion, the body is conveyed away to be embalmed.'

The curious reader may compare the foregoing extract with thoſe from Littlebury and Beloe, in the article to which we have already referred.

This tranſlation, though ſomewhat diffuſe, adheres to the original with ſufficient fidelity. The author, we are perſuaded, has beſtowed much pains on the work; and, when it is completed, we have no doubt that it will be eſteemed a reſpectable addition to the catalogue of Engliſh tranſlations. Mr. L. propoſes to complete the tranſlation in two volumes, and to

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add two or three other volumes of notes and diſſertations: but he apprizes the public, that the proſecution of his plan will depend on the reception of this volume. When the whole is finiſhed, it will of courſe engage our more particular attention.

E.

ART. VIII. *A Review of the Conſtitutions of the principal States of Europe, and of the United States of America.* Given originally as Lectures by M. De la Croix, Profeſſor of Law at the Lyceum, and Author of Le Repertoire de Juriſprudence, La Nouvelle Encyclopedie, &c. Now firſt tranſlated from the French, with Notes, by the Tranſlator of the Abbé Raynal's Letter to the National Aſſembly of France, &c. 8vo. 2 Vols. about 525 Pages in each. 12s. Boards. Robinſons. 1792.

HAVING already exhibited a ſummary view of the nature and contents of this elaborate work on its original publication, and which now conſiſts of three volumes *, it only remains to mention the appearance of the firſt two volumes in an Engliſh dreſs: allowing the tranſlator to give his own account of the taſk which he has executed.

A compendious view of the political conſtitutions of European governments muſt prove a valuable acquiſition to our countrymen, who are generally, and more particularly when the times are big with important events, all ſtudents in foreign as well as in domeſtic polity; and as to the general frames of national government, M. De la Croix is ſufficiently correct, and might have been more ſo, had he not deſcended to ſuch minute particulars; eſpecially with regard to the ſubordinate parts of our inſular government, the origin, nature, and forms of which cannot be intimately underſtood by a foreigner with a divided attention. The tranſlator has ſhewn himſelf aware of thoſe ſlight errors into which M. De la Croix has fallen in ſuch reſpects; and he thus explains his method of correcting them:

'He has been in the great outline of our political conſtitution, as in all his other ſketches, ſufficiently accurate; but as every part of our conſtitution and laws come more into compariſon with thoſe of France, which he keeps in view throughout the whole of his work, he has entered more into the detail of our municipal laws, civil and criminal, than into thoſe of any other nation; and it is here that he has principally failed; as indeed even moſt Engliſhmen muſt have done, who were not converſant with the practice of our courts. He has made the moſt material miſtakes in that part where he ſpeaks of the benefit of clergy; and he is the more excuſable for doing ſo, as there is not perhaps to be found in any of

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* See Rev. New Series, vol. vi. p. 481. and vol. vii. p. 512.

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our law writers a complete account of that privilege, which had been ſo often altered, retrenched, and extended, by different ſtatutes, before it was finally ſettled in its preſent ſtate. Theſe errors have been corrected principally in notes; and, where that method would have been too tedious, by ſparing alterations in the text.

'For the general reviſion of the chapters on the Engliſh conſtitution, and for the greater part of the notes, I acknowledge myſelf indebted to a friend; under the benefit of whoſe correction I truſt, that the ſketch here given of our government and laws, will be found more full and more accurate, than might be expected from its brevity. To this gentleman I owe the higher obligation, as he could with difficulty ſpare the moments ſo employed; and I believe the reader will regret, with me, that he had not time to enlarge his elucidations.

'Wherever I found paſſages exactly tranſlated from Engliſh authors, I have given them in the words of the original, except in a very few inſtances, where, not being able to obtain the work, or to find the exact paſſage, I have been obliged to re-tranſlate them. I have alſo taken the liberty of marking as quotations, ſuch extracts from Blackſtone and De Lolme as were not ſo diſtinguiſhed in the French text; an omiſſion which I believe to be wholly attributable to the negligence of the tranſcriber or printer.

'In regard to the American conſtitution, which, next to that of our own country, is of all others the moſt intereſting to Engliſh readers, I have rectified one material miſtake of the author, in ſuppoſing it was, like the conſtitution of France, preceded by a declaration of the rights of man. I have alſo ſubjoined an Appendix, containing all the ſtate papers neceſſary to a perfect knowledge of the conſtitution of the United States of America, as it was at firſt inſtituted, and as it now ſtands. To theſe I have added a ſketch of the conſtitution of each of the ſeparate ſtates; and of the declaration of rights which make a part in ſome of them.'

The Engliſh editor has done his author juſtice in the tranſlation: but how widely they differ in ſentiment, may be conceived from the following paſſage and the note added to it:

'If the Engliſh, with ſo clear a title as that of their great charter (obtained in the twelfth century) had to ſtruggle without ceaſing againſt arbitrary power, until the middle of the ſeventeenth century, how muſt it aſtoniſh the people of France, who were far from having ſuch a title to urge, to find themſelves arrived already at the point to which all their hopes were directed? The difference between the French and the Engliſh conſtitutions is, that the one will be formed at a ſingle caſt: receive its perfection, its ſolidity at once; while the other will have been the work of many ages. The former will not be cemented by illuſtrious blood; but, on the contrary, conſolidated by the wiſhes of the prince, and by the unanimous accord of the nation: and proving a ſource of happineſs to all, it will neither be altered nor diſturbed by any faction. In a word, this conſtitution is not the oak which comes ſlowly to maturity, and runs the riſk of being cruſhed down by the impetuous animals

which may ruſh againſt the infant ſapling; but an immoveable coloſſus, caſt with art, and exact in all its proportions; which will be perceived from every part of the univerſe, and from which other nations will take models of government.'

To this paſſage the tranſlator adds the following note:

'The vanity, which has ſo long characterized the French nation, and which was a more operative principle in their revolution than many may imagine, is eminently conſpicuous in this compariſon of the exiſting Engliſh and French conſtitutions. Hitherto the reader has ſeen M. de la Croix, with the moſt unpatriotic partialities, continually diſgracing and viliſying ancient France in contraſt with ancient England. Now ancient and modern England, and in them all the boaſt of liberty in the civilized world, are to bow before regenerated France. The ſcattered rays of glory, which have given brilliancy to our hiſtory for a ſucceſſion of ages, all concentred in one point, muſt now fade and diſappear before the burſt of new light, which has ſhone from Paris, to dazzle and conſume mankind. We have been taught to admire our conſtitution, becauſe

'Tis not the haſty product of a day,
But the well-ripen'd fruit of wiſe delay.

We think it a preſumption of its excellence, that (as was ſaid in praiſe of the Roman conſtitution) the fabric has been for centuries receiving every addition which fortune and wiſdom could beſtow. We truſt in it, as more likely to anſwer for the practical protection of the liberty of all, becauſe it has been ſucceſſively modelled and meliorated by the hand of experience, as real imperfections developed themſelves in actual oppreſſions, and different remedies repeatedly tried, by repeated failures ſtimulated new efforts to find at laſt what might be more effectual:—becauſe every change has been made by the united force and united wiſdom, the conflicts and competitions, the mutual compromiſes, conceſſions and accommodations of all the powers, orders, and intereſts in the great political ſociety of the nation. Nor is it among our leaſt ſecurities that there is ſcarcely one of our principal nobility, who does not think it his firſt and beſt pride, to trace back his origin to ſome illuſtrious anceſtor, that fought and bled in the field, or on the ſcaffold, in defence of the conſtitution of his country. But theſe objects of our admiration and confidence, are now, it ſeems, to be our condemnation. I do not think, however, that M. la Croix has choſen very happily either his topics of preference, or his ſimilitudes. If the French conſtitution was conſolidated by the *unanimous* accord of the nation, why was it neceſſary to *annihilate two* out of *three* orders, leſt they might oppoſe and defeat it? If there be this *unanimity*, why do we read of motion after motion, and penalty added to penalty, againſt *refractory prieſts*; or are daily accounts received in the National Aſſembly, of tumults and plots in the different diſtricts? why are the priſons filled with perſons accuſed of *leze nation*, more than were confined in the Baſtile and other ſtate priſons for two centuries? and why are the frontier towns of Germany crouded with French emigrants, ſo formidable by their increaſing numbers to

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to the National Aſſembly themſelves, as to be the objects of the ſtrongeſt reſolves and of menaces of offenſive war? The conſtitution of France, like that of England, has been cemented with blood; not indeed like ours, with illuſtrious blood, glorioufly ſhed, but with blood ferocioufly drawn in ſavage maſſacres and butcheries at home, and now in a civil war of a moſt horrid kind, raging throughout the principal colony of France; of all which the ſhocking apology has been, that *the blood, ſo ſhed, was none of the pureſt.* Whether theſe were *neceſſary* evils, is another queſtion; but that they are evils, every man of humanity muſt allow; and that they did, and do exiſt, is publicly notorious, and M. de la Croix has himſelf in many paſſages teſtified. What then becomes of the *unanimous* accord of the nation, in contradiſtinction to the blood ſhed in our ſtruggles for the conſtitution of England!

'The perfection of the new French conſtitution is ſtrongly aſſerted by M. de la Croix. But is it ſo clear (to wave all ſpeculative arguments) that there are no omiſſions in important points; no proofs of poſitive vices in this all-perfect conſtitution? Did not the committee of reviſion, before it was finally decreed, make many moſt eſſential alterations in it, from what it was under the original detached decrees? Was this right, or was it wrong? If it was right, does this fact of ſuch fundamental changes in ſome great parts after a trial of only two years, furniſh no preſumption in other points againſt the infallibility of theſe philoſophical popes in politics? If it was wrong (and ſo a very large proportion of the preſent leaders thought) how can the exiſting conſtitution, ſo altered, be ſtill perfect? Do we not know too, that ſince the ſitting of the preſent aſſembly, the king and the aſſembly have differed in their opinion as to the true mode of ſignature and other acts of the prerogative under the conſtitution; and has not the firſt exerciſe of the royal veto occaſioned great murmurs, menaces, and tumults?—M. de la Croix's ſimilitudes of the Engliſh and French conſtitutions may be ſufficiently applicable, but are rather ill omens to his country: the oak is ſaid to live *nine centuries*; the coloſſus was overthrown by an earthquake, not much above half a century from its erection.'

The tranſlator purſues this ſubject farther, in reference to a paſſage where M. De la Croix cenſures the power which our king enjoys, of proroguing and diſſolving the parliament at his pleaſure, as one of the monſtroſities in the Engliſh government. On this paſſage, the tranſlator obſerves:

'If the king had not this power of proroguing and diſſolving, parliament would for the term of its duration be wholly independent both of the king and the people. The only parliament we ever had independent of the crown, in the reign of Charles I. ended in the rebellion, the murder of the king, and the ſubverſion of the monarchy, the ariſtocracy, and the church. The ſovereign power may be bounded, and limited, by different controuls in different branches; but there muſt not be *two independent* ſovereigns. They have tried the experiment in France; and it ſeems obvious to fore-

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ſee, that one will certainly in the end deſtroy the other; though it may not be ſo clear which will predominate.'

In theſe reflections, the advantage of the tranſlator lies in defending a government which, with all its faults, has ſtood the teſt of time, againſt the panegyriſt of a government, which is yet only an experiment at iſſue:—but, in the following paſſage, M. De la Croix does not ſeem to think that he has ſufficiently exalted the new conſtitution of his country:

'A work would probably gain much applauſe which ſhould have for its object the demonſtrating, by a compariſon much more extenſive than was conſiſtent with my preſent plan, that the Engliſh conſtitution is as far ſuperior to the conſtitutions of the other ſtates of Europe, as the American conſtitution is preferable to that of England; and which ſhould afterwards ſhew the pre-eminence of the conſtitution of France over even that of America. If I ſhould not execute this taſk myſelf, the materials which I have ſupplied in theſe eſſays will render it more eaſy to ſome other hand.'

In this propoſed undertaking, however, a gradation of merit is preſumed, which to others may appear problematical.

After the remarks which we have already made on the original of this work, we need only add, that M. De la Croix cloſes the volumes with what he calls a Patriotic Catechiſm; containing a ſummary of moral and political truths, drawn up by him for the uſe of his countrymen, before the formation of the National Aſſembly: but, beſide a diſlike to interrogatory forms, we approve the matter more than we do the manner and the order, in which the ſubjects are introduced. N.

ART. IX. *The Architecture of M. Vitruvius Pollio:* tranſlated from the original Latin. By W. Newton, Architect. Folio. Royal Paper. pp. 123—280. continued from the former Vol. 2l. 2s. in Sheets. Taylor, &c. 1791.

MORE than twenty years have paſſed, ſince the publication of the firſt volume of the tranſlation of this very curious work *; buſineſs and ill health, we underſtand, combined to withhold the completion of the undertaking; and it is with great ſatisfaction that we find they have, however late, given way to the public gratification. The ſubjects which occupy this volume, are, the proper ſituation, proportions, and diſpoſition, of private buildings; pavements, plaiſtering, painting,

* An account of the 1ſt vol. was given in M. R. vol. xlvi. p. 193. Some additions have ſince been made to it, which may be had ſeparately, for half a guinea, by thoſe who have already purchaſed that volume. Mr. W. Newton dying before the printing of this ſecond volume was wholly finiſhed, it has been completed, from his manuſcript, by his brother, Mr. James Newton.

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and ſtucco work; of the qualities of water, and how to conduct it; the principles of dialling; of machines neceſſary in building, and for raiſing water; and laſtly, what may be termed military mechanics and architecture. Among the latter, we confeſs ourſelves utterly unable to form any conception of a wooden tower *moveable on wheels*, of twenty floors or ſtages, one hundred and twenty cubits high, on a baſe of twenty-three cubits ſquare!

It is a moſt unfortunate circumſtance, that the ſchemes and figures belonging to this venerable *technical* treatiſe did not ſurvive with the text, inſtead of their now being ſupplied by modern hands from Vitruvius's accounts of them, for they do not amount to deſcriptions; ſubject to critical doubts, controverſies, and, probably, to miſtakes. To chapter 15, of book X. treating of the ancient catapultæ and ſcorpions, Mr. Newton has added the following note:

'This part of the writings of Vitruvius has engaged the attention, and employed the abilities, of many able men for ſeveral centuries paſt. The conſtruction of the ancient military engines, of which this and ſome following chapters treat, has long been unknown; and the diſcovery of this curious part of antiquity has been conſidered as a reſearch worthy the endeavours of the learned and ingenious. When gunpowder, and thoſe immenſely powerful modern engines, cannon, became generally uſed, another mode of warfare neceſſarily commenced; the engines of the antients were gradually diſuſed, and were ſoon ſo entirely neglected, that their formation was forgotten: and for ſeveral centuries paſt, no example or remains, ſufficient to elucidate their conſtruction, have been known to exiſt, nor have the treatiſes written to explain them, by ſeveral antient authors, been hitherto underſtood. Volturius, Lipſius, Baldus, Buteus, and other modern authors, have publiſhed their reſearches on this ſubject; and almoſt all the tranſlators and commentators of Vitruvius have laboured thereon without ſucceſs. To obtain a knowledge of theſe engines, from the writings of Vitruvius alone, could not be expected; for his account of them cannot be called a deſcription. He mentions neither the form, uſe, or place, of their ſeveral parts, but their names and proportions only; preſuppoſing that their forms and parts were ſufficiently known, as they undoubtedly were in his time. But many of the names and terms that he uſes, are now unintelligible, and the proportions are expreſſed in characters of whoſe ſignification we are doubtful: many of thoſe characters are corrupted and miſwritten by the copyiſts; differing in different manuſcripts, and diſagreeing with the account of other antient authors who have written on the ſame ſubject; ſo that there is no being certain on which we may or may not rely.

'Daniel Barbaro, in his Italian tranſlation of Vitruvius, publiſhed ſo long ſince as the year 1556, commenting upon this part of Vitruvius's work, ſays, "it is here neceſſary that God aſſiſt us; for neither the writings of Vitruvius, nor any delineation, nor any an-

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tient remains of theſe engines, will afford us any aid." He adds "I hope therefore I ſhall be excuſed for not attempting to explain things, that by their difficulty, and almoſt impoſſibility, have defeated the attempts of men of much greater experience and ingenuity." Jocundus has given a figure of a baliſta that he copied from Atheneus; but acknowledges that he neither underſtands it, or the deſcription of Vitruvius, which he tranſlates. Perrault alſo obſerves, that the account "given by Vitruvius of theſe engines has not been underſtood by any perſon, although a great number have aſſiduouſly applied themſelves thereto: that the deſcriptions given by Atheneus, Vegetius, Marcellinus, and other ancient authors, are of no avail; neither will the repreſentations on the Trajan column, thoſe in the book intitled *Notitia Imperii*, that which Du Choul copied from an antient marble, nor the model ſeen by Lipſius in the armory of Bruſſels, afford any illuſtration of the diſcourſe of Vitruvius: and that it is no wonder that machines, difficult to be explained by writing, eſpecially without delineations, ſhould not be underſtood from a deſcription that was at firſt neglected by the author;" and he might have added, afterward corrupted and mutilated by thoſe who have copied it.

'Perrault however proceeds to comment upon divers parts of the diſcourſe, and has attempted to give a repreſentation of a catapulta. But it ſo little accords with, and in ſome parts is ſo contradictory to, the words of Vitruvius, that it can only be conſidered as a work of imagination: and his comments and concluſions may remain as inſtances how far a diſcourſe may be ſtrained to ſupport the moſt foreign idea; and how far we may be miſled by our imaginations, when unguided and undirected by ſome certain clue. This will more evidently appear to the reader upon comparing Perrault's comments with what is hereafter advanced.

'Galiani, in his tranſlation of Vitruvius, only recapitulates the difficulties attending the diſcovery, and gives up the attempt: alleging that he does not believe the diſcovery to be now among the poſſibilities; and that he ſhall therefore content himſelf with giving the tranſlation according to the letter of the text, as others have before done.

'Like the preceding tranſlators, I have alſo endeavoured to diſcover the formation of theſe ancient machines, in order to make this part of Vitruvius's work more intelligible; but whether with better ſucceſs, the public judgment will beſt determine. I have diligently ſought for, and attentively peruſed, the authors who have written on the ſubject, and believe I have obtained ſuch a knowledge of it as will enable me to give the reader an idea of theſe curious antient engines; the deſcription of which here precedes the diſcourſe of Vitruvius, that his account being afterward read, may be the better underſtood.'

We know, in general, that the power of theſe machines conſiſted of levers fixed in large ſkeins of twiſted cords: but the particular modes of conſtructing and working them are the *deſiderata*: the moſt ſimple, however, with which the text can be accommodated,

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accommodated, muſt, we think, be neareſt to the truth. Mr. Newton's deſcriptions, introduced by the preceding extract, appear to arrive at this merit: but we obſerve that he deſcribes the ſcorpion as a croſs bow, when Vitruvius only treats of engines actuated by the ſpring of twiſted cords: a power applicable to large, as well as to ſmall inſtruments of war.

Vitruvius exhibits the antient principles on which water was conducted; for which he requires a deſcent of half a foot in a hundred feet; and he treats of three kinds of ducts; channels of maſonry, leaden pipes, and tubes of fictile ware or pottery. Under the article of leaden pipes, he thus conſiders them;

'The manner of conducting water by pipes of lead is thus regulated. If the ſpringhead have a ſufficient current to the city, and there be no higher mountains between, that may be an impediment, the interval is, by walling, raiſed to the proper level, as mentioned in the deſcription of channels of maſonry; or elſe a circuit round may be taken, if not very long: but if there be frequent valleys, the courſes are to be directed down the declivities, and when arrived at the bottom, a ſubſtructure is to be built, but not high, that the *libramentum* * may be as long as poſſible. This will be the venter, which the Greeks call *koilian*. When arrived at the oppoſite declivity, as, on account of the length of the venter, it (the water) ſwells gently, it is preſſed upward to the top of the aſcent; whereas if a venter ſhould not be made in the valley, nor a ſubſtructure built level, but ſhould be bent, the joints of the pipes would be broken and deſtroyed. In the venter alſo *columnariæ* † are to be raiſed, through which the force of the vapours may be diſſipated: thus thoſe who would conduct water by leaden pipes, may by theſe rules eaſily execute the decurſions, circumductions, venters, and expreſſures ‡.

'* The general ſignification of this word, is that of level, counterpoiſe, balance, weight, &c. Vitruvius ſometimes uſes it to expreſs that declination from the exact level which is neceſſary to give a proper current to the water. It ſeems here to ſignify all that part of the aqueduct which paſſes down the declivity.'

'† The *columnariæ* are probably vent pipes; for Vitruvius ſays they are to give vent to the vapours that may be confined with the water in the pipes; a precaution he has ſeveral times before mentioned. Their names induce a belief that they were perpendicular tubes, like columns, which being always open at the top, muſt have been ſo high, that their tops might be above the level of the aqueduct; for otherwiſe the water, always preſerving its level, would run out at theſe vents, inſtead of paſſing along the aqueduct.'

'‡ By this word, which is written *expreſſus* in the text, is probably to be underſtood that part of the aqueduct where the water riſes or is raiſed upward, by the weight or preſſure of the deſcending water. For Vitruvius has mentioned no other preſſure or power made uſe of, for raiſing the water, nor indeed is any other power neceſſary in theſe caſes, where the water being incloſed in pipes, will naturally riſe again to the ſame height from which it deſcended.'

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'This chapter may ſerve to remove that erroneous notion which ſome people have conceived, that the antients were ignorant that water confined in tubes, will riſe again to the ſame level from which it deſcended, and which they infer from conſidering the great expence, labour, and time, their walled aqueducts muſt have coſt, when the end might have been anſwered ſo much eaſier and cheaper by any kind of pipes. It is here ſufficiently evinced that the antients were well acquainted with this property of water, and that they ſometimes made uſe of it. Pliny, b. 31. ch. 6. alſo expreſsly mentions it.

'Health was probably the motive for preferring the walled aqueducts, and for avoiding leaden pipes. Vitruvius mentions hereafter that the water paſſing through ſuch pipes was not deemed wholeſome, on account of its imbibing ſome particles of the lead: and though this objection will not be valid againſt earthen tubes, yet they might not be conſidered as ſufficiently ſubſtantial, and even capacious to be depended on for ſupplying a great city with the rivers of water daily uſed and waſted; eſpecially in caſes where the water was to be brought from places many miles diſtant.' (p. 194-5.)

Vitruvius's philoſophy might have proved an obſtacle to an open channel, like the New River at London; for, among his directions for making ſtone aqueducts, he recommends that 'they ſhould be arched over, that the ſun's rays may not touch the water.' (p. 192.) It is poſſible he may intend this caution merely to ſecure the water from evaporation: but he might have more quaint reaſons; for it is often curious to obſerve the modes of reaſoning in ancient writers, on natural objects, according to the ideas and knowlege then current; and to note their principles, and their analogies; ſome of the latter of which appear now ſufficiently whimſical. We may inſtance Vitruvius's aſſumption that, near to the equator, the tone of the human voice is exceedingly ſhrill and acute, growing deeper and more baſe, as we advance northward; with his illuſtration of the poſition by a ſcheme of the angle formed by the horizon and what he terms the meridian axis, drawn from the equator to the polar ſtar; and his inference as to the harmonical conſtitution of the world. (p. 127.)

Mr. Newton appears to have done full juſtice to this antient writer on architecture, and to be generally clear in his corrections, and in his remarks on doubtful paſſages. He is ſo perfectly correct in ſuppoſing the three firſt chapters of book IX. to be erroneous diviſions, and that thoſe chapters were originally part of the author's proem to that book, that we are ſurpriſed he did not reſtore them to their proper place in this elegant edition;—and the firſt paragraph of chapter 10, book X. appears to have been the concluding paragraph of the preceding chapter: being a mode of raiſing water; and not applied to the grinding of corn, until the ſecond paragraph. It is alſo proper to note,

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that the first reference to the schemes for drawing mean proportional lines (p. 202, note, second column) should have been to fig. LXVII. instead of LXVIII.

The work is illustrated with twenty engravings, well executed, and sufficiently expressive of the objects which they represent: but we cannot help adding, that the plate exhibiting the moveable wooden towers, puts imagination to the full stretch, and gives us only an idea of Lilliputians before the walls of Brobdingnag! N.

ART. X. *A concise History of the County and City of Chester*, from the most authentic and respectable Authors, &c. Embellished with an elegant Ground Plan of the City and Suburbs, taken from a recent Survey. 12mo. pp. 142. 2s. sewed. Sael. 1791.

THE writer of this work, whoever he be, is one among the stauncheſt sons of the county-palatine of Chester. Zealous to enthusiasm for his native soil, he publishes its honours. Our readers, however, will naturally think that he may justly style his history *concise*, (a recommending quality, in many cases,) when they observe the size of this pamphlet. It consists of two parts, the first of the historical kind, the second descriptive of Chester, and of a few other principal towns in the county: to which is added the Life of St. Werburgha, principally formed by an account of thirty small images, which are placed on what is called the bishop's throne, and supposed to have been the shrine of that *eminent* saint. The engraved view of Chester seems to have been executed with accuracy; the author says, that it is worth the price of the book. We have derived both information and pleasure from the perusal of this performance, and particularly from the first part of it. The author appears to be a good-natured, sensible, and cheerful man; and as he professes to produce somewhat *lively*, so have we been inclined, sometimes, to smile with him—or, possibly, at his peculiarity of style. His observations are intermixed with quotations from *Latin* authors, as well as from *English* writers of the more ancient date; among whom *Drayton* the poet has particular marks of distinction. One part of the work is concluded in this manner:

'Here then ends the completion of my short, but very imperfect account of the characteristic genius of the *Men of Cheshire*, and of the collections for a history of our palatinate, in a series almost strictly chronological. From these collections and other inestimable remains, I am convinced a history might be formed of our native county, infinitely superior to any history, yet existing, of any county in Great Britain: or, if you please, a history that shall as much

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much excel Dugdale's Warwickshire, as this *celebrated history* is supposed to excel *those* of all our provincial districts: since at present it certainly ranks among them in the same distinguished manner, as the "Moon is poetically said to shine among the lesser luminaries." (p. 50.)

In another place, having mentioned the salubrity of the air, and the longevity of the inhabitants, he adds, in his odd but lively manner, p. 60:

'In saying this, it is not our wish to be understood, that the *Men of Cheshire* are singular for *temperance*; the number of public-houses, in the city and county, affords an abundant proof that they are not *water-drinkers*: market-towns, villages, and high-roads, are *graced* with *herds of red-lions, white-lions, black lions, white-bears, and black* ones, not to mention the *flocks of angels and spread-eagles*, with a whole firmament of *stars and rising suns*, darting their *rays* of invitation on the passing traveller. Sociality is not, however, confined to public mansions: poor is that farmer indeed whose private cot is not furnished with a little of the quintessence of the barley; and as his cellar-door, like his heart, is generally open, you cannot confer a higher favour than by *drinking a jug and smoking a pipe* with him! a favor which is often increated by the greater quantity of *jugs* you consume! Indeed this is his *summum bonum*—a friend at his fire-side, the subject—corn, cheese, or *politics* (in the latter of which he has sometimes been known to *out-talk* even the *school-master* or the excise-man) his happiness is complete, and he seems to wish for no other heaven!—The *tree of hospitality* is seldom out of *blossom* in Cheshire; but at those seasons called *wakes*, it is in *full bearing*.'

As one farther instance of our author's jocular turn, hear how he talks, (though not entirely destitute, perhaps, of a spice of that ecclesiastical bigotry, which some are desirous to pass off for religion,) of the famous *shrine* in Chester Cathedral, (p. 92.)

'The bishop's throne, which is superbly ornamented, is said to have been the ancient shrine of St. Werburgh. It is encircled by a beautiful group of small images, intended to represent saints and kings of *Mercia*. Some of these, either by accident, or meddling fingers, were a few years ago decapitated; accordingly a *Mason* was employed to mend their *majesties*; but the artist, not being very well acquainted with either *saints* or *sovereigns*, unluckily transposed their *caputs*, by putting *kings' heads* on *queens' shoulders* and *vice versa*. To the body of a tender virgin saint, he placed the head of a veteran monarch!—What sort of a *head* the artist must have had, we will not pretend to say: This much, however, he might truly have boasted—that he knew how *to put* old *heads on young shoulders*.'

The description of the city of Chester is, on the whole, we think, more satisfactorily performed, than some accounts of a like kind in larger works:—but here we must take leave of our merry friend, by just remarking, that some future historian of Cheshire

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Cheſhire will doubtleſs find this little publication uſeful in the direction and accompliſhment of his labor. H.

ART. XI. *Eccleſiaſtes*; a new Tranſlation from the original Hebrew. By Bernard Hodgſon, LL. D. Principal of Hertford College, Oxford. 4to. pp. 66. 4s. Rivingtons.

A CAREFUL attention to the *Scriptures* becomes every *Chriſtian*, eſpecially *every Proteſtant*. It is highly neceſſary, to the *clerical* character, that thoſe of the ſacred order ſhould endeavour to elucidate and explain them, and thus render them more generally intelligible and uſeful. The Principal of Hertford college has already publiſhed a tranſlation of Solomon's Song, and of the Book of Proverbs. After the accounts which have been given of thoſe verſions *, there is the leſs occaſion to enlarge in our obſervations on the preſent performance; ſince the ſame remarks, which have been offered on the others, nearly apply to this:—but to aſſiſt the reader's judgment, we ſhall collect a few verſes, and inſert them, together with thoſe of the tranſlation which is in common uſe among us.

Dr. HODGSON.

Chap. i. 5, 6. 'The ſun alſo riſeth, the ſun alſo ſetteth,
And haſteth to the place where it roſe;
It paſſeth to the ſouth, again it circleth to the north.
Round and round goeth the wind
And ever repeateth its circuits.'

ENGLISH BIBLE.

"The ſun alſo ariſeth, and the ſun goeth down, and haſteth to the place where he aroſe.

"The wind goeth toward the ſouth, and turneth about unto the north, it whirleth about continually, and the wind returneth again according to his circuits."

The little alteration in this paſſage, particularly that relative to the *ſun*, ſeems admiſſible and preferable: as poſſibly may be the caſe with the eighth verſe, though the author is rather too ſparing in aſſigning, critically, the reaſons by which he would ſupport the alteration.

Dr. HODGSON.

'All things, thus at their taſk, no man can recount;
The eye would not be able to behold them,
Nor would the ear be competent to hear them.'

ENGLISH BIBLE

"All things are full of labour; man cannot utter *it*: the eye is not ſatisfied with ſeeing, nor the ear filled with hearing."

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* See Rev. for Jan. 1787, vol. lxxvi. p. 26. and for July 1791, vol. v. of the *New Series*, p. 291.

Dr.

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Dr. Hodgson.

Cap. ii. 3. 'I enquired of mine heart whether I ſhould give myſelf unto wine; but mine heart inclined unto wiſdom; or whether I ſhould embrace folly; until I might ſee whether therein was that happineſs, which the ſons of men are purſuing under heaven, all the days of their lives.'

English Bible.

"I ſought in mine heart to give myſelf unto wine; yet acquainting mine heart with wiſdom; and to lay hold on folly, till I might ſee what was that good for the ſons of men, which they ſhould do under the heaven all the days of their life."

The twelfth verſe of this chapter is hardly intelligible in our common bibles; Dr. Hodgſon's rendering has much the advantage: he offers a laconic note to juſtify his verſion: but we think, though diffuſe writers are unpleaſant, he ought to have been ſomewhat more explicit and particular in this and other inſtances.

Dr. Hodgson.

'Then I looked in order to judge between wiſdom, and imprudence, and folly: (for who is that man who ſhall come after the king, more competent ſo to do than he is?) And I ſaw the preeminence which wiſdom hath over folly.'—

English Bible.

"And I turned myſelf to behold wiſdom, and madneſs, and folly: for what can the man do that cometh after the king; even that which hath been already done. Then I ſaw that wiſdom excelleth folly"—

A remark of a like kind with the foregoing may be applied to the 25th verſe of this chapter.

Dr. Hodgson.

'Who therefore has eaten, and, though with temperance, more gratified himſelf than I?'

English Bible.

"For who can eat, or who elſe can haſten *hereunto* more than I?"

Dr. Hodgson.

Cap. iii. 11. 'But every thing which he doeth becometh perfect in its reaſon. Alſo I viewed the darkneſs which he ſpread over men's hearts, leſt either at the beginning, or at the end, they ſhould diſcover his proceedings.'

English Bible.

"He hath made every thing beautiful in his time: alſo he hath ſet the world in their heart, ſo that no man can find out the work that God maketh from the beginning to the end."

The laſt four verſes of the fourth chapter, the learned Principal, ingeniouſly, and with a degree of probability, conſiders as prophetic of thoſe remarkable changes in the Jewiſh government, which ſucceeded the reign of Solomon.—He concludes his remarks on this part of the work with the following words: 'All

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'All theſe ſtruggles for empire, attended with ſuch diſappointment, miſery, and bloodſhed, are ſurely pronounced with great truth to be—*vanity and vexation of ſpirit.*'

Dr. Hodgson.

Cap. vi. 10, 11. 'What is that in the creation moſt mighty? Let its name be mentioned. Confeſſedly it is man. Yet how unable is he to contend with the power that is above him? The greateſt of his works do but exhibit his weakneſs; yet what is there comparable to man?'

English Bible.

"That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he. Seeing there may be many things that increaſe vanity, what is man the better?"

Dr. Hodgson.

C. vii. 16, 17. 'Carry not juſtice to exceſs, nor be rigorouſly exact:
Wherefore ſhouldſt thou cauſe thyſelf to be ſhunned?
Neither be ſlack *(eaſy)* to exceſs, nor fooliſh:
Wherefore ſhouldſt thou periſh before thy time?'

English Bible.

"Be not righteous over-much, neither make thyſelf over-wiſe: why ſhouldſt thou deſtroy thyſelf?

"Be not over-much wicked, neither be thou fooliſh: why ſhouldſt thou die before thy time?"

The next verſe is certainly more intelligible and connects better with the foregoing in Dr. Hodgſon's tranſlation, than that in the common Bible.

Dr. Hodgson.

'It becometh thee to embrace the one precept,
And not to be negligent of the other:
He who feareth the Lord will be guided by both.'

English Bible.

"It is good that thou ſhouldſt take hold of this; yea alſo, from this withdraw not thine hand; for he that feareth God ſhall come forth of them all."

Concerning the twelfth chapter of this book, the author obſerves that important light will be thrown on the firſt verſes, if we recollect that what Solomon here ſays is addreſſed to the *prince his ſon:* accordingly, he explains the phraſes, 'keepers of the houſe,' 'ſtrong men,' &c. to be 'the attendants about the prince, who ſhall lament his death;' and inſtead of *thoſe that look out of the windows*, &c. he inſerts,—'And the watchmen on the battlements ſhall mourn.'

In the former articles of Dr. Hodgſon's tranſlations, we related ſome of the criticiſms by which he ſupports his alterations and amendments. We have already hinted that they are rather fewer in number, and more conciſe than might be expected, in the preſent work: an error indeed of the more pardonable kind, when

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when it is conſidered how prone authors are to wander into the other extreme:—but, from a writer of Dr. Hodgſon's ingenuity and learning, ſome little farther enlargement might have been uſeful. We have only to add our entire concurrence with him, in the cenſure which he paſſes (not however with the aſperity of Mr. Greenaway *,) on Father Houbigant, for the unwarrantable liberties that he has uſed in tranſpoſing letters, and altering original words; a method, by which almoſt *any ſenſe* may be made of *any words*.

H.

ART. XII. *The Hiſtory of Rome*, from the Foundation of the City by Romulus, to the Death of Marcus Antonious: By the Author of the Hiſtory of France †. 8vo. 3 Vols. 18s. Boards. Cadell, &c. 1792.

THE author of this work acknowleges that he has chiefly followed Hooke and Ferguſon, but obſerves, that he has occaſionally conſulted every French and Latin author, from whom he might expect to derive information. He has not, however, referred, in the courſe of his hiſtory, either to his principal guides, or to the books which he '*occaſionally conſulted*;' although ſuch reference might have been very uſeful for directing the ſtudies of thoſe who deſire a more extenſive acquaintance with Roman hiſtory, than three octavo volumes are capable of affording.

It is worthy of obſervation, and it is indeed remarked by the author, that, with the ſingle exception of Goldſmith's Compendium, there is nothing like a complete hiſtory of Rome in the Engliſh language. The preſent performance, however, is of too limited an extent to ſupply this defect. A Roman hiſtory, aſpiring to be really uſeful, ſhould ſerve as an introduction to the Latin claſſics; and ſhould collect, from a variety of materials, ſuch facts and obſervations as are neceſſary for explaining the difficulties of ancient hiſtorians. Inſtead of attempting this arduous taſk, which ſuppoſes an extenſive acquaintance with antiquity, and a deep inſight into human nature, the modern writers on the hiſtory of the Roman republic have hitherto contented themſelves with the humble taſk of mere tranſlation or abridgment. Conſidered in the latter reſpect, the preſent work has a conſiderable ſhare of merit; eſpecially as the narrative is brought down to a period which immediately connects this work with the abridgment of Mr. Gibbon's Decline and Fall of the Roman Empire; a performance which comes from the ſame hand.

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* See M. Rev. for Nov. 1788, vol. lxxix. p. 402.

† See Rev. *New Series*, vols. ii. and iii.

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As a ſpecimen of the work, we ſhall inſert an account of the war between the Romans and Samnites, which immediately followed the defeat and diſgrace of the former at the Caudine Forks:

'U. C. 433.] The war between the rival nations was again renewed with all its former fury. But while the Romans conſidered the evaſion of the late treaty as a certain omen of victory, the Samnites were already vanquiſhed in their own opinions. In a variety of ſtruggles with Rome, they had been almoſt invariably oppreſſed by her ſuperior force or fortune: and when they had at laſt obtained a deciſive advantage over their adverſary, it was raviſhed from their graſp by the perfidy of the republic. Their toils were to begin again; and they had no reaſon to expect a ſimilar ſucceſs from an enemy grown cautious by recent misfortunes. The ſurpriſe of Fregellæ, and the maſſacre of the Roman inhabitants, were clouded by a ſeries of diſaſtrous events! They were routed, and their camp pillaged, by the dictator Cornelius Lentulus; and Papirius Curſor, who acted as maſter of the horſe to Lentulus, entered Apulia, and inveſted Luceria, where the ſix hundred Roman knights, who had been delivered as hoſtages on the late treaty, were ſtill detained. While Papirius rejected the mediation of the inhabitants of Tarentum, he offered battle to a Samnite army, which had advanced to raiſe the ſiege: theſe in vain truſted to the ſtrength of their intrenchments, and their defeat determined the fate of Luceria. The Roman knights were delivered to the victor; and the garriſon, with Pontius in perſon, redeemed their lives by the ſame diſgraceful conditions as they had themſelves impoſed; and ſubmitted to the ignominious ceremony of paſſing under the yoke.

'U. C. 434.] In the ſucceeding campaign, Tarentum was taken by Quintus Aulius, and Satricum recovered by Papirius Curſor, whom the admiration of his fellow-citizens had a third time raiſed to the dignity of conſul. Rome dwelt with fond partiality on the exploits of a warrior, whoſe martial qualities the judgment of Livy has compared with thoſe of Alexander; and whom the confidence of the republic would have oppoſed to the Macedonian hero, had the conqueror of Aſia poured the torrent of his arms from the eaſt to the weſt. The vigour of mind, the military ſkill and courage of Papirius were equalled by the ſtrength of his body; and his ſurname of Curſor was expreſſive of his unrivalled ſwiftneſs in the courſe. Patient of fatigue, and indifferent to the inclemency of ſeaſons, he ſeemed to communicate his own hardy conſtitution to his followers; and although in the camp the ſevereſt diſcipline was recommended by his example, yet in the puniſhment of negligence or miſconduct, his natural lenity prevailed; and the offender, who by the rigid laws of Rome was expoſed to death, frequently was diſmiſſed with the chaſtiſement of a ſalutary reproof.

'U. C. 435, 436.] The ſubmiſſive ſolicitations of the Samnites tranſiently ſuſpended the rival enmity of Rome; and a truce of two years was employed by the republic to ſpread the terror of her arms through Apulia, and to reduce Campania to the humble condition-

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dition of a præfecture: this regulation was attended by the addition of two new tribes, which completed the number to thirty-one; and on a survey of the Roman people, those capable of bearing arms were found to amount to two hundred and fifty thousand.

'U. C. 437.] The youth of Rome were not suffered long to languish in inactivity; and the dictatorial voice of Lucius Æmilius summoned them again to danger and to glory. They besieged Saticula, a city of Campania in alliance with the Samnites; and the latter were tempted to risk an engagement for the protection of their allies. They were defeated by Æmilius; but the authority of that general expired before he could reduce Saticula; and the capture of the city was reserved for Quintus Fabius, who succeeded him as dictator.

'U C. 438, 439] The renown of Fabius was established by the reduction of Saticula, and his double triumph over the Samnites: but in the siege of Sora he experienced the same fortune as his predecessor; and the obstinacy of the garrison compelled him to relinquish the glory of taking that fortress to the consuls Pætilius Libo and Sulpicius Longus, who, on the expiration of the dictatorship, assumed the command of the army.

'U. C. 440. 443.] In three successive years the fortune of the Romans was displayed in repeated victories over the Samnites and the rebellious inhabitants of Campania: the former beheld each day the boundaries of their territories recede; and the restless disposition of the latter was chastised by the reduction of Nola, Atina, and Calatia; while the Hetrurians, who had armed to check the progress of the republic, by a signal defeat near Sutrium, furnished the honours of triumph to the consul Æmilius.'

In this passage, several sentences are obscure: *e. g.* 'The Romans considered the evasion of the late treaty as a certain omen of victory:' 'They had no reason to expect similar success from an enemy grown cautious by recent misfortunes.' The style is generally smooth, and not deficient in dignity: but, in the passage above cited, and in the greatest part of the performance, transactions are described in words too general to leave any lasting impression on the mind of the reader. In perusing the work, we were sometimes offended by false constructions; *e. g.* p. 298. vol. i. 'who were reduced to solicit, and obtained,' &c. Here two verbs, one active and another passive, are joined to the same nominative. The author frequently uses the conjunction 'as,' instead of the relatives who, which, and that: thus, vol. i. p. 335. 'Macedonia had been inflicted by the same ambition as had dismembered,' &c. Such remarks should not have been here made, did not the author's style in general possess a good deal of merit. To prove this assertion, and to give our readers a fuller specimen of this agreeable work, we shall insert the following extract, which will not appear too long to those who consider its connection with the present temperament of the public mind, and the present complexion

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complexion of political affairs, in more than one country of Europe:

'Like other young men of high expectations, Tiberius Gracchus had entered at an early age on the duties of a military life. He had ſerved with reputation under his brother-in-law, Scipio, at the ſiege of Carthage: in the unfortunate expedition of Mancinus, Tiberius had acted as quæſtor; he had been involved in the diſgrace of his commander, and it was propoſed to deliver him with Mancinus to the diſcretion of the Numantians. He avoided the danger by appealing from the ſenate to the people; and if in his ſubſequent conduct we trace his remembrance of the protection of the multitude, the errors of the patriot may be palliated by the gratitude of the man.

'From the defeat of Mancinus, Tiberius relinquiſhed all further hopes of military laurels, and determined to direct his attention to the civil concerns of his country. He had already attained the rank of tribune of the people; his mind was impreſſed by the alluring idea that has found place in modern times, *that the unequal diſtribution of property, ſo favourable to the rich, is an injury to the poor*; and he reſolved to revive the celebrated law of Licinius, by which a Roman citizen was reſtrained from poſſeſſing above five hundred acres of land, or more than one hundred oxen, or five hundred ſheep.

'He could not be inſenſible how obnoxious this deſign muſt prove to the overgrown patricians; and his prudence induced him in ſome meaſure to mitigate the ſeverity of the regulation, by permitting every family that enjoyed five hundred acres in right of the father, to hold half as much more in right of every emancipated ſon; and by this appearance of moderation, he engaged a few of the moſt eminent patricians to ſecond his intentions.

'But the majority of the ſenate ſtill ſtrenuouſly oppoſed the dangerous project; and it was only in the aſſemblies of the people that Tiberius could expect to be liſtened to with approbation. In theſe his eloquence was ſucceſsfully exerted againſt thoſe diſtinctions which overwhelm the natural rights of man. "Every wild beaſt in this land," exclaimed he, "has a cave or den to ſhelter itſelf; but thoſe citizens who have ſhed their blood, and expoſed their lives in the ſervice of their country, have not a home to which they may retire: they wander with their wives and their children ſtripped of every poſſeſſion but thoſe of the air and light. It is an inſult to ſuch men to exhort them to fight for the tombs of their fathers, and for the altars of their houſhold gods. They have no ſepulchres, they have no altars; they fight and die ſolely to ſwell the riches and luxury of others; and, as *citizens of Rome*, are ſtiled the *maſters of the world*, while they poſſeſs not a ſingle foot of earth on which they may reſt themſelves.

"Is it not reaſonable," demanded he, "to apply what was originally public to public uſes? Is not a free man preferable to a ſlave, a brave man to a coward, a fellow-citizen to a ſtranger? The fortune of the republic is already ſplendid, her proſpects extenſive: ſhe has already acquired much; ſhe has more to acquire.

But it remains now for the citizens of Rome to determine, whether by a moderate diſtribution of property they may enable all to maintain their reſpective families; and by multiplying their numbers, increaſe their ſtrength to terminate the conqueſt of the world: or by ſuffering the reſources of the people to be engroſſed by a few, weaken the ſinews of the commonwealth, and expoſe it to the jealouſy or reſentment of the nations which ſurround it?"

'He exhorted the preſent proprietors of land, whom a diviſion of property might affect, not to withhold for the ſake of a trifling advantage to themſelves, ſo great a benefit to their country. He warned them maturely to reflect, whether they would not by the ſecure poſſeſſion of five hundred acres, and of half as much more to each of their children, be ſufficiently rewarded for the conceſſions which were required from them? He reminded them that riches were merely comparative; and that by what was aſſigned them they would ſtill be wealthy, ſince their poſſeſſions would exceed thoſe of the greater number of their fellow-citizens.

'The diſpoſitions of the people were favourable to the views of Gracchus; oppreſſed by the rich, and ſtruggling beneath continual hardſhips, they embraced with tranſport any ſyſtem that offered to them preſent relief; and the patricians, aware of the danger which impended over them, could only hope to avert it by oppoſing to the influence of one tribune the authority of another.

'Marcus Octavius Cæcina, a tribune of the people, had hitherto lived in the ſtricteſt intimacy and friendſhip with Gracchus; but naturally grave and moderate, he was eaſily prevailed on by the nobles to oppoſe innovations which menaced ſuch dangerous and extenſive conſequences; and when the law was propoſed, and the expectations of the multitude were moſt elevated, his ſingle negative prohibited all further proceedings. Whatever might be the ſurpriſe of Gracchus at this unexpected obſtacle, he contented himſelf with deſiring the people to aſſemble the next day, and to judge between him and his colleague; and in that aſſembly he propoſed a motion more violent than the former; in which he eraſed all the clauſes by which he had endeavoured to allure the conſent of the rich, and reſtrained the landed property of any Roman to five hundred acres.

'From Rome the fears of the wealthy and the hopes of the indigent were diffuſed through the different colonies and cities of Italy; and the capital was thronged by the multitudes who anxiouſly awaited the fate of a project which promiſed to extinguiſh the magnificence of the firſt and the miſery of the laſt.'

Gracchus, it is well known, could not effect the eſtabliſhment of the Agrarian law, without depoſing his colleague Octavius, whoſe life he ſaved from the reſentment of the multitude. The ſenate thus obtained againſt him a juſt ground of complaint:

'Tiberius himſelf was ſenſible of the weight of this accuſation; and while he conſidered the other rumours as unworthy of reply, he exerted his eloquence to efface the impreſſion which he dreaded from the laſt and moſt important objection. The perſon of the tribune, he

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he obſerved, was ſacred, becauſe conſecrated by the people, whom he repreſented; but if that magiſtrate, inconſiſtent with his character, ſhould injure where he was appointed to protect, ſhould weaken a claim that he was created to enforce, and withhold from the people that right of deciſion which it was his peculiar province to guard, the tribune and not the people was to be blamed for the conſequences.

"Other crimes," ſaid he, "may be enormous, yet may not deſtroy the eſſence of the tribunitian character; an attempt to demoliſh the capitol, or to burn the fleets of the republic, might excite an univerſal and juſt indignation, without rendering the perſon of the tribune who was convicted of them leſs ſacred. But an attempt to take away the power by which his own office ſubſiſts, and which is centered in himſelf only for the better exertion of it, is a voluntary and criminal abdication of the truſt. What is the tribune but the officer of the people? Strange! that this officer may, by virtue of authority derived from the people, drag even the conſul himſelf to priſon, and yet that the people themſelves cannot depoſe their own officer when he attempts to annul the authority by which he was appointed.

"Was ever authority more ſacred than that of king? It included the prerogatives of every magiſtrate, and was likewiſe conſecrated by uniting the prieſthood of the immortal gods. Yet did not the people baniſh Tarquin? And thus, for the offence of one man, aboliſh the primitive government, under the auſpices of which the very foundations of this city were laid.

"What is more ſacred at Rome than the perſons of the veſtal virgins who have the cuſtody of the holy fire? yet are they not for ſlight offences ſometimes buried alive? And if impiety to the gods is ſuppoſed to cancel a title which reverence to the gods had conferred, muſt not injuries to the people ſuppreſs an authority which a regard to the people has conſtituted?

"That perſon muſt fall who himſelf removes the baſe on which he is ſupported. A majority of the tribes creates a tribune; cannot the whole depoſe him? What more ſacred than the things which are dedicated at the ſhrines of the immortal gods? yet theſe the people may employ or remove at pleaſure. Why may they not then tranſfer the tribuneſhip, as a conſecrated title, from one perſon to another? May not the whole people, by their ſovereign authority, do what every man who is promoted to this ſacred office is permitted to do, when he reſigns or abdicates his power by a ſimple expreſſion of his own?"

'Cicero, whoſe judgment as an orator can ſcarce be queſtioned, and who peruſed a few years afterwards the ſpeeches of Gracchus, declares that he admired them leſs for the purity of the language, than for the ingenious turns and ſolid reaſons with which they abounded; yet, however thoſe whoſe poverty and diſtreſs inclined them to expect relief from the meaſures of the tribune might applaud his arguments, Tiberius himſelf was ſenſible that his credit was on the decline. His perſon was only guarded by the character

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of tribune, which his own conduct had rendered leſs ſacred; and to procure his re-election to that office, he courted the favour of the people by the promiſe of acts ſtill more popular; one was to ſhorten the term of military ſervice, and another to grant an appeal to the citizens at large from the judicial ſentence of the prætors.

'The election for tribunes had been fixed about the time of autumn, and numbers of the poorer citizens of Rome were diſperſed throughout Italy in the annual toils of harveſt; yet the two firſt tribes had already given their votes in favour of Gracchus, who appeared in mourning, and accompanied by his wife and children, implored the people not to abandon their protector and his infant offſpring to the reſentment of the patricians. In vain did the moſt reſpectable of the ſenators repreſent the mortal injury that was offered to the conſtitution by continuing for two ſucceſſive years the ſame perſon as tribune; the gratitude or compaſſion of the multitude overwhelmed every other conſideration; a choſen body of the commons took poſt round their favourite candidate, and ſuffered no ſtranger to approach him; and Tiberius exulted in his ſecurity, and the ſucceſs of his deſigns, at the moment that he tottered on the brink of deſtruction.

'The ſenators, amidſt the tumult and diſtraction of the city, were aſſembled in the temple of Faith, and anxiouſly deliberated on the fate of the commonwealth. The dignities and fortunes of the order were involved in the re-election of Gracchus; the action of the latter, by raiſing his hand to his head, as a ſignal to his party to repel force by force, was conſtrued by the ſenate as an hint to the people to reward his zeal with a crown; and an inſtant decree, "That the conſul ſhould provide for the ſafety of the republic," armed that magiſtrate with a deſpotic though temporary power.

'The ſafety of Sicily had demanded, at this important criſis, the preſence of the conſul Calpurnius Piſo; and his colleague Mucius Scævola was naturally attached to the popular party. He had however refuſed to ſupport Tiberius in the extremes which he had fallen into; but though he diſapproved the irregular conduct of the tribune, he reſiſted the importunities of his enemies; nor could he be perſuaded to employ force againſt a magiſtrate whom the laws had declared ſacred; nor to diſturb the tribes in their legal proceedings. "If they ſhould venture on any meaſures;" ſaid he, "inconſiſtent with law, I will oppoſe them to the utmoſt of my authority; but I will not ſanction with the conſular dignity the reſentment of a faction."

'Such moderation ill accorded with the indignation of the majority of the ſenate. Party rage had extinguiſhed every ſentiment of conſanguinity; and Scipio Naſica, who was connected with Gracchus by the ties of blood, riſing from his ſeat, exclaimed, "Since the firſt magiſtrate of the republic betrays her intereſt, let thoſe who regard the laws follow me." A tumultuous crowd of ſenators, unmindful of their dignity and impatient for revenge, armed with clubs and ſtaves, the firſt weapons that preſented themſelves, ruſhed forth at his ſummons. Their numbers were ſwelled by a promiſcuous concourſe of clients and ſlaves; and they precipitated themſelves

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on the capitol, where Gracchus was ſtill engaged in preſiding over his own election, and collecting the votes of the people.'

The ſequel of the hiſtory is well known, and is minutely related by Plutarch in his Lives of the Gracchi; that author highly extols the merit of thoſe reformers, and regrets that their laws, ſo juſt and ſalutary, were not carried into execution. It is to be remarked, however, that this deciſion of Plutarch is founded on a circumſtance mentioned by that moſt reſpectable hiſtorian, which has eſcaped the notice of the hiſtory now before us, and of other modern compilements. The engroſſers of the landed property of Rome were not to be deprived of their poſſeſſions without receiving an equivalent: αλλα τιμην λαμβανον τας: (Plut. p. 828.) "but receiving a fair compenſation in money from the treaſury," were to reduce their overgrown eſtates within the limits eſſential to good government.

Gil...s.

Art. XIII. *BARDDONIAETH DAFYDD AB GWILYM.* O Grynhoad Owen Jones, A William Owen. 8vo. pp. 592. 5s. 6d. Boards. Williams.

These poems of this famous Welſh Bard are introduced by a *ſketch of his life and writings:* but the memorials of him are obtained with difficulty; ſome account is gleaned from paſſages in his works, ſome little from manuſcripts, and ſome from the tradition of the country. It appears that he lived in the fourteenth century, and died about the year 1400. He was a native of Cardiganſhire, though the Iſle of Môn is ſaid to have put in a claim to the honour. The few anecdotes here collected, prove him to have been a man of vivacity and ſpirit, as well as of genius; and though he lived in an age immerſed in ignorance, we are told that he was little affected with the ſuperſtition of the times,—nor would he bend in the leaſt to the authority of the prieſthood, in thoſe points that were derogatory to an enlightened mind.

'To delineate, (ſays Mr. Owen,) the character of Dafydd ab Gwilym from the general complexion of his works, one would be induced to repreſent him as bordering on the extreme of levity, inattentive to the rules of decorum, and ever intent on ſeeking after pleaſures; but the only traits of him that have been handed down to us, repreſent him directly the reverſe, that he was diſtinguiſhed for his uniform conduct, ſobriety, and gentle manners, and above all for a remarkable reſervedneſs in converſation. So that in his works, we diſcover the flights of imagination, and the playfulneſs of his *Awen*, and not the diſpoſition of the man.'

Many of our readers will be inclined to aſk, what is the *Awen?* A note obſerves, that it is a compound word, which means the

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flowing or impulsive action of the soul. It is a favourite expression among the Welsh, for the *poetic gift*,—the *furor poeticus*.—From an account of the *poet*, Mr. Owen proceeds to consider his *poetry*; in doing which we are carried back to a much earlier period: 'In Britain, he says, the *Awen* appears very early, and was nourished under the fostering care of sage druids.'—Now, as he afterward acknowleges that we have no remains of any poetry that can, with certainty, be ascribed to the druidical ages, it is natural to inquire what proof there is of their being possessed of the *Awen*.—Our author is provided with an answer;—the druids, he tells us, 'formed its brightest attire, the harmonic concatenation of the Welsh language, which, through the vicissitudes of ages, attained that strength and beauty with which it is so peculiarly featured.'—To this he farther adds,—'the only considerable monument left as a proof of the learning of the druids, is in a language surprisingly ingenious in its construction, which must have been produced at some period prior to the extinction of that order, in which some greater light of science must have illumined this island than will now be readily acknowleged.'—It may still be asked, might they not have some kind of *learning*, and yet be destitute of the *Awen*?—but concerning this, we will not farther inquire.

After his preliminary remarks, Mr. Owen proceeds to observe, that Dafydd ab Gwilym appeared at the time when Welsh poetry was in an unsettled state; therefore, he adds, 'in estimating the merits of his works, if we find them possessed of invention, harmony, perspicuity, and elegance of language, which has not been excelled by any of his successors, we must allow the powers of his mind to have been great, that rose superior to the disadvantages of the period in which he lived, and illumined the gloom of an ignorant and superstitious age. That our Bard has excelled in those instances must be evident to every one who reads his compositions.'—Mr. Owen, after this decision, proceeds to point out a few of the most striking beauties of his favourite author: in this tract we cannot attend him, though his observations are not numerous, but shall lay before our readers his concluding paragraph, by which it appears that others are connected with Mr. Owen in this publication:

'It is the wish of the *editors* to avail themselves of the indulgence of the public, hoping that those who are acquainted with the poems of Dafydd ab Gwilym, will, by giving a translation of his works, do their favourite that justice in the eye of the world, which it is not possible he should receive from such an imperfect attempt as this before them. The editors have only to add, that to fulfil their duty as members of the *Gwyneddigion Society*, they undertook this publication with the sole view of preserving the works of a celebrated bard,

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bard, to whom his countrymen have given the appellation of the Ovid of Wales; and fearing if they had not done ſo, that this collection, notwithſtanding the fame of the author, would have ſhared the fate of many other valuable remains of the Welſh bards that have periſhed year after year within their memory, and which will be the deſtiny of many more, unleſs ſome of their patriotic countrymen will ſtretch forth their hands, ere it be too late, for their preſervation.'

The *Society* above-mentioned was inſtituted in London, in 1772, 'to enable its members, being abſent from their country, to enjoy their own peculiar cuſtoms, and to promote whatever might tend to illuſtrate the hiſtory of Wales.' Specimens of theſe *Welſh* poems, we apprehend, would gratify but few of our readers, nor are we ſufficiently acquainted with the language to fix on ſuch as might be moſt worthy of choice: but we may give the few following lines, (as here tranſlated,) making part of a poem, the ſubject of which, abruptly as it were, brought to the Poet's remembrance his departed friend and patron:

'From dewy lawns I'll pluck the roſe,
With every fragrant flower that blows;
The earlieſt primroſe of the ſpring
To Ivor's honour'd grave I'll bring—
This humble rite ſhall oft be paid,
To deck the ſpot where he is laid,
To ſhow how much for him I mourn,
How much I weep o'er Ivor's urn.'

To the above we may add ſix lines from another poem, written by this bard when quite in the decline of life:

'Ivor is gone! my friend moſt dear,
And Neſt, ſweet ſoother of my care:
Morfudd, my ſoul's delight, is fled—
All moulder in their clay-cold bed!
And I, oppreſs'd with woe, remain
Victim to age, and ling'ring pain.'

Theſe inſtances, though feeling and elegant, are very inſufficient to enable us to form a judgment of the power of the poet, or of the beauties of his productions. Perhaps, ſome *able* and *ſkilful* hand may hereafter aſſiſt us for this purpoſe by a good Engliſh tranſlation.

H.

ART. XIV. *Roman Converſations:* or, a ſhort Deſcription of the Antiquities of Rome, and the Characters of many eminent Romans; intermixed with References to claſſical Authors, and various moral Reflections; in a ſuppoſed Converſation between ſome Engliſh Gentlemen at Rome. In two Volumes. Vol. I. 8vo. pp. 440. 6s. Boards. Brown. 1792.

THE plan of this work is ingenious, and well calculated to invite the reader's attention:—but the ſucceſsful execution of ſuch

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a plan is, indeed, difficult; it requires great aſſiduity, judgment, and taſte; without which, even the requiſite acquaintance with hiſtory, with claſſic authors, and with the remains of antiquity, will fail of affording complete ſatisfaction, and laſting benefit.

The volume is introduced by a ſenſible advertiſement; in the firſt part of which the writer apprizes his young readers, in particular, of the very great incertitude attending *Roman antiquities*, even at *Rome* itſelf; an acknowlegement which is made *once for all*, relative to many exiſting monuments of ancient times, though there are alſo ſeveral others concerning which we have little or no perplexity. This remark is the more proper, as, in the progreſs of the work, the opinion commonly prevalent with regard to any particular ſpot, is generally admitted. The remainder of the advertiſement gives a brief ſketch of the four imaginary characters who figure in the different dialogues; the firſt, a learned and benevolent clergyman, tutor to one of the young gentlemen, and a reſpected friend to them all; he is diſtinguiſhed by the name of *Crito*. Of the three youths, whoſe diſpoſitions are ſaid to be greatly ſimilar, the eldeſt was preparing himſelf for a family ſeat in the Houſe of Commons, on his return from his travels; the youngeſt was heir to a ſeat in the higheſt aſſembly of the Britiſh legiſlature; and the third of theſe friends, more immediately the clergyman's pupil, conſidered as his principal object the domeſtic life of a worthy country-gentleman: 'his whole propoſed ſcheme, (it is ſaid,) was ſingly this, *viz.* the acquiſition of the favor of God, particularly by doing as much good to mankind as was really within the utmoſt ſtretch of his abilities.'

The travellers are ſaid to have arrived at *Rome* in the early part of the reign of his preſent Britannic majeſty, and to have employed ſome time in examining the variety of objects preſented to the curious and intelligent obſerver in that city of wonders. The converſations of ten days conſtitute this *firſt* volume; they turn on the immediate places at which they are ſuppoſed to have paſſed; and they bring to our view ſeveral memorable events and characters, from the days of *Romulus* to thoſe of *Scipio Æmilianus*, each of whom is diſtinctly noticed.

We have peruſed this performance with pleaſure; though we do not think it ſo complete as to be incapable of conſiderable improvement. It diſcovers the author's great acquaintance with the Roman hiſtory, and with claſſical writers; it alſo exhibits a number of judicious and uſeful remarks:—but it ſuppoſes the reader to poſſeſs greater knowlege, and a more perfect remembrance, of theſe remote ſubjects, than falls to the ſhare of many, perhaps

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perhaps of moſt, who have even been educated in the knowlege of them. The narrations are conciſe: but theſe brief diſcuſſions will have a good effect, if they aſſiſt the reader's recollection of particulars which he may once have known, but may have forgotten:—to others, who retain ſome ideas of theſe topics, it will be acceptable to have them in this manner revived; and to thoſe whoſe intercourſe with ancient writers is more familiar, and exact, it will doubtleſs be amuſing and pleaſant to attend this agreeable company in their excurſions. Of the young, the *Roman* hiſtory generally forms a part of the education; to them, therefore, it may be hoped, ſuch a work as this will prove both uſeful and entertaining.

It is wonderful that, at this diſtance of time, we ſhould poſſeſs ſo much information concerning the ancient *Roman* ſtate, and ſtill more, that we ſhould become in any conſiderable degree acquainted with ſo many individual characters. It may be reaſonably concluded that the accounts of them are intermixed with what is fabulous, and alſo that what is true may be occaſionally heightened and embelliſhed according to the views and inclinations of thoſe writers who have tranſmitted them to us. It is not improbable that the *amor patriæ*, ſo commendable under due regulations, but which often manifeſted itſelf in a *Roman* boſom as a narrow and unworthy principle, might influence their hiſtorians to do honour to their country by a partial delineation.—Into this inquiry we ſhall not now enter, but proceed to extract a few paſſages, by which the reader may, in ſome degree, form his own judgment of the work before us.

The ſecond day's converſation was held on the ground where the *Capitol* ſtood: the introduction will afford an idea of the writer's manner:

'With what earneſt joy, with what heartfelt ſenſe of the *religio loci*, do moſt travellers firſt approach the *Capitoline hill?*—Crito's companions, though they had ſo frequently viſited it, yet on their aſcent to it this morning, ſtill felt great remains of the ſame awe. They ſeemed afreſh aſtoniſhed at the monuments of *Rome*'s ancient grandeur; they wandered from one coloſſal fragment to another; when *Crito* led them to the weſtern ſide of the *Capitol*, into a building appropriated for the tribunals of the *converſatori*, that is, of the modern *Roman* conſuls. Thoſe apartments happening to be that day empty, the company had the opportunity of ſurveying them with the greateſt leiſure and privacy. They found the firſt grand apartment, or hall, filled with large paintings, by *Arpino*, repreſenting the principal events of the *Roman* hiſtory, during its regal government; the picture of the *religious* and peaceful character of *Numa* fronted the entrance. The ſecond apartment they found in the ſame manner adorned with the atchievements of the youthful *Cocles*, and of the other contemporary *Romans* who delivered their country

country from tyrannic oppreſſion, and heroically hazarded their lives in defence of its juſt and natural rights.

'Is it not in ſome degree remarkable, ſaid the eldeſt of the young gentlemen, that on examining the chronological tables of the *Grecian* hiſtory, we ſhould find *Miltiades*, and the other *Marathonean* heroes, to be nearly contemporary to theſe moſt brave *Romans?* For the liberty and conſequent greatneſs both of *Athens* and of *Rome* began about the ſame time. If I am not miſtaken, the expulſion of the *Piſiſtratidæ* by *Harmodius* and *Ariſtogiton* happened in the very ſame year in which the tyranny of the *Tarquins* was aboliſhed by Brutus and *Publicola*. The Athenian tyrant fled for refuge to *Darius*, and brought the arms of *Perſia* on his country, as the *Roman* tyrant did thoſe of *Etruria*. No compariſon indeed can be made between the power of *Porſenna*, and that of the great king of the *Eaſt*; yet ſurely the ſpirit of theſe brave *Romans* was not inferior to that of the *Athenian* heroes which was exerted about the ſame time, and in the ſame noble cauſe of the defence of the laws and liberties of their country.'

From the account of *Regulus*, we inſert a few lines which immediately follow the very brief relation of his victorious progreſs in ſubduing the *Carthaginians:*

'In the midſt of this ſucceſs and power, he ſhewed himſelf (in ſome particulars at leaſt) ſuperior to this flow of fortune. For in the midſt of this high exaltation, he petitioned the *Roman* ſenate for leave to return home, giving this humble and moſt amiable reaſon for that requeſt, *viz.* becauſe during his long abſence, his private ſtate, which was not more than fourteen acres of land (ſo ſmall was the property with which ſo great and powerful a commander was contented) lay neglected and uncultivated, and his wife and children, who had no other ſupport, were thus reduced to great diſtreſs. The *Roman* ſenate anſwered this petition, according to the ſame ſpirit of thoſe times, not beſtowing on him the ſpoil of any of the conquered cities, nor even any part of the contributions raiſed on the fertile provinces of that opulent region, but only aſſuring him (as a ſufficient encouragement for one who laboured only for the ſervice and defence of his country) that if he would continue his labours for the public, his family ſhould be ſupported, and his little field cultivated at the public charge.—Happy would it have been for himſelf, and for ſeveral hundred thouſands of his fellow-creatures, if he had obſerved, in the cauſe of *Rome*, the ſame moderation which he ſhews in his own private concerns; but with ſorrow we obſerve, that when *Carthage* lay at his feet, ſupplicating peace, *Regulus* refuſed to grant it except on the moſt oppreſſive terms. Shocking and inhuman was this conduct, but it is not certain to what cauſe we are to attribute it; whether to orders, which *Regulus* received on this head from the government at *Rome*, or to the erroneous principles of patriotiſm, by which he himſelf was probably miſled. Permit me, my dear fellow ſtudents, on this occaſion to expreſs my wiſhes, that none of you may ever forget, that patriotiſm is a virtue far inferior to philanthropy. In your private concerns may you continue to abhor all ſentiments

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ſentiments of avarice and ambition; nor think yourſelves at liberty to encourage the far more hurtful ambition and avarice of the public, if any of you ſhould ever be called to preſide at the helm of the *Britiſh* ſtate! Permit me alſo to breathe a wiſh that the *preſent Britiſh* government may be influenced by a Chriſtian, not a *Roman* ſpirit, in putting a ſpeedy end to all the miſeries of this preſent war; a war which has ſtained with blood the ſeas and ſhores of the four quarters of the globe. May this diſmal havock be ſoon changed into a juſt and moderate, and therefore moſt wiſe and moſt honourable peace!'

We will not detain the reader by inquiring farther concerning the *(agellus)* little farm of *Regulus*, or what other riches he might poſſeſs:—but we muſt obſerve, that the work before us improves the hiſtorical events which it relates, ſo as to inculcate on the youthful mind the love of truth and juſtice, of liberty and virtue, on the baſis of rational piety. We may be allowed here to remark that the manner, in which ſome writers have ſpoken, concerning heatheniſh rites and principles of a theological kind, has often occaſioned us to feel a little diſguſt: we honour real *piety*, ſo far as it prevails even under all the diſadvantages of *paganiſm:* but, with few exceptions, we too generally find policy and ſuperſtition paſs for *piety*; and to apply that word to them is proſtituting the term. Should it be thought that there is any degree of this error in the preſent volume, it is compenſated by reflections which at other times occur:—when, in the life of *Scipio Africanus*, mention is made of his *devout turn of mind*, it is added, 'theſe expreſſions, I hope, will be underſtood with the due allowances; and in that ſenſe only in which they are properly applicable to an *heathen* character. The piety and devotion of Chriſtians is, thank God, of a very different, and (beyond all compariſon) of a more ſublime nature.' It might be ſo, and it ought to be ſo; that is, it ought to be more rational, ſincere, and effectual, (which, we conclude, are here meant by the word *ſublime,*) yet, in numberleſs inſtances, it is not; becauſe bigotry and ſuperſtition uſurp its name; one reaſon for which is, that ignorance is countenanced and encouraged;—religion, inſtead of being the ſpontaneous and efficacious exertion of the underſtanding and of the heart, is confined to formularies and notions; this plan is beſt ſuited to anſwer *certain* purpoſes; and, we may add, *mere ſtate*-religion is *mere* ſuperſtition, totally uſeleſs, often noxious. The piety of *Scipio* ſeems to have been regarded by *Polybius* as a mere pretence; and Livy, as is here obſerved, appears to have thought that it was but half ſincere. However this was, the preſent writer embraces the opportunity of warmly recommending to his young audience the cultivation of a religious ſpirit;

'The

'The daily devotion of *Scipio*, (he ſays,) ſeems indeed to me to have been the real ſpring of all the dignity and glory of his life. Permit me to endeavour to explain myſelf on this head. In my own opinion, I cannot but look on the piety of *Scipio* to have been full indeed of heatheniſh error, (for he lived in the darkneſs of paganiſm) but to have been founded in ſincerity of heart.—— O my dear friends, whatever the caſe of *Scipio* may have been, I am ſure you will always ſincerely think, that piety is the moſt exalted exerciſe and uſe of the beſt faculties of the human ſoul.

'Piety in the beginning of every day, and of every work, is the ſureſt ſource of goodneſs of life. May we be duly convinced of the rational proofs of this *deep and high doctrine!* May we really experience in ourſelves its truth, with as great conviction as we feel the all-directing light and all-enlivening heat of *that* ſun!

'May *you*, my dear friends, prove it to others alſo, by the force of your examples; being led by the influence of the ſacred ſpirit of devotion continually and indefatigably right onwards through a long ſeries of great and good actions. For a proper ſpirit of morning devotion (permit me to repeat this again and again) will give conſtantly a rule, a meaning, a nobleneſs, a life, zeal, ardour, and activity to the following actions of each day: it will be continually renewing and ſtrengthening all your virtues, both in proſperity and in adverſity. Every thing, whether of labour or pain, you will find amply repaid in the happineſs of prayer. For as at other times, it will be your beſt employment to be daily ſtudying and imitating the beſt examples of mankind; ſo, in theſe more awful hours, may you lift up your hearts to the contemplation of the DIVINE perfections; raiſing yourſelves above the utmoſt heights of created greatneſs, and making the neareſt approach which mortality allows to the DIVINE Nature itſelf.——May ſuch daily piety draw on you the favour of Heaven ſtill more and more abundantly!'

The character of *Cato Major* employs ſome pages of this volume: it is here reſembled to a field which produces plants both of a ſalutary and a pernicious kind.

'Let us, (ſays our author,) caſt away all its weeds and poiſonous plants, and make an extract of its virtuous parts only. Such an extract may, on proper occaſions, prove a uſeful medicine to our minds; eſpecially if we duly qualify and amend it, by the effuſion of ſome more generous as well as more mild and bland juices drawn from the leaves of the Chriſtian tree of life.'

The diſtinguiſhing qualities of this great man are preſented under the four heads of induſtry, bravery, parſimony, and zeal, that is, *zeal in ſupporting and reviving the ancient virtues of his country.* Under the third of theſe heads, *frugality*, or as here expreſſed, the virtue of *being able to live on little*, it is obſerved,

'This virtue, my dear pupil, *Cato* originally learnt from the character of *Curius*; but it will be pleaſing to you to recollect, that his love of it increaſed on his being acquainted with the doctrines of *Plato* and *Pythagoras*. *Cato*'s diet was temperate and poor; and its conſequences were ſtrength, health, and long life. His private expences

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expences (continued *Crito*, addreſſing himſelf to the two other young gentlemen) were regulated with the ſtricteſt frugality; *conſequently he was independent in his ſenatorial capacity.* Happy would it have been, if to his ſenatorial integrity and incorruption, he had added alſo a proper government of his own paſſions. The words, *Delenda eſt Carthago*, would not then have diſgraced his memory. Frugal as Cato was in relation to his own fortune, he was equally ſo in reſpect of the public treaſure, when committed to his care.'

The character of *Scipio Æmilianus*, or *Africanus* the younger, concludes this volume, and forms an entertaining and inſtructive part of it: he is ſometimes deſcribed as the moſt accompliſhed hero that Rome ever produced; and it is, ſays *Crito*, very much to be remarked, that, in many of his actions, he exactly and nobly imitated the examples of the great men who had adorned his country or family before him. Toward the concluſion of this dialogue, one of the young gentlemen addreſſes himſelf to *Crito* as follows:

'I could not help obſerving, dear Sir, that in your lecture on *Scipio Æmilianus*, as on one ſide you were cautious of reciting the extravagant panegyrics which are heaped on his memory by ſome of the ancients; ſo, on the other, you were totally ſilent as to the objections made to his character, (how truly I do not pretend to judge,) by ſome modern writers.

'Indeed the general kind intent of your preſent courſe of lectures, ſeems to make it highly proper to conſider theſe *Roman* heroes, as far as truth will allow, in the moſt amiable light; to be ſilent as to their *ſuppoſed* defects, and to do as full juſtice as may be to all their real virtues. Such was the conduct of your beloved, the very learned and moſt amiable Mr. *Rollin*.—Yet ſurely Æmilianus had not the happineſs of being in all parts of his life equally glorious.

'Unhappy *Numantia**!—Perhaps it was over this (now ruined) *Ponte Trionſale*, that *Scipio* paſſed on that *far from glorious* occaſion. How much more honourable would it have been for him if he had trod in the generous footſteps of your juſtly-admired *Naſica*; if he had endeavoured to ſave that brave nation; *ſi, ipſe vir fortiſſimus, viros ejuſdem indolis laudiſque conſervaſſet!*

'If the Roman government then had been generous enough to bear any reverence to bravery and merit in an enemy; if they had preſerved any memory of their own ancient character (the greateſs of which was founded in juſtice and mercy); if they had retained any regard to ſolemn treaties, or even to common honeſty and gratitude; if any of theſe conſiderations had continued its due influence on their minds; certainly, *non delenda eſſet Numantia.* The hiſtory of the *Numantine* war in general (I ſpeak this in relation to the conduct of the *Roman government*) is very ſhocking and infernal. Its horrid guilt is one of the blackeſt ſtains of the *Roman* annals.

* In Spain.

'Yet

'Yet let us candidly remember, that *Scipio* moſt unwillingly accepted the conſulſhip and conſequential command in the latter end of that war. Happy would it have been for him, if in his ſenatorial capacity he had exerted all his influence to prevent it; if he had, though with great difficulty, prevailed on the proud *Roman government* to confirm *Mancinus's* treaty.—But though he could not have prevailed in that act of juſtice, yet, ſurely, ſurely (for let me not pretend to palliate) he ought never to have made himſelf an inſtrument of the wickedneſs of the government. He ought to have ſaved *Numantia*, as his father ought to have ſaved *Epirus*. *Numantia* and *Carthage* were indeed the principal conſiderations that checked me from tranſcribing the exceſſive panegyrics with which the ancient writers have loaded (perhaps more than honoured) the memory of *Æmilianus*. But theſe conſiderations, weighty as they are, ought not to hinder us from paying due reſpect to whatever was *truly* laudable in his character.'

From theſe few extracts, ſome judgment may be formed of this work; and the reader will immediately perceive its uſeful tendency. Many will be diſpoſed to complain that the number of *Greek* quotations here collected are not rendered into *Engliſh*. —The ſtyle is ſometimes negligent and inaccurate; and, perhaps, too much deference is paid in the courſe of the converſations to the ſuppoſed *nobility* of one of the young men: but in whatever reſpects it might admit of improvement, we muſt conſider it as a valuable performance. A ſhort note informs us, that it was compoſed by a private gentleman* of reſpectable character and fortune, ſeveral years ago: that his diffidence prevented its appearing during his life-time in any other way than in the hands of ſome intimate friends: but that he gave directions that it ſhould be publiſhed ſoon after his deceaſe.

The ſecond volume (not yet publiſhed,) will probably afford an opportunity for ſome farther remarks; at preſent, it is time that we ſhould take our leave of this very ſenſible writer. M.

ART. XV. *A Voyage to the South Sea*, undertaken by Command of his Majeſty, for the Purpoſe of conveying the Bread-fruit Tree to the Weſt Indies, in his Majeſty's Ship the Bounty, commanded by Lieutenant William Bligh. Including an Account of the Mutiny on board the ſaid Ship, and the ſubſequent Voyage of Part of the Crew, in the Ship's Boat, from Tofoa, one of the Friendly Iſlands, to Timor, a Dutch Settlement in the Eaſt Indies. Illuſtrated with Charts, &c. and publiſhed by Permiſſion of the Lords Commiſſioners of the Admiralty. 4to. pp. 264. 12s. Boards. Nicol. 1792.

IN the year 1790, ſoon after Lieutenant Bligh's return from his diſaſtrous voyage in the Bounty, in which his crew mutinied, forced him, with eighteen of his officers and people,

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* Joſeph Wilcocks, Eſq. of Hurley, near Maidenhead.

into

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into the ſhip's boat, with proviſions and water ſcarcely ſufficient to laſt them for a week, and turned them adrift in the midſt of the great Pacific Ocean, he publiſhed a narrative of that inhuman tranſaction; at the ſame time informing his readers that they might expect an account of the whole of his voyage, as ſoon as he could find leiſure to draw it up. Of that narrative, our readers will find a ſhort account in our Review for July 1790, p. 332, vol. ii. of the *New Series*; and we now ſit down to announce to them Mr. Bligh's completion of his promiſe, and to give them an account of the remainder of his extraordinary and entertaining work; which we cannot introduce better than in the words of his own advertiſement:

'At the time I publiſhed the Narrative of the Mutiny on board the Bounty, it was my intention that the preceding part of the voyage ſhould be contained in a ſeparate account. This method I have ſince been induced to alter. The reaſon of the narrative appearing firſt, was for the purpoſe of communicating early information concerning an event which had attracted the public notice: and being drawn up in a haſty manner, it required many corrections. Some circumſtances likewiſe were omitted; and the notation of time uſed in the narrative, being according to ſea-reckoning, in which the days begin and end at noon, muſt have produced a degree of obſcurity and confuſion to readers accuſtomed only to the civil mode. And this would have increaſed, as the remainder of the voyage, on account of the numerous ſhore occurrences at Otaheite and elſewhere, could not, with clearneſs and propriety, have been related in any other than the uſual manner of reckoning.

'Beſides remedying theſe inconveniences, I have thought a fuller account of our paſſage from Timor to Europe, than that contained in the Narrative, would not be unacceptable. Theſe reaſons, with the manifeſt convenience of comprifing the whole voyage in one continued narrative, in preference to letting it appear in disjointed accounts, will, it is hoped, be allowed a ſufficient excuſe for having varied from the original intention. Nevertheleſs, for the accommodation of the purchaſers of the Narrative already publiſhed, thoſe who deſire it, will be ſupplied with the other parts of the voyage ſeparate; *i. e.* the part previous to the mutiny, and the additional account after leaving Timor.'

The object of Lieutenant Bligh's voyage, and the time of his ſailing from England, have been mentioned in our account of the narrative of the mutiny. He touched at Teneriffe, where he procured wine for the voyage, and other refreſhments, completed his water, and ſailed again on the 10th of January 1788, with a determination to run directly for Otaheite, round Cape Horn, without ſtopping at any place whatever until he arrived there. In purſuance of this deſign, he

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made Terra del Fuego on the 23d of March: but the wind being awkward for paſſing the Straits of Le Maire, he went round the eaſt end of Staten Land; and, after paſſing it, ſtood ſouth-weſterly, with intent to double Cape Horn. He ſoon, however, met with the ſame turbulent weather and contrary winds which Lord Anſon experienced, in paſſing this cape about the ſame ſeaſon, in 1741.

Under theſe diſagreeable circumſtances, Lieutenant Bligh continued to beat to windward; and was, on the 9th of April, as far advanced to the weſtward as the longitude of 76° 58′ W. being then in latitude 59° 31′ S.: but, after continuing to ſtruggle with the ſame tempeſtuous weather and contrary winds till the 21ſt, and finding himſelf, then, almoſt ſeven degrees to the eaſtward of his former ſituation, inſtead of being farther advanced to the weſtward, he gave up the point, and bore away for the Cape of Good Hope; where he arrived on the 24th of May following.

He lay at the Cape till the firſt of July; in which interval he completely refreſhed his people, recruited his ſtock of proviſions and water, and then directed his courſe to the eaſt-ſouth-eaſt, for the iſland of St. Paul; which he made on the 28th, in latitude 38° 47′ S. and longitude 77° 39′ E. He ſaw Van Diemen's Land, or the ſouthern point of New Holland, on the 19th of Auguſt following, and anchored in Adventure Bay on the 20th. There he laid in a good ſtock of wood and water, and ſailed on the 4th of September; having ſeen very few natives, and, conſequently, having had very little intercourſe with them.

On leaving New Holland, Lieut. Bligh ſteered to the ſouth-weſt, with intent to go round the ſouth end of New Zealand, hoping to meet with more conſtant weſterly winds in thoſe high latitudes, than could be expected nearer to the tropic; and, after paſſing the ſouthern point of that land, he fell in with a cluſter of ſmall rocky iſlands, in latitude 47° 44′ S. and longitude 179° 7′ E. They were thirteen in number, all very ſmall, but high enough to be ſeen at the diſtance of ſeven leagues, from a ſhip's deck: he called them the Bounty Iſles. Capt. Cook paſſed about a degree of longitude to the eaſtward of theſe iſlands, on the firſt of December 1773: but he appears to have croſſed the parallel in which they are, about midnight. They deſcribe the weather, too, on that day, as being foggy: but, about that time, ſaw many ſeals, red-billed penguins, albatroſſes, peterels, and other birds; together with much rock-weed, drift-wood, &c. Capt. Cook does not, however, appear to have had any apprehenſion that land was ſo near him,

but

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but thought the coaſt of New Zealand ſufficiently near to account for theſe appearances *.

After paſſing the ſouthern point of New Zealand, the Bounty ſteered north-eaſterly; and, on the 19th of October, met the ſouth-eaſt trade-wind, in latitude 24° 13′ S. and longitude 222° 17′ E. with which they made the beſt of their way to Otaheite, and anchored at Matavai Bay on the 26th. The ſhip, as uſual, was immediately crouded with viſitants, who were all glad to ſee them; and *Otoo*, formerly ſo called, but who had now aſſumed the name of *Tinah*, ſoon made his appearance, equally happy with the reſt to recognize any of his old acquaintance. It appeared that he had married ſince Capt. Cook was there in 1777, and had now four children; the eldeſt of whom, about ſix years old, had the name of *Otoo*, or *Too*, and was treated as *Earee Rahie*, or King; and even *Otoo* (now *Tinah*) himſelf, did not appear before him covered: but, notwithſtanding all the pomp and ceremony ſeem to be transferred to the heir apparent as ſoon as he is born, yet, from ſome circumſtances, to which Lieut. Bligh was witneſs, he concludes, that the whole power remains with the father until the ſon be grown up; and ſome of it, perhaps a very conſiderable part, as long as he lives. When the Bounty was at Otaheite, there were three ſucceſſive generations of the royal line in exiſtence; namely, *Otoo*, (now *Tinah*,) his ſon, *Otoo*, or *Too*, the oſtenſible *Earee Rahie*, and his grandfather; who, when Capt. Cook was there in 1769, 73, 74, and 1777, was called *Whappai*, or *Happai*, but who had now aſſumed the appellation of *Otow*. The ſurgeon of the Bounty died while the ſhip lay at Otaheite; and Lieut. Bligh, wiſhing to bury him on ſhore, applied to Tinah for leave, who ſaid there would be no objection, *but that it would be neceſſary to aſk his father (Whappai's) conſent*; which he undertook to obtain; and hence it is inferred that, notwithſtanding *Tinah* is the undiſputed ſovereign of all the greater peninſula of Otaheite, in which the diſtrict of Matavai lies, yet there were points in which his father ſtill controlled him, and in which he could not act without his conſent. That *Tinah* could not or did not chuſe to act, in this inſtance, without his concurrence, is obvious enough: but we have our doubts whether this aroſe from the circumſtance of *Whappai* being his father: it occurs to us that we have read, in ſome of the accounts of former voyages, (though, on looking them over, on this occaſion, we cannot find where,) that *Whappai* was the *Earee*, or Principal, of the

* See Capt. Cook's Account of his ſecond Voyage, p. 251; and Mr. Wales's Obſervations, p. 320, and 351.

diſtrict of Matavai. Suppoſing this to be the caſe, *Tinah* ſuffered no more controul from his *father* than he muſt probably have done from any other of the principal *Earees*; or than the King of Great Britain would do from any Engliſh nobleman or gentleman, if he wiſhed to procure leave for a ſtranger to bury his friend, after the cuſtoms of his country, on that gentleman's eſtate. We merely drop this hint, without meaning to put any ſtreſs on it; for, it muſt be owned, that we are yet too imperfectly acquainted with the language, government, laws, manners, and cuſtoms of the Otaheiteans, to be able to account, with certainty, for the circumſtances which happen there.

We ſhall give the ſequel of this buſineſs in the author's own words; becauſe it tends to ſhew how very obſervant theſe people are of what relates to manners and cuſtoms, notwithſtanding they are ſo inattentive to every thing which has any relation to ſcience, or mental improvement.

'When Tinah returned, [with his father's leave for burying the ſurgeon on ſhore,] I went with him to the ſpot intended for the burial-place, taking with us two men to dig the grave; but on our arrival, I found the natives had already begun it. Tinah aſked me if they were doing right. *There*, ſaid he, *the ſun riſes, and there it ſets*. The idea that the grave ſhould be eaſt and weſt, I imagine, they learned from the Spaniards, as the Captain of one of their ſhips was buried at Oaitepeha in 1774. Certain it is, they had not the information from any body belonging to our ſhip; for I believe we ſhould not have thought of it: the grave, however, was marked out very exactly.'

Lieut. Bligh had ſent Mr. Nelſon, the botaniſt, and his aſſiſtant, almoſt as ſoon as they arrived at Otaheite, to look round, and inform him what probability there was of procuring plants of the bread-fruit tree in a proper ſtate for tranſporting; and he had the ſatisfaction to learn, from their report, that there would be no difficulty in fulfilling the object of his voyage, ſo far as related to the ſtate and number of the plants which they ſaw even in the neighbourhood of Matavai. The only difficulty, therefore, which remained, was how to introduce the ſubject to Tinah; and to make him, and the reſt of the natives, acquainted with what they wanted, without alarming their jealouſy on the one hand, or their avarice on the other. One of thoſe lucky circumſtances, which do more for mankind than all their ingenuity and contrivance put together, removed this difficulty. Lieut. Bligh happened to mention his intent of viſiting ſome of the other iſlands that lie in the neighbourhood of Otaheite; on which, Tinah very earneſtly preſſed him not to think of leaving the place where he was: adding, 'here you ſhall be ſupplied plentifully with every thing you want. All here are

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your friends, and friends to King George; but if you go to other iſlands, you will have every thing ſtolen from you.' The Lieutenant replied, that he knew they were his friends; and ſo alſo did King George; and that it was on account of their good will to his people, and from a deſire to ſerve the inhabitants of Otaheite, that he ſent them all thoſe valuable preſents; 'and will not you, Tinah,' added he, 'ſend ſomething to King George in return?' 'Yes,' ſaid Tinah, 'I will ſend him any thing I have;' and he began to enumerate the different articles that were in his power; among which he mentioned the bread fruit.

'This, (ſays our author,) was the exact point to which I wiſhed to bring the converſation; and ſeizing the opportunity, which had every appearance of being undeſigned and accidental, I told him the bread fruit trees were what King George would like; upon which he promiſed me that a great many ſhould be put on board, and ſeemed much delighted to find it ſo eaſily in his power to ſend any thing that would be well received by King George. Thus, inſtead of appearing to receive a favour, I had brought the chiefs to believe that I was doing them a kindneſs by carrying the plants, as a preſent from them, to the *Earee Rahie no Britanni*.'

In conſequence of this fortunate arrangement, they began to make preparations on board the ſhip, as well as on ſhore, for receiving the plants, by erecting a tent, and incloſing, by Tinah's permiſſion and direction, a ſufficient ſpace round it for the plants to ſtand, until it was thought proper to remove them on board; and, on the 5th of November, they began taking plants up, in which they were greatly aſſiſted by the natives, who perfectly underſtood the method of moving and pruning them. They continued this buſineſs, at all proper opportunities, till the 31ſt of March, when the plants were carried on board the ſhip, and placed properly for the voyage, to the number of 1015, all in full health and vigor. Beſide theſe, they had a number of other plants on board; among which were the *avee*, or Otaheitean apple, which is 'one of the fineſt-flavoured fruits in the world.' The *ayyah*, which is a fruit not ſo rich as the *avee*, but of a fine flavour, and very refreſhing: the *rattah*, not much unlike a cheſnut, which may be eaten either raw or boiled; and when boiled, they reſemble Windſor beans, and are equally good: the *orai-ah*, which is a very ſuperior ſpecies of plantain; and ſeveral others.

With this cargo, the Bounty left Otaheite on the 4th of April 1789*, paſſed by the iſlands of Huaheine and Uliatea, without

* The following fact may be intereſting; as it ſeems to prove that the venereal diſeaſe is not of ſo ſhort a ſtanding at Otaheite as

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without ſtopping at either, and directed her courſe for the Friendly Iſles. On the 9th, about 9 o'clock in the morning, it became ſqually, and a body of thick black clouds collected in the eaſt. Soon after, a water-ſpout was ſeen, at a little diſtance from them, which appeared to great advantage on account of the blackneſs of the clouds behind it. They judged it to be about two feet diameter at the upper part, and about eight inches at the lower; and it advanced rapidly toward the ſhip. They immediately altered their courſe, and took in all the ſails but the foreſail; ſoon after which, it paſſed within about ten yards of the ſtern, making a ruſtling noiſe: but they felt not the leaſt effect from its being ſo near them. Lieut. Bligh judged that it travelled at the rate of about ten miles in an hour, toward the weſt; which was the direction of the wind; and it diſperſed in about a quarter of an hour after it had paſſed them. The connection between the water and the column, which was higher than their maſt-heads, was no otherways viſible, than by the ſea being diſturbed in a circular ſpace of about ſix yards in diameter, the centre of which, from the whirling of the water round it, formed a hollow in the ſurface of the ſea; and from the outer parts of the circle the water was thrown up, with great force, in a ſpiral direction, and could be traced to the height of fifteen or twenty feet. At this elevation they loſt ſight of it, and could ſee nothing of its junction with the column above. Lieut. Bligh is doubtful what injury it might have done, if it had paſſed directly over them: maſts, he imagines, might have been carried away, but he does not apprehend that it would have endangered the loſs of the ſhip. It ſeems, however, if we compare this account with ſome others that we have read of the like phenomena, that this was but a ſmall ſpout.

On the 11th, they diſcovered an iſland, with ſeveral ſmaller about it, which does not appear to have been ſeen by any former voyager, unleſs it be one of thoſe that were diſcovered by Quiros. It is called *Wytootackea* by the natives, is about ten

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ſome would perſuade us: we ſhall therefore tranſcribe it verbatim from the work before us, p. 142. 'We left Otaheite with only two patients in the venereal liſt, which ſhews that the diſeaſe has not gained ground. The natives ſay it is of little conſequence, and we ſaw ſeveral inſtances of people that had been infected, who, after abſenting themſelves for fifteen or twenty days, made their appearance again, without any viſible ſymptom remaining of the diſeaſe. Their method of cure I am unacquainted with; but their cuſtomary diet, and mode of living, muſt contribute toward it. We ſaw many people with ſcrophulous habits, and bad ſores: but they denied that thoſe were produced by venereal complaints; and our ſurgeon was of the ſame opinion.'

miles

miles in circuit, and is situated in latitude 18° 52′ S. and longitude 200° 19′ E. which cannot be far from the *Dezena* of Quiros.

On the 21ſt, they made *Kao*, one of the moſt north-weſterly of the Friendly Iſlands; and, on the 23d, anchored before Annamooka. Here they learned that their old friends, *Poulaho*, *Feenou*, and *Tuboo*, were alive, but all abſent at *Tongataboo*, which appears to be conſidered, and deſervedly too, as the principal of all theſe iſlands. They, however, procured wood and water, yams in great plenty, ſome bread-fruit, ſhaddocks, plantains, and a few hogs and fowls: but they found the natives very thieviſh and troubleſome, on account of there being no chief of any conſequence to keep them in ſubjection. They therefore reſolved to make their ſtay as ſhort as poſſible; and accordingly ſailed from Annamooka on the 26th of April; and on the 27th at noon, were between the iſlands of *Kotoo* and *Tofoa*, in latitude 19° 18′ S.

Thus far the voyage had advanced in a courſe of uninterrupted proſperity: but a conſpiracy had been formed with ſo much ſecrecy and circumſpection by a part of the crew, that neither the commander, nor any of his officers and people, except the conſpirators themſelves, appear to have had the leaſt ſuſpicion of it, until they found themſelves priſoners. Of the ſubſequent narrative, we have already given, and referred to, an account: but as it may be acceptable to the friends of ſome of the people who were on board the Bounty when this tranſaction occurred, to know the fate of ſuch as are dead, and the preſent ſituation of thoſe who are yet living, we ſhall give the following account of them, which we have from undoubted authority.

On the 28th of April, when the mutiny happened, the crew of the Bounty conſiſted of forty-four perſons; of whom the following were forced into the boat, or choſe to follow the fortune of the commander in it:

1. Lieut. William Bligh, commander; now a poſt captain in the royal navy, and gone on another voyage, for the ſame purpoſe.
2. John Fryer, maſter; returned ſafe.
3. Thomas Ledward, ſurgeon; embarked in a Dutch ſhip at Batavia for England, but has not been ſeen ſince.
4. David Nelſon, botaniſt; died at Timor.
5. William Peckover, gunner; gone out again with Captain Bligh.
6. William Cole, boatſwain; returned ſafe.
7. William Purcell, carpenter; returned ſafe.
8. William Elphinſton, maſter's mate; died at Batavia.

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9. Thomas Hayward, midſhipman, now a lieutenant in the navy, and ſent with Captain Edwards in the Pandora to take the mutineers.
10. John Hallett, midſhipman; now a lieutenant in the navy.
11. John Norton, quarter-maſter; killed at Tofoa.
12. Peter Linkletter, ditto; died at Batavia.
13. Lawrence Lebogue, ſail-maker; returned ſafe.
14. John Smith, cook; returned ſafe.
15. Thomas Hall, cook; died at Batavia.
16. George Simpſon, quarter-maſter's mate; returned ſafe.
17. Robert Tinkler, a boy, returned ſafe.
18. Robert Lamb, butcher; died on his paſſage from Batavia.
19. Mr. Samuel, captain's clerk; now a purſer in the navy.

Hence it appears, that, out of nineteen perſons who were turned adrift on this *forlorn hope*, it pleaſed God that twelve ſhould out-live their miſeries, and reviſit their native country and friends.

Of the twenty-five who remained in the ſhip:

1. Fletcher Chriſtian, maſter's mate, is not yet taken.
2. Peter Heywood, midſhipman; ſwam off from Otaheite to Captain Edwards, in the Pandora, has been brought home by him, and is now a priſoner at Portſmouth.
3. Edward Young, midſhipman; not yet taken.
4. George Stewart, midſhipman; taken by Capt. Edwards at Otaheite, but drowned when the Pandora was loſt on the Reefs of New Holland.
5. Charles Churchill, maſter at arms; murdered at Otaheite by Matthew Thompſon.
6. John Mills, gunner's mate, drowned when the Pandora was loſt.
7. James Morriſon, boatſwain's mate; taken, and now a priſoner at Portſmouth.
8. Joſeph Coleman, armourer; ſwam off from Otaheite to the Pandora, when ſhe appeared off that iſland, now a priſoner at Portſmouth.
9. Charles Norman, carpenter's mate; taken, and a priſoner at Portſmouth.
10. Thomas Mackintoſh, ditto, ditto.
11. William Brown, gardener, not yet taken.
12. Thomas Burkitt, able ſeaman; taken, and at Portſmouth.
13. Matthew Quintall, ditto; not yet taken.
14. John Sumner, ditto; ditto.
15. John Millward, ditto; taken, and at Portſmouth.

16. John

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16. John Mackoy, ditto; not yet taken.
17. Henry Hillbrand, ditto; taken, but drowned when the Pandora was loſt.
18. William Muſprat, ditto; taken, and now a priſoner at Portſmouth.
19. Alexander Smith, ditto; not yet taken.
20. Thomas Elliſon, ditto; taken, and at Portſmouth.
21. John Williams, ditto; not yet taken.
22. Iſaac Martin, ditto; ditto.
23. Richard Skinner, ditto; drowned when the Pandora was loſt.
24. Matthew Thompſon, ditto; put to death by the natives of Otaheite for the murder of Churchill.
25. Michael Byrne, a blind fidler; taken, and now a priſoner at Portſmouth.

Hence it appears, that ſix of the mutineers have already paid the debt of nature, and eſcaped the juſtice which was due from their injured country. Nine, among which is Chriſtian, the chief, are yet untaken; and the remaining ten are priſoners at Portſmouth *, waiting the ſentence of a court martial. Four only are mentioned by Captain Bligh, in his narrative, as being active in the mutiny, viz. Chriſtian, Mills, Churchill, and Burkitt; of whom, Burkitt only is among thoſe brought home by Captain Edwards. Captain Bligh ſays, that Coleman, Norman, and Mackintoſh, proteſted againſt the tranſaction, and were detained in the ſhip againſt their will. He ſays alſo, that he was informed that Michael Byrne wanted to leave the ſhip; and he judged, by his looks, that Iſaac Martin was favourably inclined to him. All theſe, except Martin, are among thoſe brought home by Captain Edwards. W.

ART. XVI. *A General Reply to the Arguments againſt the Enquiry into Public Worſhip:* by Gilbert Wakefield, B. A. late Fellow of Jeſus College, Cambridge: the Author of that Enquiry. 8vo. pp. 37. 6d. Deighton. 1792.

IN a general reply to his opponents, we naturally expected that Mr. Wakefield would have brought into one connected view their ſeveral arguments, and would have examined their weight. Inſtead of this, we meet with little which has the appearance of an anſwer, unleſs it be the following ſummary of the writer's preſent opinions in the form of propoſitions, and part of the reply to Dr. Diſney. The propoſitions are as follows:

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* Sept. 2, 1792.

'PROP. I. No proof can be brought from Scripture, that our Saviour ever joined in *public worſhip* of a kind comparable to what is now practiſed among *Chriſtians*. No purpoſe of his frequenting the ſynagogue is mentioned, but that of *teaching:* and, though it cannot be ſuppoſed but that he was preſent during the other parts of the ſervice, and joined in them, yet theſe undoubtedly conſiſted chiefly in reading portions of Scripture, and very little, if at all, in prayers of a *petitionary* nature; and much leſs like thoſe of modern *Diſſenters*, whether precompoſed or extemporaneous; but were *liturgic*.

'Since, however, it is undeniable that our Saviour conſidered himſelf as a *Jew*, and obſerved all the ordinances of the law, the ritual of which he could never deſign to bind, even upon his *Jewiſh* followers, after the deſtruction of *Jeruſalem*, this uſage of *public worſhip* by prayer, a mere *ceremony*, a *mean* to an *end*, cannot be eſtabliſhed, clearly and unexceptionably, on this ſuppoſed practice of our Saviour.

'PROP. II. The *Chriſtian religion*, as delivered in the *New Teſtament*, diſparages and diſcourages, both in *ſpirit* and in *letter*, all *ceremonies* and *ſhews* whatever, as proofs of defective holineſs, and hindrances of evangelical perfection.

'PROP. III. Upon the ſubject of *perſonal petitioning* prayer, our Lord himſelf has left us a direction, frequently and forcibly exemplified in his own uſage, ſo ſpecific and expreſs, as to leave no apology for a practice apparently inconſiſtent with it, not founded on ſimilar authority, equally indiſputable and preciſe.

'PROP. IV. In connection with the preceding *data*, and the imperfect apprehenſions of the true power of the goſpel entertained by the *apoſtles*, according to the teſtimony of *Jeſus* himſelf, and the inevitable natural conſequences of their education in *Judaiſm*; in connection alſo with their continuance in the obſervation of the *Moſaic ordinances* after their acceptance of *Chriſtianity:* it is to me very manifeſt, that no argument can be derived upon goſpel principles, from their example, even if it could be proved, which it cannot, ſimilar to that of modern practitioners.'

To Dr. Diſney's attempt to invalidate Mr. W.'s objection from our Lord's directions, by transferring it to alms-giving alſo, Mr. W. replies,

'I can ſee nothing in *public* alms-giving, that ſhould render it peculiarly acceptable in the ſight either of God or man: and, if there be occaſions in the preſent conſtitution of ſociety, in which an *open* diſplay of benevolence may be preferable to inactivity, ſuch a dilemma is rather to be regretted as an unavoidable deviation from the delicacy and ſecrecy, inſpired by the genius of the goſpel, than ſet up in oppoſition to that authority. To me at leaſt there ſeems a great deal too much of this ſort of oſtentation in the world; and the pure report of our feelings is not ſo perverted by habit, but we are led to beſtow peculiar applauſes on liberality in proportion to the ſilence of its operation. This alone, in my mind, is a ſufficient anſwer to the allegation; and we might act wiſely, in conſider-

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ing much oftener than we do, on the means of concealing from our *left hand* what our *right hand* is doing, and in preferring the *ſecret* obſervation of our Father, to the applauſes of mankind. And, in my judgment, our Saviour's direction on this point conſtitutes an irrefutable objection to *alms-giving* in *ſynagogues* altogether, when it cannot be compaſſed without that pompous exhibition ſo explicitly condemned. And the ſame inference with reſpect to prayer is, I apprehend, irreſiſtibly concluſive againſt all the *qualifications* and *ſurmiſes* in the world. And, as it is ſomewhere ſaid, I think by *Lightfoot*, that the *poor chaſt* ſtood on the *right-hand* ſide of the entrance into the ſynagogue, our Lord's direction muſt plainly be reſtricted to this point of *alms-giving* at the *ſynagogue:* and therefore on the principle of my adverſaries, *prayer* at the *ſynagogue* is alſo condemned by him, and forbidden to his diſciples. And this inference with reſpect to *prayer* is further confirmed by the very ſpecific injunctions for the ſolitary and retired performance of this duty.'

The reſt of the pamphlet, except a page or two of general ridicule of modern *practitioners* in devotion, conſiſts chiefly of deciſions, in the author's uſual manner, on the reſpective merit or demerit of his ſeveral opponents. Dr. Diſney is liberal and candid, but argues inconcluſively from antiquity. Euſebia is too modeſt and gentle, to be formidable even in the terrible array of controverſial armour. Mr. Wilſon treats the ſubject ſenſibly and pertinently, but—his arguments are invalid. Mrs. Barbauld encounters his objections more reſolutely, or concedes them more candidly, than any of his anſwerers: but ſhe has too much of *devotional taſte*, and indulges viſionary and fanatical ideas. Dr. Prieſtley, like Mrs. Barbauld, entertains romantic conceits about habitual devotion, and—does not underſtand Greek. Mr. Simpſon has written a temperate, ſenſible, and elegant performance, but has advanced nothing new. Mr. Bruckner has ſufficient candour, and no inconſiderable ſhare of good ſenſe and learning; writes with much good humour and no immoderate ſeverity, and leaves no opportunity of faſtening, to any purpoſe, on his reaſoning—but has a plentiful portion of ſelf-confidence. Mr. Pope is moſt unworthy to rank with the reſpectable company whoſe names illuminate the pages of this pamphlet.

Through theſe perſonal ſtrictures are diſperſed a few ſhreds of argument, but they are ſo far from amounting to a reply, as ſcarcely to merit a diſtinct notice. Indeed Mr. W. has the candour to intimate, that his preſent ſentiments do not exactly correſpond to his former declaration; and he owns, that he would not oppoſe the reading of ſhort and general forms of devotion, ſelected chiefly, if not entirely, from the ſcriptures. He has even proceeded ſo far, as, in his Appendix to the ſecond

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edition of his Enquiry, to draw out a plan of public worship in which he could acquiesce, which includes *petitionary* prayer.

On a retrospect of this short controversy, we think it clearly established, that public worship is authorized by the example of Christ and his apostles. Though Mr. W. still insists on it, that the Jewish worship consisted chiefly in reading portions of scripture, and very little, *if at all*, in prayer of a petitionary nature, a sufficient number of petitionary prayers are to be found in the ancient Jewish liturgies, to render it evident, that prayers, in the strictest sense of the word, were used in the Jewish synagogues; and, consequently, that Christ, in attending the synagogue worship, gave them his sanction; and that his followers, in borrowing thence the forms of Christian worship, and continuing them after the abolition of the Jewish ceremonial, plainly shewed, that they considered public worship as a duty of universal and perpetual obligation. When to these circumstances are added the numerous considerations of expediency and utility, which have been suggested by the several writers who have appeared in this controversy, little room seems left to hesitate in concluding, that mankind are not yet released from the obligation of public worship, and that it is not yet become necessary to demolish our churches, in order to shew our zeal for "pure and undefiled religion." E.

ART. XVII. *Poems.* Chiefly by Gentlemen of Devonshire and Cornwall. In two Volumes. 8vo. pp. 445 in all. 7s. Boards. Cadell. 1792.

IN days of yore, it was thought a circumstance worthy to be recorded, that all Greece could produce, at one period, seven wise men; and such a *rara avis*, in those days, was a poet, that seven cities contended for the honour of having given birth to Homer. Let it not then be said that nature is growing old and losing her vigour, when, in a corner of this island, she is now able to produce poets *three times seven*. If Devonshire and Cornwall are so fertile in genius, with due allowances for the superior genial influence of a southern clime, the number of poets in Great Britain, most of whom are only waiting for some kind obstetrical hand to bring them to light, would become an easy subject of arithmetical calculation.

To appreciate, with accuracy, the comparative merit of so many writers, would require a much more minute examination of their productions than is consistent with our plan. All that we can at present attempt, amid the numerous demands which the public have on our attention, is to mention with distinction

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tion such pieces as appear to us to be of a superior order, and to add a few general strictures on the rest.

This respectable fraternity will, we doubt not, without any unpleasant feelings of jealousy, allow us to mention as their president, "The Poet of Arthur," Mr. Hole. His beautiful Odes 'to Melancholy,' and 'to Terror,' we make no scruple of placing at the head of this collection; because they appear to us to possess, in an uncommon degree, the true fire of poetry and harmony of versification, without that artificial labour of construction, which, in so many modern poems, prevents, instead of promoting, the intended effect. To justify this decision, and for the gratification of our readers, we shall quote a few stanzas from the former of these pieces:

'Sweet matron of the pensive brow!
Mysterious power! to thee I bow,
Whose charms a mournful joy impart,
That thrills my soul, and melts my heart.
I am thy slave, yet would not freedom gain;
I feel thy magic bonds, yet glory in my chain.

Now, at midnight's awful hour,
I own the greatness of thy power!—
Thought after thought swells in my soul,
As waves on waves successive roll,
Then break against the shore;
And my revolving mind displays
Sages and kings of ancient days,
And mighty empires that exist no more.

Palmyra, queen of cities! I behold
Thy faded glories: from the time-worn base
Thy pillars now are fall'n; no fretted gold
Inlays thy roofs; thy walls no statues grace.
The sun direct pours down his fervid rays,
And the parch'd soil seems kindled with the blaze.
Spreading wide its shadowy screen,
No tree adorns the cheerless scene.
Where the grain waved, and verdure smil'd,
Behold a barren sandy wild;
Sands, that when eddying winds arise,
In clouds of darkness sweep the plain,
As billows roll along the storm-vex'd main—
The traveller marks their course—in horror shrinks and dies.

Beneath this mould'ring arch I'll lay me down,
And muse upon the awe-inspiring scene.—
Where is thy former pride, thy old renown?
Extinct, forgot, as if it ne'er had been.
Here once the busy courtiers throng'd around
Their purpled monarch: Here the sons of war
At peaceful pomp and dull inaction frown'd,
Or call'd to arms, and shook the threat'ning spear.

Mark,

Mark, where yon broken pillars ſtrew the plain!
There roſe a ſtately dome in ancient time:
There oft was heard the ſoul-entrancing ſtrain,
And laurell'd bards awoke the ſong ſublime.

In choral dance gay youths and maids appear'd,
And light they tript to many a ſprightly ſound:
Nor dance, nor ſong, nor ſprightly lay is heard,
But more than midnight ſilence reigns around.

Where crowds oppoſing crowds have often toil'd,
Like mingling ſtreams, athwart the ſtreet to paſs,
In endleſs tides, is now a vacant wild,
With hoary moſs beſpread and ſpiry graſs.

Through royal palaces now ſerpents glide—
Heard you that diſmal hiſs?—It ſpoke them nigh:
They wreathe around yon column's ſhatter'd pride,
And their ſcales glitter in day's fiery eye.

Through ſtately temples, where the *ſacred light*,
By crowds ador'd, diffus'd perpetual day;
Wounding with horrid yells the ear of night,
The gaunt Hyæna roams in vain for prey.

Oh! what is pomp, and ſublunary power?
And what is man who boaſts himſelf ſo high?
The ſport of fate—the tenant of an hour;
Duſt, animated duſt, that breathes to die!

Yet man, unthinking man!
Deems not, that, ſwift as glides away
Each hour unmark'd, he haſtens to decay:
Still buſied with ſome idle plan
To ſpend in ſcenes of joy the coming years,
Or leave a boundleſs fame to grace his unknown heirs.—
Thoſe heirs, who ſoon like him ſhall be no more,
Borne by the tide of fate to dark oblivion's ſhore.'

Without attempting to ſettle the exact order of precedence of the remaining ſucceſsful candidates for fame, we muſt mention, as particularly excellent, in the order in which we find them diſpoſed in the volume, Dr. Downman's Odes to Honour and to the Genius of Ancient Greece; Ode to Genius by Mr. Emett; Ode to Fancy, in the manner, and with much of the ſpirit, of Collins; the Incantation of Nerva, ſigned K; Oſſian departing to his fathers; and an Ode written in a Picture Gallery, by Mr. Polwhele.

From the Ode to Fancy we ſelect the following beautiful lines; in which the abſence of *rhime* will not, perhaps, be regretted by every reader:

'Yet ſhould my penſive mind delight to rove,
What time the ſtar that marks with fond regret
Her *fire*'s declining light,
Faintly illumes the glade;

Then

Then lead me where the lonely nightingale,
Whoſe plaintive numbers ſtealing through the ſhades
Of eve may gently wake
Reſponſive echo's ſhell,
And lull my raptur'd ſoul to extacy,
In tones that ſigh, and ſtrains that warbling weep;
While from their green retreats
The nymphs and dryads ſweet,
And many a maid that woo'd the chaſte-lip'd moon,
Or mutely liſten'd to the love-lorn tale,
" In deep attention hang,
Murmuring their ſoft applauſe."
But when rude winds deform the ſoothing ſcene,
And from the darkening valley Cynthia meek
Withdraws her ſilver beams;
Be mine the mouldering pile,
Whoſe awful ruins on the impending point
Of ſome high rugged cliff, ſublimely frown
Upon the gloomy wood
That ſhades the ſtream below.
There while the *maddening tempeſt* howls around,
And the *big thunder* rolls his length'ned voice;
There by thy magic ſpells
And witching ſorceries,
Spectres, and all the viſionary ſhapes,
I view, that wildly glare and loudly ſhriek,
As by the light'ning's flaſh
They wing their devious way;
'Till the chill'd blood creeps through my ſhuddering veins,
And hails the terrors of thy mighty hand,
ENCHANTRESS SWEET! chaſte Queen
Of Harmony and Grace!'

Many of the pieces contained in theſe volumes have that moderate degree of merit, that, when once read, though with ſome degree of approbation, they will be thrown by and forgotten. Of this kind are moſt of the elegies and ſonnets. Something is attempted in the way of humour, but with little ſucceſs, except in the epiſtle from an undergraduate at Oxford to his friends in the country. Mr. Polwhele's Tranſlation of two books of Claudian's Rape of Proſerpine ought to be mentioned with approbation.

E.

ART. XVIII. *Letters from France:* containing many new Anecdotes relative to the French Revolution, and the preſent State of French Manners. By Helen Maria Williams. Vol. II. 12mo. pp. 206. 3s. ſewed. Robinſons. 1792.

THE firſt volume of theſe Letters, appearing at a time when every mind was intereſted in the recent and wonderful event

event of the French revolution, doubtleſs owed ſome part of its popularity to this circumſtance:—but the productions of Miſs Williams's pen have too much intrinſic merit, to render any adventitious circumſtances *neceſſary* to their favourable reception. The preſent volume, like the former, abounds with juſt and liberal ſentiments, is written with elegance and ſpirit, and relates a great variety of pleaſing anecdotes; moſt of them tending to place, in an intereſting point of view, the happy effects of the late revolution in France on the condition and the manners of the people. From theſe we ſhall make a ſmall ſelection. From Orleans, Miſs W. writes as follows:

'A blackſmith came to our lodgings this morning, to mend the lock of a door. I aſked him if he would not willingly leave his trade to fight for the liberty of his country? * "Oui, madame," ſaid he, "il faut combattre pour la liberté, parceque ſi on eſt tué, c'eſt l'affaire d'un inſtant, et c'eſt fini; au lieu qu'étant eſclave on s'ennuye tout ſa vie."

'This is market-day at Orleans, and I have juſt been ſtanding with a little circle of country people, who, after the buſineſs of the market was done, ranged themſelves round an old woman, who had the advantage over the reſt of the groupe, of having attained the accompliſhment of reading. She read to them a newſpaper, to which the audience liſtened with ſuch eager attention, as reminded me of that animated picture of our divine poet, when he deſcribes

——— "a ſmith,
The whilſt his iron did on the anvil cool,
With open mouth ſwallowing a taylor's news."

'The old woman received a liard for her trouble from each of her auditors, and they are now diſcuſſing the conduct of their legiſlators, and arranging the fabric of their new government, with that noble freedom of debate which gives

"An hour's importance to the poor man's heart."

'One ſubject of complaint among the ariſtocrates is, that, ſince the revolution, they are obliged to drive through the ſtreets with caution: the life of a citizen is now conſidered as of ſome value, and the poor people on foot cannot be trampled upon, by the horſes of the rich people in carriages, with the ſame impunity as formerly. † "C'eſt ſi incommode," ſaid an ariſtocrate to me lately, "quand je vais dans ma voiture en campagne; le peuple ne ſe range pas comme autrefois—ces gens-là ſont d'une inſolence incroyable—on eſt obligé de prendre bien garde de ne les pas écraſer, et cela demande du tems." Madame de Pompadour, miſtreſs to

* "Yes, madam, we muſt fight for liberty, becauſe if one is killed, it is the affair of a moment; inſtead of that, being a ſlave, you are weary all your life."

† "It is ſo inconvenient, when I go to the country in my carriage; the people will not get out of the way as they uſed to do—they are really become intolerably inſolent—you are obliged to take ſuch care not to run over them, and that coſts ſo much time."

Lewis

Lewis XIV. who always travelled with great expedition, was paſſing through Orleans, when her coachman drove over a poor woman, whom age and infirmity prevented from getting time enough out of the way, and ſhe was killed upon the ſpot. The coachman ſtopped the carriage, and the ſervants told their miſtreſs that the poor woman was killed. * "Eh bien," ſaid ſhe, with the moſt perfect ſang froid, and flinging a louis d'or out of the window, "voila de quoi la faire enterrer; allez, cocher." Is it poſſible to hear of every feeling of humanity being thus inſulted, without a degree of indignation which can only be ſoothed by the reflection that ſuch monſtrous evils exiſt no longer? Is it poſſible to hear this incident without rejoicing, that a ſyſtem of government which led to ſuch depravation of mind is laid in ruins? For my part, I confeſs myſelf ſo hardened a patriot, that I rejoice to ſee the lower order of people in this country have loſt ſomewhat of that too obſequious politeneſs for which they were once diſtinguiſhed; and that whenever they find themſelves in the ſlighteſt degree offended, they aſſume a tone of manly independence. While we were walking yeſterday along the very ſquare where the poor old woman was killed, I heard a day-labourer ſay, in an angry tone of voice, to a gentleman, by whom he thought himſelf ill-treated, † "Monſieur, nous ſommes égaux—je ſuis citoyen, monſieur, *tout* comme un autre." Some of our company were ſhocked at his inſolence, while I, recollecting the poor old woman, could not help repeating to myſelf, ‡ "Ah! mon ami, n'oubliez jamais que vous êtes citoyen *tout* comme un autre."

The French and Engliſh character are well contraſted in the following paſſage:

'I obſerve with pleaſure a proof which the Pariſians give of that general veneration for genius which prevails in this city, by calling ſeveral of the ſtreets of Paris after the names of celebrated men. Here is the quay of Voltaire, the ſtreet of Jean Jaques Rouſſeau, the ſtreet of Mirabeau, and, ſince the death of the Abbé Cerutti, a man of letters, and a patriot, the people have made the ci-devant ſtreet of Artois drop its ariſtocratical pretenſions, and aſſume the name of Cerutti.

'Why is no ſtreet, or ſquare, in London, named after Pope, Milton, or, to riſe to the higheſt climax of human genius, after Shakſpeare? We ſeem to have a ſtrange dread in England of indulging any kind of enthuſiaſm, however laudable. We are very apt to wrap up our feelings in the unrelenting ſeverity of wiſdom, on occaſions when it would be far more amiable to give way to the impulſe of the heart. You will ſee Frenchmen bathed in tears at a tragedy. An Engliſhman has quite as much ſenſibility to a generous or tender ſentiment; but he thinks it would be unmanly to weep; and, though perhaps half choaked with emotion, he ſcorns

* "Well, here is ſomething to bury her—go on, coachman."

† "Sir, we are equals—I am a citizen, ſir, as well as another."

‡ "Ah! my friend, never forget that you are a citizen as well as another."

to

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to be overcome, contrives to gain the victory over his feelings, and throws into his countenance as much apathy as he can well wiſh.

'We have alſo ſuch a profound dread of ridicule in England; we are ſo afraid of one another, that, inſtead of going into company with the hope of pleaſing, we only entertain the humble deſire of eſcaping cenſure. A French ſociety, with a happy mixture of enthuſiaſm and non-chalance, ventures on a thouſand traits of ſentiment, and ſprightly ſallies, which make the hours paſs away agreeably; but which an Engliſh company would not hazard for the world; but

——"do a wilful ſtillneſs entertain,
With purpoſe to be dreſs'd in an opinion
Of wiſdom, gravity, profound conceit;
——I do know of theſe,
That therefore only are reputed wiſe,
For ſaying nothing."——

And yet I can find no other reaſon for the Engliſh going into company with their minds in complete armour, and their underſtandings always in a poſture of defence, except, that an Engliſhman cannot bear to be laughed at, and that a Frenchman can; for I do not believe there is more good-nature in France than in England. Writing upon this ſubject recals powerfully to my heart the idea of thoſe friends with whom I paſſed moſt of my time in London; of that ſociety which abſence can only ſerve to endear, by convincing me that its loſs is irreparable.

'I have heard a gentleman allege, that French and Engliſh converſation amounted to the ſame thing; for, ſaid he, * "Les Anglais ne diſent *rien*, et les Français diſent des *riens*."

Miſs Williams gives a pleaſing account of an inſtitution at Paris, for the general diffuſion of knowlege:

'I ſpend a part of every day at the Lycée, a charming inſtitution, where learning ſeems ſtripped of its thorns and decorated with flowers, and where the gay and ſocial Pariſians cultivate ſcience and the belles lettres, amidſt the pleaſures and attractions of ſociety; while in England, where the art of being happy is certainly far leſs underſtood than in France, when we wiſh to acquire knowledge, we ſhut ourſelves up for that purpoſe in ſober meditation, and ſerious ſolitude. Perhaps, indeed, the knowledge gained by ſolitary ſtudy may be the moſt profound; but the knowledge acquired in ſociety leaves on the mind the moſt agreeable impreſſion.

'The Lycée was formed in 1785, under the auſpices of Monſieur the king's brother, and Monſieur d'Artois, and was ſoon reſorted to not only by men of letters, but by the moſt faſhionable perſons of both ſexes. Lectures are given at the Lycée by the moſt celebrated profeſſors at Paris, on natural philoſophy, chemiſtry, natural hiſtory, botany, hiſtory, and belles lettres; and the Greek, Italian, French, and Engliſh, languages are taught.

'The Lycée drooped a little at the period of the revolution. In the violent convulſion of that moment, literature and arts were for-

* "The Engliſh ſay *nothing*, and the French ſay *nothings*."

gotten.

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gotten. But the Lycée ſoon revived; and though its former patrons are now at Coblentz, preparing an attempt, of which the leſſons of hiſtory they received at the Lycée might have taught them the folly and impracticability, that of enſlaving a people who are determined to be free; this inſtitution is riſing every day into higher celebrity, from the eminent abilities of ſome of the profeſſors. Of their knowledge in the different ſciences they teach, I, in my ignorance, am little qualified to judge, But I can feel the charms of eloquence, and therefore find that chemiſtry, when taught by Monſ. Fourcroy, is the moſt engaging, the moſt enchanting ſcience in the world.

'Monſ. Garat, member of the firſt National Aſſembly, gives us lectures on Roman hiſtory, no leſs intereſting than philoſophical, and frequently makes ſuch ſublime applications to the revolution of France as call from my eyes the tears of delight and admiration.

'Sometimes our ſtudies are accompanied by fine muſic; and ſometimes the Abbé de Lille, the firſt French poet, recites his harmonious verſes.

'Upon the whole, the pleaſures of the Lycée are perfectly congenial to my taſte; and it is to me by far the moſt agreeable of all the various reſources which this great capital affords. I regret we have no ſuch inſtitution in London. What a relief would ſome people find in being able to eſcape, for an hour, from thoſe everlaſting evenings which are devoted to the dull vacuity of faſhionable converſation, or the ſad repetitions of card aſſemblies; and to ſtore the famiſhed mind with a little ſtock of thought and ſentiment, in ſuch a ſociety as the Lycée!

'I am ſurpriſed to meet there with ſo few of my countrymen. Such of them as come to Paris in order to acquire the French language, would find at the Lycée not only the advantages of inſtruction, but of converſation; ſince the gentlemen form a ſort of club every evening, when the journals of the day are read, and its politics diſcuſſed.'

We add a few particulars, reſpecting the preſent ſtate of manners in the villages of France:

'My mother found herſelf, one evening during our journey, ſo much fatigued, that, inſtead of being able to reach Amiens, where we intended to ſleep that night, we were obliged to ſtop at a very ſmall village ſome leagues diſtant. The landlord of the little inn where we alighted, received us with an air of conſcious dignity and ſelf-importance which but ill accorded with the appearance of his dwelling. We enquired if he could furniſh us with beds: he ſeemed offended at the queſtion, as implying in it ſome doubt, and anſwered with impatience, * "Mais, madame, comme à la ville." —We found, however, that the walls of the rooms where people were lodged "comme à la ville," were of bare brick. "What is the name of this place?" ſaid I, to a ruddy-cheeked ſervant-girl who

* "To be ſure, madam, as well as in the town."

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waited upon us. * " Madame," ſaid ſhe, " c'eſt Serteaux, pour vous obéir."

' The maſter of the inn having got the better of the ill-humour our firſt enquiries had occaſioned, aſſured us we ſhould have an excellent ſupper, and that he underſtood the art of cookery perfectly, having aſſiſted ſome years in the kitchen of Madame la Princeſſe de Monaco. He by no means over-rated his talents; the ſupper was extremely well dreſſed. When we had ſupped, he told us that we might conſider ourſelves as in perfect ſafety under his roof; " for I, ladies," added he, in an elevated accent, " am the mayor of the village, and have two national guards every night at my door. I ſaved the chateau of a perſon who was very odious to his peaſants, from being burnt, by haranguing the people, and convincing them of the enormity of the action; and my fellow-citizens, in gratitude for my ſervices on that occaſion, unanimouſly choſe me for their mayor."

' I congratulated Monſ. Le Maire on the happy effects of his eloquence, and he immediately ſtepped out of the room, and returned with a national ſcarf in his hand, and a fierce grenadier's cap, which had been preſented to him as trophies of his patriotiſm. I enquired how many national guards there were in the village. " No leſs than eighty men," ſaid he; " and I am their colonel." The honours, dignities, and high offices, civil and military, of our landlord, now crowded ſo thick upon us, that we could ſcarcely reconcile ourſelves to the trouble we gave him of bringing little moveable frames, for mattreſſes, into the room where we had ſupped, and which the chief magiſtrate arranged with admirable dexterity. Next morning we found he had thrown aſide his white jacket, and was arrayed in the national uniform. When we recollected that our veal-cutlets had been dreſſed by a colonel, and our mattreſſes arranged by a mayor, we felt ourſelves ſomewhat in the ſituation of Don Quixote, when queens ſaddled his horſe, and ducheſſes held his bridle. We made very low curtſies to our hoſt at parting, which he returned by clapping his hand on his military cap.—A propos of travelling—a French gentleman of my acquaintance told me, that he was once going in his cabriolet from Paris to Calais, when he was accoſted by a man who was walking along the road, and who begged the favour of him to let him put his great coat, which he found very heavy, into the carriage. " With all my heart," ſaid the gentleman; " but if we ſhould not be travelling to the ſame place, how will you get your coat?" " Monſieur," anſwered the man with great naïveté, † " je ſerai dedans." The gentleman immediately took him into his carriage.'

In this volume we find two very intereſting ſtories, though not equally pathetic with that of Monſ. F. in the firſt volume: but for theſe, and for much entertainment which we cannot particularly ſpecify, we muſt refer to the Letters. E.

* " This is Serteaux, madam, to obey you."

† " I ſhall be in it."

MONTHLY

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MONTHLY CATALOGUE,

For SEPTEMBER, 1792.

FRENCH REVOLUTION.

Art. 19. *Proclamation:* MARIE CHRISTINE, *Princeſſe Royale de Hongrie, et de Boheme, Archiducheſſe d'Autriche, Ducheſſe de Bourgogne, de Lorraine, de Saxe-Teſchen,* &c.; ALBERT CASIMIR, *Prince Royal de Pologne, et de Lithuanie, Duc de Saxe-Teſchen, Grand Croix de l'Ordre Royal de St. Etienne, Feld Maréchal des Armées de ſa Majeſté le Roi de Hongrie et de Boheme, et de celles du St. Empire Romain, &c. Lieutenans, Gouverneurs et Capitains-generaux des Pays-bas,* &c. &c. 4to. pp. 8. 6d. Owen, Piccadilly.

Art. 20. *Conſiderations on the Proclamation of the Governors of the Auſtrian Netherlands againſt France,* publiſhed at Bruſſels the 19th of May 1792. 8vo. pp. 69. 1s. 6d. Hookham.

IF the French gain as deciſive a victory over the Auſtrian and Pruſſian arms, as their Engliſh advocate has here gained over the proclamation of the governors of the Netherlands, it will no doubt be a ſubject of great joy to all the friends of civil and religious liberty: but we fear the leaders, who, of late, have uſurped all the power in France, have not taken the beſt methods to enſure ſucceſs to the cauſe of the nation. Inſtead of ſtriving to unite as many minds as poſſible within the kingdom, and gain as many friends as they could without, by inviting all to lay aſide their peculiar tenets, their party opinions, and narrow jealouſies, and to join in ſupporting the common cauſe, and the common will, clearly and unequivocally made known in a conſtitution, deliberately decreed, freely accepted, ſolemnly ratified, publicly promulgated, and univerſally applauded; the Jacobins have laboured to their utmoſt to excite diſtruſt, to infuſe ſuſpicions, to create delinquencies, to ſilence their opponents by terror, and to exterminate them by violence. By theſe means, they have gained a temporary and apparent ſuperiority for their party: but they have acquired no real ſtability againſt the enemies of the nation, foreign or domeſtic; nothing on which the country can depend in the hour of neceſſity. They have diſtracted the public mind, caſt a damp on the common cauſe, and they have given an aſcendancy to a party will, which, as is generally the caſe, ſeems weak and corrupt, over the national will, which is rarely found ſeparate from the national wiſdom and the national virtue. In the day of riot and tumult, it is the partial voice of a mob, and never the general voice of the people, that is heard predominant: but, in the day of danger and invaſion, it is the ſettled inclination and ſteady reſolution of the people, and never the fickle luſt and bluſtering turbulence of the mob, that decide the fate of empires. We hope, however, that, in ſpite of the late arbitrary proceedings, the ardor of the nation for liberty will not be checked; and that a whole people will not ſuffer for the crimes of a few tyrannical leaders.

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In the Conſiderations before us, the writer expoſes the duplicity of the Emperor Francis, and of his predeceſſor Leopold; and ſhews that they are, in fact, the aggreſſors in the war with France. He alſo ably detects and unfolds the artifice of the Auſtrian governors of the Netherlands, in taking advantage of the blind zeal of the Brabanters for popery, to perſuade them that the emperor is ſupporting the Catholic faith againſt the wicked attacks of infidels: whereas, in truth, theſe deſpots care little about any religion; and only derive their authority from heaven, in order to remove every limit to it on earth. We wiſh the Auſtrian and Pruſſian troops could read theſe Conſiderations: many of them might thereby have their eyes opened to the iniquitous deſigns of their arbitrary leaders, and might be induced to lay down their arms. Thus, much blood might be ſaved, the ſhedding of which, however calmly it may be conſidered by kings and princes, muſt deeply afflict the feeling mind of every good man and ſincere Chriſtian, even if the cauſe of liberty ſhould ultimately prevail, and much more if the cauſe of ſlavery ſhould be triumphant. **Pear.**

Art. 21. *Obſervations du Chevalier de la Bintinaye ſur un Article inſeré dans le Morning Chronicle, ouvrage qui a pour but de faire connoitre l'etat des choſes en France avant la Revolution, et de devoiler les cauſes et les moyens qui l'ont produite.* 8vo. pp. 110. 2s. 6d. Debrett. 1792.

The letter which gave riſe to the Chevalier de la Bintinaye's obſervations, and which is here reprinted and acompanied with a French tranſlation, was inſerted in the Morning Chronicle on the 26th and 27th of January laſt. Though it appeared in an Engliſh dreſs, there are ſtrong internal marks that it is originally of French manufacture. It gives a terrible repreſentation of the ſtate of things in France before the revolution. If the account be exaggerated, the Chevalier's reply appears to us to be no leſs ſo. Perhaps the truth, as is often the caſe, may lie between the two. M. de la Bintinaye ſeems to be too angry with his opponent to reaſon diſpaſſionately, and too credulous of reports to the diſadvantage of the revolution and its abettors, to judge impartially. He allows, however, that there were numbers of perſons in the higher ranks of life, before the revolution, deſerving of all the reproaches caſt on thoſe orders by the writer in the Chronicle: but then, he ſays, theſe men have all gone over to the revolutioniſts! He conſiders M. Necker, and his predeceſſor, the archbiſhop of Sens, as having been the primary authors of the revolution. Theſe miniſters, according to the Chevalier, aiming at abſolute and unlimited power, let looſe the populace on the parliaments and the nobility, who ſtood in the way of their deſpotic views; and the people, once unchained, became too powerful for thoſe who had given them their liberty, aſſumed the maſtery over thoſe who meaned to make them their inſtruments, overthrew both miniſters and nobles, and finally produced that entire change, which every good ariſtocrate in France, and in every other country, ſo deeply deplores.

The Chevalier de la Bintinaye is of a noble family in Brittany, and was ſecond in command on board the Surveillante, in the year

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1779, when the desperate engagement took place between that frigate and the Quebec, Capt. Farmer. Another little tract, by him, was annexed to the Abbé Raynal's Letter to the National Assembly. See Rev. vol. vi. p. 453, New Series. Rev.

Art. 22. *Considerations on the present and future State of France.* By M. de Calonne, Minister of State. Translated from the French. 8vo. pp. 508. 7s. Boards. Evans. 1791.

This appears to be a well-executed translation of M. de Calonne's work, '*De l'Etat de la France.*' As we have already entered largely into the consideration of the original *, we content ourselves with barely announcing the present publication. O.

MEDICAL.

Art. 23. *An Essay for a Nosological and Comparative View of the Cynanche Maligna, or Putrid Sore Throat; and the Scarlatina Anginosa, or Scarlet Fever with Angina.* The Second Edition. With a Supplement, containing a Nosological Account of the Febris Aphthosa, or Thrush Fever. By William Lee Perkins, M. D. Member of the Royal Medical Society at Edinburgh, and of the Medical Society of London. 8vo. pp. 98. 2s. Walter, Charing-cross.

Dr. Perkins has here given an accurate description of the diseases on which he treats: he afterward states the symptoms, in which the two former agree, and those in which they differ; thus enabling young practitioners to avoid the confusion, that arises from the want of distinguishing their natures.

In the supplement, Dr. Perkins maintains, 'that there really exists a true *idiopathic* aphthous, or thrush fever, not only differing from those fevers we see frequently attended with aphthæ, more especially in the latter stage, but to be distinguished by symptoms *peculiar, constant,* and *essential,* which mark its character through all its stages as an *individual, distinct, idiopathic disease.*'

From experience, we are inclined to agree in this remark. O.

Art. 24. *A remarkable Case of Madness,* with the Diet and Medicines used in the Cure. By William Perfect, M. D. of West Malling in Kent, and Member of the London Medical Society. 8vo. pp. 52. 1s. Murray. 1791.

What we deem most remarkable in this case, is the youth of the patient; a boy at the age of eleven. The mode of treatment principally recommended, is to administer camphor frequently, and to observe an abstinence from fluids. O.

Art. 25. *An Essay on the injurious Custom of Mothers not suckling their own Children;* with some Directions for chusing a Nurse, and weaning of Children, &c. &c. By Ben. Lara, Surgeon, Member of the Corporation of Surgeons in London, and Practitioner in Midwifery. 12mo. pp. 44. 1s. Moore. 1791.

The intention of this little work is good; and if any lady can spare five minutes for its perusal, she may, perchance, be over-

* See Rev. New Series, vol. iii. p. 564. and vol. iv. p. 210.

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come by its perſuaſions, without being troubled with arguments: a circumſtance, from which the 'dear innocent new-born babe' may reap advantages.

O.

Art. 26. *Remarks on the King's Evil, or Scrophula*; with an Account of a ſpecific Medicine for the Cure of it. By D. Roberts, Panſwick, Glouceſterſhire. 8vo. 1s. Phillips.

Little need be ſaid on this ſubject. We cannot judge of the worth of a *ſecret* medicine.

O.

BIOGRAPHY.

Art. 27. *The Character of Dr. Johnſon*; with Illuſtrations from Mrs. Piozzi, Sir John Hawkins, and Mr. Boſwell. 8vo. pp. 23. 1s. Dilly. 1792.

Mr. Boſwell concludes his Life of Dr. Johnſon with obſerving that "the more we conſider his character, we ſhall be the more diſpoſed to regard him with admiration and reverence:" according, however, to this ſhort ſketch, if he were in ſome reſpects entitled to admiration, he was little to be regarded as an object of reverence. The unpleaſant and objectionable features of Johnſon's character are here the moſt prominent parts of this portrait. To the facts recorded by his biographers, an appeal is made, to prove this repreſentation to be a likeneſs; and a likeneſs it is: but if Johnſon were nothing more than he is here deſcribed to be, is it not ſtrange, paſſing ſtrange! that his ſociety ſhould be ſo much in requeſt? The fact is, with a thouſand oddities, particularities, and even defects, he poſſeſſed an uncommon vigor and brilliancy of mind. His perſon may have been ſometimes diſguſting, his manners forbidding, and his ſuperſtition and bigotry odious: but, in ſpite of all, he was a great character. As often as he diſplays the ſingular magnitude of his mind, the man of genius will lament, and the man of common talents will exult, over the alloy which debaſed it.

Mey.

Art. 28. *A Sketch of the Life of Dr. Duncan Liddel, of Aberdeen.* Profeſſor of Mathematics and of Medicine in the Univerſity of Helmſtadt. 4to. pp. 14. 1s. 6d. Evans.

Dr. Liddel was born at Aberdeen in 1561. He ſtudied mathematics and medicine at Franckfort; and was the firſt perſon in Germany, who explained the motions of the heavenly bodies, according to the three different hypotheſes of Ptolemy, Copernicus, and Tycho Brahé. Having acquired a conſiderable fortune by teaching mathematics, and by practiſing phyſic, he returned to Aberdeen; where he died, in his 52d year, bequeathing his books and mathematical inſtruments to the Mariſhal College; and likewiſe a ſum of money for the endowment of a profeſſorſhip in mathematics. His medical works (for he left no mathematical tracts behind him,) are written in good Latin, and were much eſteemed by his contemporaries. From the ſketch before us, Liddel does not appear to have been the author of any new invention in the ſciences which he cultivated, and his literary life therefore cannot be conſidered as very intereſting to the public.

Gil.

POETRY.

Art. 29. *The Tears of St. Margaret*; alſo, *Odes of Condolence* to the High and Mighty Muſical Directors, on their Downfall. To which

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which is added, the *Addreſs to the Owl*. Likewiſe, *Mrs. Robinſon's Handkerchief* and Judge Buller's Wig; a Fable. Alſo, *The Churchwarden of Knightſbridge*, or, *The Feaſt on a Child*. By Peter Pindar, Eſq. 4to. pp. 47. 2s. 6d. Symonds. 1792.

The title-page barely intimates the principal ſubject of this variegated poetic parterre,—but, in the preliminary addreſs to the reader, we have more particular information:

'The frequent complaints of ignorance, partiality, profuſion, &c. exhibited againſt the MOST NOBLE MUSICAL DIRECTORS, together with their quarrels with the principal ſingers and performers, having brought them into unpopularity; and what ſeemed worſt of all, the MOST NOBLE DIRECTORS having imprudently made a public declaration, without his Majeſty's conſent, that there was an end of ABBEY COMMEMORATION, ſuch a favourite hobby-horſe of Majeſty, the King reſolved on their diſmiſſion from all and every interference at the oratorio to be performed at St. Margaret's church. The immediate conſequence of the Royal annunciation was the *diſpleaſure* of the DIRECTORS, and was alſo, of conſequence, the *diſpleaſure* of the LYRIC BARD, who ſighed on the mournful occaſion, and took up the cudgels in their defence. Great has been the cry againſt them, that they feaſted at the St. Alban's Tavern, at the expence of the MUSICAL FUND. Although I do not credit ſuch rumour, I have taken the fact for granted, that (like their *deputies*, who actually did feaſt, at different times, at the St. Alban's Tavern, at the expence of the FUND) the NOBLE DIRECTORS did clandeſtinely ſhew the example; and I have hinted that thoſe MOST NOBLE DIRECTORS had as fair a right to be rewarded with dinners as *pariſh officers* and their friends, who ſo frequently have a jovial meeting, to *eat and tipple eleemoſynary* on the birth of a BASTARD.'

After this *advertiſement*, the poet, (whoſe mine of poetical ſarcaſm, ſituated, lying, and being on the *funny ſide* of *Mount Parnaſſus*, ſeems inexhauſtible,) daſhes away in a mock *defence* of the MOST NOBLE MUSICAL DIRECTORS; in behalf of whom, if he 'takes up the cudgels,' it is only to crack their Right Honourable crowns.

With reſpect to the great man of all,—"the King of Men," HE fares better this time than has uſually been the caſe, when the incenſe of this high-prieſt of PANEGYRICK has been offered to Royalty: we have now only a few "*what-whats*" and "*but-buts*,"—or ſome innocent touches of like import.

Leſs tenderneſs, however, is ſhewn to

"Poor LEEDS! Poor UXBRIDGE! and poor JOAH BATES,"

by this their pretended champion.—What they have done to excite our Bard to ſo much deriſion on this occaſion, we cannot divine, unleſs it be his reſentment of the St. Alban's dinners, as above.—Good dinners, we know, are *provoking* ſubjects to a poet, who is not a partaker of them.

This half-crown's worth is another of P. P.'s *miſcellaneous* productions. It conſiſts of an excellent PROLOGUE; a droll Saint

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MARGARET's LAMENTATION; ſeveral ironical Odes of condolence and comfort to the MOST NOBLE DIRECTORS; a whimſical converſation, between Mrs. Robinſon's Neck-kerchief and Judge Buller's Wig, in the bag of an old-clothes man; and a pleaſant recital of a Churchwarden's "*Feaſt on a Child*," at Knightſbridge. For a proper idea of the nature of theſe jovial *pariſh feaſts*, we refer our readers to a peruſal of the poem at length:—in which, if they do not meet with ſomething to exerciſe the riſible faculty, their muſcles muſt be more inflexible than thoſe of the preſent Reviewer.

Art. 30. *A ſecond Heroic Epiſtle to Joſeph Prieſtley, LL.D. F.R.S. &c.* 4to. pp. 25. 1s. 6d. Debrett. 1792.

Of the powers of this poet, we gave a ſpecimen in our New Series, vol. vi. p. 345. There is nothing here that particularly tempts us to make any farther extracts. We think the ſecond epiſtle, as a whole, inferior to the firſt. Per.

Art. 31. *Leopold of Brunſwick:* a Poem. Tranſlated from the French of M. Marmontel, Hiſtoriographer of France, and perpetual Secretary of the French Academy. 4to. pp. 18. 1s. 6d. Wingrave. 1792.

About ſeven years ago, on an overflow of the river Oder, which carried ruin and devaſtation with it, Leopold, Prince of Bruſwick, embarked in a ſmall boat, with three aſſiſtants, to the relief of two men who were ſtruggling for their lives: when the boat, being driven on the ſtump of a tree, overſet, and the benevolent Prince was drowned. Such is the action on which this poem is founded.

When the glory of princes is eſtimated by the deſtruction of their fellow-creatures, provided ſuch deſtruction be conducted with military addreſs, according to the eſtabliſhed rules of heroic manſlaughter, it will appear to be ſtraining panegyric to an extreme little ſhort of burleſque, to celebrate a prince who obſcurely expoſed his life in endeavouring to ſave two inſignificant individuals, for we are not told that they were people of RANK. The greateſt favourites of the Muſes would ſacrifice two thouſand ſuch lives, at any time, to fill up the meaſure of one day's honourable atchievements! It is, perhaps, an evidence that the author was unfortunate in the choice of a ſubject, that there is nothing in the poem to captivate the attention of the reader. N.

Art. 32. *Poetical Attempts.* By a young Man. 12mo. 2 Vols. 6s. ſewed. Scatcherd and Co. 1792.

In the productions of this juvenile adventurer, though we diſcover little of that poetical fire which is the characteriſtic of ſuperior genius, and though we meet with many lines ſo perfectly proſaic as to be inconſiſtent with correct ideas of verſification, yet we find marks of amiable ſenſibility, which lead us to regret that his Muſe has not been more diligently trained in the ſchool of Taſte. E.

Art. 33. *The Triumph of Friendſhip.* An Hiſtorical Poem. By William Golden. 4to. pp. 46. 3s. Jordan. 1791.

Before people undertake to write poems, they ought to have ſome idea of the difference between verſe and proſe, or at leaſt to underſtand ſomething of grammar. Had theſe reaſonable conditions been obſerved

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obſerved in the preſent caſe, we ſhould not have had the trouble of reading a ſtring of wretched rhymes, under the name of an *Hiſtorical Poem*, among which are the following couplets:

'Many an irkſome mile I'd go *for he*
Who would not go one ſingle ſtep for me.'

'Tell her that ſhe's my chief, my beſt delight,
Without her, long's the day—irkſome is th' night.'

'Even this you might forget, nor be *uncommon* baſe,
But only bear the ſtamp of man's degenerate race.'

'Empire and life are naught, compared *to ſhe*
Who I will yield to her belov'd—to thee.' E.

Art. 34. *Some Reflections on Cruelty toward the Brute Creation.* To which are added, Animadverſions of ſeveral Authors on the Subject. 12mo. pp. 110. 1s. 6d. Boards. Denis.

This writer's work is in epiſtles written,
That he, perchance, doth deem poetical;
To which he addeth notes of illuſtration,
From authors who have treated of the ſame
Subject;—tenderneſs to brutes.
We wiſh him well, becauſe he is humane,
Yet wiſh the brutes an advocate more able.
Accept, kind reader, one ſhort paſſage, as
Fair ſample of the whole.

'Such worthy ſentiments did you ſupport,
Before your gueſts, on their arrival at ——,
When, mov'd with generous indignation,
You beheld their weary horſes pant,
And drench'd with foam; their breaſts and ſides were raw,
And ſorely rankled by the fretting gear;
And, though they briſkly bounded on, alert,
Through all oppoſing, heavy obſtacles,
Even to the long, and tireſome journey's end,
Obedient to th' imperious driver's will,
Who pocketed a bribe to ſpur them on;
'When, diſengaged from the ponderous load,
In their looſe traces; feeble, ſick, and faint,
They, ſlowly, ſtagger on, to their much-wiſh'd,
Although unknown, yet welcome place of reſt.
Ah! ſure, their patient, prompt obedience,
Muſt well deſerve a generous, grateful care.
'In vain ſo ſoon the provender's prepar'd,
Your truſty groom wipes off the clammy ſweat,
Which kind refreſhment firſt abates their woe,
Though yet they have not any power to eat;
But when the rapid blood abates its force,
They then attempt to ventilate their hot,
Parch'd lungs, by inſpirations deep, of ſighs,
Till, by degrees, kind Nature, reaſſumes
Her healing power; and, for a few ſhort hours,
We charitably hope, obliterates their grief:

'Ah

' Ah no, alas! when, proſtrate on the ſtraw,
Their body reſts, their ſad and heavy groans,
Denote the anguiſh of a troubled mind,
Diſtreſs'd with fears, with ſorrow, and deſpair.
' But ſuch remonſtrance to your gueſts were vain,
The pertinacious prejudice of ſuch,
Is hard to be remov'd; one inſtance this,
The lady's kind and generous advice,
To get, of an ingenious adept,
A tempting liquor, poiſonous, and ſweet,
That ſoon would clear away the naſty flies,
That foul the furniture: in proof of which
Effective power, his windows often ſhew,
Accumulated heaps, expos'd to view,
Of ſuch ſeduc'd, unwary millions ſlain:
' Quick roſe reſentment, in Arpaſia's breaſt,
Who felt the force of indignation flow,
And, not without ſome cenſure's keen reproof,
In great diſdain rejected her advice.
' Howe'er to unobſerving eyes they ſeem,
She knows their neatneſs, elegance, and grace;
The viſual parts, ſo exquiſitely fram'd,
To view, at once, the objects all around,
And quick eſcape their foes: which inſtance ſhews,
Moſt eminent, their kind Creator's care:
' Why then, by ſubtle ſtratagems, oppoſe
Theſe purpoſes, and counteract his will?
' She, pleas'd to ſee them bruſh themſelves, adroit,
As on her hand they ſafely ſit, ſecure,
And ſip the balmy nectar from the pores,
Was ſhock'd, to hear the cruel, baſe device,
Of murdering ſuch multitudes for pay.
' And, ſurely, every humane mind will aid,
To execrate the ſordid caitiff wretch,
And hold him up to ſcorn, if he perſiſts,
And juſt deſerved deteſtation.
' But, in this delicate, refined age,
When notions of the dignity and worth
Of man, inſpire more, to cultivate
The nice ſuſceptibility of taſte,
And ſentiment, than cheriſhing the ſenſe,
The ſelf-approving conſcience of our deeds,
(Which is no more than even brutes may do)
Whom ſhall the Muſe addreſs, with any hope,
To ſtem this raging tide of cruelty?'

Alas! we do not know; and therefore we think that the Muſe might ſave herſelf all farther trouble!

There are ſome good remarks in the notes, which are here collected from various writers on the philoſophy of natural hiſtory. N.

Art. 35. *Poems on various Subjects.* Conſiſting of Meditations, Contemplations, Soliloquies, Poetical Epiſtles, Moral Reflections,

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tions, Hymns, and Paraphraſes of ſeveral Parts of Scripture, &c. By T. May. 8vo. pp. 162. 3s. Dilly.

It is not a ſufficient apology for publiſhing ill-written poems, to ſay that they were "compoſed by a boy." Several of the pieces in this volume, to which the author has ſubjoined—whether from vanity or modeſty we do not preſume to determine—*Ætat.* 14. *Ætat.* 16. &c. might have been ſpared, without diminiſhing the value of the collection; which, indeed, meaſured on the ſcale of poetical merit, will not be found to be very conſiderable. The reader may ſometimes meet with juſt ſentiment and tolerable verſification; but he will commonly find the language proſaic, and often inaccurate. The following lines, on a ſummer evening, may be taken as a ſpecimen:

'Hail, grey clad eve! in earth's brown honours dreſt,
Sedate and ſolemn are the joys ſhe brings;
Incumbent gloom o'erwhelms my penſive breaſt,
And formleſs paints th' imperfect face of things.

The loud conflicting winds forget to blow;
A breathleſs calm hangs o'er the ſilent deep!
The torrent pours not from the mountain's brow,
Nor angry blaſts the limpid waters ſweep.

In ſilent pomp, the ſmiling queen of night
Progreſſive mounts the concave ſteep of Heaven;
Yon varied proſpects riſe ſerenely bright,
And to the devious vale faint day is given.

Mark yon tranſlucent, kind, refreſhing ſtreams;
Yon ſilver fountains! the receſs of gods!
Their ſhining ſurface light with lunar beams;
Of peace, and meek ey'd truth, the bleſs'd abodes.

The copſe infuſing awe; the pleaſing glade
Of diſtant hills invites my artleſs lays,
Where latent beauties are to men diſplay'd,
And various landſcapes catch the parting blaze.'

How much are theſe ſtanzas preferable to ſuch doggrel as the following!

'Let none diſtruſt the grace of GOD;
The powers of life explore,
When ſtrong temptations croud the mind,
And man would fleſh adore.

Thro' CHRIST we baffle every ſtorm,
And Satan's aims fruſtrate;
Faith be our ſhield, our rock the LORD,
And victory's compleat.'

It ſhould be recollected, however, that the genius of Young, and even of Milton, ſometimes ſunk under the weight of celeſtial themes.

E 2

NOVELS.

Art. 36. *The Baroneſs of Beaumont.* By a Lady. A Narrative founded on Obſervation. The Object of it is a perfect Acquieſcence

eſcence in the Will of the Great Diſpoſer of Events: whilſt it ſhews Virtue in different Characters, it will, it is hoped, not be found deſtitute of Amuſement and Originality. Small 8vo. 2 Vols. 6s. ſewed. Robinſons. 1792.

If we are not able to introduce this novel to the attention of our readers as a work of firſt-rate merit for originality of invention, variety of character, and elegance of language, we may, however, without hazard, recommend it as a natural repreſentation of affecting ſcenes, and as adapted to leave no other impreſſions on the mind of the reader, than ſuch as the author has expreſſed in her title.

In the firſt volume, a young woman, named Violante, whom the Baroneſs of Beaumont, during her reſidence at Montpelier, had taken under her protection, relates the ſtory of her former life, containing intereſting particulars of promiſing, but at length diſappointed, proſpects, a tender attachment, hazardous ſituations, and fortunate eſcapes. In the ſecond, Violante accompanies Lady Beaumont to Naples, where Lady B. finds her long-loſt grandſon, and Violante her faithful lover, united in one perſon. Soon after, Violante, who had no other knowlege of the hiſtory of her infancy than that ſhe had been a deſerted child, is diſcovered to be the daughter of a man of noble rank. The narrative of the circumſtances, which occaſion the ſeparation of Lord Beaumont from his family, and of Violante from her father, form very intereſting parts of theſe volumes. The moments of ſuſpence and diſcovery are well deſcribed; and the termination is ſuch as leaves the reader perfectly ſatisfied. The author concludes with a wiſh that, ſhould this tale fall into the hands of ſuffering innocence or diſtreſſed merit, the hour may ſoon arrive when their ſorrows will be remembered only as a "tale that is told."

We cannot finiſh our brief account of this pleaſing novel without adding, that it is dedicated to the widow of a man whom we recollect with a mixture of veneration and affection, as one of the firſt and brigheſt ornaments of our board. We ſhall be pardoned this teſtimony of reſpect to departed merit, when we have ſaid, that it is paid to the memory of that penetrating philoſopher, accurate critic, and excellent man, WILLIAM BEWLY, of Great Maſſingham, Norfolk. R.

Art. 37. *The Modern Miniature.* 12mo. 2 Vols. 6s. ſewed. Hookham. 1792.

Though the tale of this novel be neither ſufficiently original to deſerve, nor ſufficiently regular to be capable of, particular analyſis, we think it entitled to general commendation. The incidents and ſituations are ſometimes intereſting: but its chief merit conſiſts in the eaſy and lively ſketches of character, ſome taken from lower and ſome from higher life, which are given in *miniature* in the courſe of the ſtory. The humour of the work is often low, but it could not have been written without a conſiderable degree of acquaintance with life and manners. A liſt of ſubſcribers, among people of the firſt rank and faſhion, is prefixed to this novel. R.

POLITICS

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POLITICS *and* POLICE.

Art. 38. *A Word in Season to the Traders and Manufacturers of Great Britain.* 8vo. pp. 16. 1s. Stockdale. 1792.

This ſeems to be caſt in the ſame mould with, "A ſhort Addreſs to the Manufacturers, &c." reviewed in the ſixth vol. of our New Series, p. 353, and with, "A Letter to the Farmers and Manufacturers, &c." noticed in the Review for Auguſt laſt, p. 463.

What was ſaid of thoſe publications will ſerve very well for an account of this. The writer greatly exaggerates the troubles, and much miſrepreſents the affairs, of France, in order to diſcredit the Revolution. On the contrary, he draws ſuch a flattering picture of the ſtate of our own country, that we ſincerely wiſh it were literally true; and yet, ſtrange to tell, he ſeems to dread a general inſurrection of the people! How can theſe things be? For our part, though we do not think that every thing in our government is quite ſo perfect as our author would have us believe; though we are perſuaded that ſeveral things might be altered for the better; yet we are far from thinking matters ſo bad as to furniſh any ground for apprehending an immediate revolution. What may come in time, if abuſes and defects are obſtinately continued, we cannot pretend to predict. It may, however, be ſafely ſaid, that whenever a people feel themſelves wretched under a bad government, a few ſmooth words in a ſhilling pamphlet, telling them that they are happy, will not keep them quiet and contented. If the governors would have the people *believe* themſelves happy, their only ſafe and certain way is to make them really ſo, by reforming that which makes them diſcontented. Rev.

Art. 39. *A Diſſertation on Government*, with the Balance conſidered; or a free Inquiry into the Nature of the Britiſh Conſtitution, and the probable Effect of a Parliamentary Reform. By William White, Eſq. 8vo. pp. 56. 1s. Ridgway. 1792.

This pamphlet is rather too abſtruſe and metaphyſical to pleaſe the generality of readers: but it will amply repay the labour of thoſe who will take the pains to underſtand it. Mr. White ſhews, that the principles of thoſe who reſt civil government on any other foundation than that of natural rights, if conſiſtently purſued, directly tend to confound force with right, to promote tumult and anarchy, and to ſubvert all order and ſubordination; whatever the ſupporters of ſuch principles may think, or ſay, to the contrary. He affirms that 5700 electors chuſe the efficient majority of the Houſe of Commons; and that conſequently, as our repreſentation now ſtands, there is no conſtitutional check to prevent the intereſts of the nation from being ſacrificed to the private advantage of this inſignificant number; who, if they were even diſpoſed, when left to themſelves, to conſult the common good of the community, can hardly be ſuppoſed to be proof againſt the immenſe patronage of the government, which is more than ſufficient to corrupt double the number. He juſtly ridicules the idea of a *virtual* repreſentation, and adds, that if all matters, and eſpecially the creation of peers, go on in the ſame train, and with as much rapidity, for the next ten years,

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years, as they have proceeded for the laſt ten, the Commons will be completely repreſentatives, not of the people, but of the Lords.

In this diſſertation, alſo, will be found many ingenious obſervations well deſerving the ſerious attention of thoſe who conſider the Britiſh form of government as compoſed of three independent branches, *balancing* each other.

Greater notice, and a more durable exiſtence, are due to this little pamphlet, than commonly await the fugitive productions of the preſs. Pear.

Art. 40. *The Correſpondence of the Revolution Society in London with the National Aſſembly*, and with various Societies of the Friends of Liberty in France and England. 8vo. pp. 275. 5s. ſewed. Johnſon. 1792.

What impudent rogues theſe members of the Revolution Society muſt be! After being *convicted* by Mr. Burke, of having engaged in a conſpiracy with the enemies of their country, "for a purpoſe nothing ſhort of ſubverting the whole conſtitution of Great Britain," they have the effrontery, not only to avow, but to juſtify, their wicked plot, and to publiſh their correſpondence in the face of day!

From this correſpondence, it appears, that the members of a vile faction at home have combined with a faction no leſs vile abroad, and that they have mutually bound themſelves, by the moſt ſolemn promiſes and declarations, to expoſe, by every argument in their power, and to uſe their utmoſt intereſt and influence in diſcountenancing, all tyranny, corruption, bribery, intolerance, war, and bloodſhed, in their reſpective countries: from which it is manifeſt, if they ſucceed in their daring attempts, that three very ancient and notable crafts, viz. that of the politician, that of the prieſt, and that of the warrior, are in no ſmall danger of being ſet at nought.

Such is the evil brought to light; and who knows how much more may ſtill remain behind? for we obſerve that they have not publiſhed their whole correſpondence. It is true they ſay they have not kept back '*any one* letter addreſſed to or written by them, except ſuch as contained mere repetitions of ſentiments expreſſed in former letters, were conveyances or notices of preſents of books, charts, &c. and communications of circumſtances and facts, which happened in the progreſs of the French revolution.' Even theſe letters ſo kept back, they tell us, may be ſeen by the public at the houſe of their ſecretary. This is what they ſay: but who takes the word of a conſpirator, or who will truſt himſelf to turn over the ſociety's books at the ſecretary's, when he recollects that "no man can touch pitch without being defiled?"

We obſerve alſo, that very few of the letters from France are tranſlated, that they are all moſt incorrectly printed, and that one in particular, from the ſociety of Saintes, printed at page 194, and which the Revolutioniſts, in their anſwer, ſay is written in their own *native* language, is neither French nor Engliſh. We have been able to make out enough of this unknown tongue, however, to ſee that ſomething very bold and daring is in agitation. In ſpite of the

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diſguiſe, we trace at times, the "thoughts that breathe and words that burn."

All this is certainly done on purpoſe. The incorrect printing eſpecially is, doubtleſs, intended to caſt an artful veil over ſome dark deſign. What it may be in particular, we cannot pretend to ſay: for God forbid that we ſhould know any thing more about conſpirators, than how to keep clear of them and their wicked ways. Pear.

Art. 41. *Rights of a free People*; an Eſſay on the Origin, Progreſs, and Perfection of the Britiſh Conſtitution, with an hiſtorical Account of the various Modifications of Monarchy from the Norman Invaſion to the Revolution. 8vo. pp. 232. 4s. Boards. Sewell. 1792.

Deſultory and diffuſe. More than the half of this work is taken up with a narrative of ſome of the leading political events that occurred in this country, between the periods of the Conqueſt and the Revolution. What particular concluſions are intended to be drawn from this narrative, to what it tends, or how it is connected with the remaining part of the performance; we do not ſee. Now and then indeed, the author remarks, that the people, or the commons, were leſs free, or enjoyed fewer privileges, in a particular reign than they did in the preceding: but this inference is neither ſo regular, uniform, nor prominent above other little incidental reflections, as to authorize us in ſaying that it was the chief deſign of the writer to prove that the right and liberties of Engliſhmen were progreſſive. The remarks are ſo ſparing, ſo miſcellaneous, and ſo little directed to any one object, that it looks almoſt as if it were the author's principal view to give an abridgment of the hiſtory of England, between the periods above-mentioned.

The reſt of the book is compoſed of arguments againſt the reformers; which we were going to ſay might have been compreſſed into leſs than a fourth part of their preſent compaſs: but, on reflection, we fear they would not be able to ſtand ſuch treatment. Like empty bubbles, they are ſo flimſy that they would probably burſt on the firſt approach of preſſure. What makes the author's arguments appear to greater diſadvantage, is, that he has choſen to employ them in defence of ſome of the moſt untenable poſts, and has attacked the enemy in his ſtrong holds. He even undertakes to juſtify the continuance of the corporation and teſt acts, and of the corrupt ſtate of our parliamentary repreſentation: things which require all the ſkill and art of the moſt dextrous and acute logician to make them even plauſible.

We are more diſpleaſed, however, at our author's want of generoſity at times, and at his attributing unworthy motives to thoſe who differ from him in opinion. He accuſes thoſe who wiſh for the repeal of the teſt act, of being influenced by ambition:—but does he not know that very many members of our own church, both clergy and laity, wiſh ſincerely for this repeal? Ambition, then, cannot be the motive with theſe; becauſe the road to preferment is as open to them now, as it would be after the repeal. Beſide, would it not be as fair to ſay that thoſe who oppoſe the repeal, were actuated by the

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the ambition of keeping all civil offices and preferment exclusively to themselves; as to say, that those, who desire the repeal, are only men who are induced by ambition to seek a share of the public honours and emoluments?

The author also accuses the Methodists of being men under the influence of bad motives, calls them 'a rabble,' and describes their teachers as men 'too lazy to get an honest living by that trade to which the modesty of their parents consigned them.' This is surely calumny. We look on the Methodists as an honest and well-meaning, at least, if they are not a learned nor enlightened, sect of Christians. Least of all do they deserve to be reproached with laziness. Their zeal for what they conceive to be the cause of God, does them honour, and reflects disgrace on the lukewarmness of most other denominations of believers. The labours of the Methodists, especially among the inferior classes of the community, whom the proud establishments of the world, not much to their credit, seem to think beneath their notice, have, we verily believe, been the happy means of "turning many to righteousness." Whoever does this, we neither ask, nor care, what are their creeds or confessions of faith, nor how much their speculative opinions differ from our own; we pronounce them, without hesitation, to be genuine disciples of the Son of Man:—for the more we study Christianity, the more we are convinced that it consists not in mysterious and unintelligible *doctrines*, but that its very essence is *practice*. We are daily more satisfied, that "the commandment is not hidden from us; neither is it in heaven, that we should say who shall go up for us, and bring it unto us; neither is it beyond the sea, that we should say, who shall go over the sea for us, and bring it unto us: but the word is very nigh unto us, in our mouths and in our hearts *." The more we study our bible, (and it is a book which we had rather study than any, or all, of the learned, valuable, and interesting works that hourly come before us,) the more we are persuaded that nothing is orthodox, nothing is sound, nothing "good," nothing "required of us, but to do justly, to love mercy, and to walk humbly with our God †." **Pear.**

Art. 42. *A Letter to William Plumer, Esq.* one of the Representatives in Parliament for the County of Hertford. 8vo. 6d. Stockdale. 1792.

Art. 43. *A Letter to William Baker, Esq.* from a Hertfordshire Freeholder. 8vo. 1s. Stockdale. 1792.

As the above gentlemen are joint members for the county of Hertford, and as they are separately addressed at the same time, on the same subject, and probably by the same pen; there appeared such a connexion between the publications, as naturally brought them both under one view.

Mr. Baker, it seems, stood forward an active promoter of the association for a parliamentary reform, at the Free Masons' tavern, while Mr. Plumer declined the meeting. Hence, in the former letter,

* Deuteron. xxx. 11, &c. † Micah, vi. 8.

Mr.

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Mr. P. is thanked for his conſiſtent moderation in turbulent times; and in the ſecond, the writer remonſtrates with Mr. B. for joining in attempts to ſtir up diſcontents in private clubs, and for not confining his exertions for the public welfare, within the line of his ſenatorial duty. N.

Art. 44. *A Preface to the Hiſtory of Man*, up to the Time of his Regeneration, upon the Continent of Europe: containing a Plan for extending the happy Influence of that Spirit of Regeneration throughout this Kingdom. Comprehending and clearly applying the obvious Modes by which univerſal Equality and the Rights of Man may be certainly obtained. By Herodotus Hodiernus. 8vo. pp. 44. 1s. Weſtley. 1792.

This gentleman tells us that he has ears,

'Wide open, as the channel which divides
The port of Dover from the port of Calais,
The which in breadth is one and twenty miles.'

He adds:

'Yet think me not an aſs.'

Now we are ever deſirous to grant the civil requeſts of all who preſent themſelves at our bar; and if nothing but this enormous width of ear, far tranſcending the limits of aſinine exuberance, had ſtood in our way, we might have been able to comply with our author's petition: but after reading his 'Preface,' he has put it abſolutely out of our power to gratify him; for what we are to think, or what we are to believe, in any caſe, depends not on our will, but altogether on the evidence ſubmitted to our judgment. Rev.

Art. 45. *Authentic Copies of the Declaration of M. de Bulhakow*, Envoy from Ruſſia; delivered at Warſaw, May 18, 1792. With the Anſwer of the Republic of Poland, to M. de Bulhakow's Declaration, dated June 1, 1792. 8vo. pp. 34. 1s. 6d. Debrett.

The Empreſs of Ruſſia, who, ſome few years ago, joined with two neighbouring powers in thinking Poland too large, and therefore *pared* it to a more commodious ſize; now deeming the improvements which the Polanders have made in a moſt imperfect form of government, inconvenient for *her*, upbraids them with the alterations; they reply, and then begins throat-cutting; which, of all modes of argument, is the moſt powerful; as the brave but unfortunate Poles have miſerably experienced! N.

Art. 46. *Speech of the Right Hon. Charles James Fox*, on Mr. Whitbread's Motion on the Ruſſian Armament, March 1, 1792. 8vo. pp. 110. 2s. 6d. Debrett.

This ſpeech has, among others, already appeared in various forms, at leaſt in ſubſtance; and this edition only profeſſes to be given from memory. The occaſion was favourable for a diſplay of Mr. Fox's known rhetorical abilities. N.

Art. 47. *The Preface*; being the Introduction to a Work ſhortly to be publiſhed in France, ſhould Mr. Fox's Bill upon Libels be eluded, or wholly rejected, in England. Some general Obſerva-

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tions on the corrupted Parts of an Excellent Conſtitution will precede the Identification of each Abuſe, in the Conduct, Character, and Situation of Individuals; ſhewing the People how Things are. Addreſſed to Meſſ. Lambton, Grey, Whitbread, and Sheridan, *Eſquires*, by Plain Reaſon. 8vo. pp. 132. 2s. 6d. Ridgway. 1792.

The title-page of this pamphlet is ſufficiently confuſed and obſcure, and we are not enlightened by a peruſal of the whole: which conſiſts of general political cenſure, and complaints of abuſes in government, given in too looſe and vague a manner to be underſtood as having any direct aim. Some men have clearer conceptions than others: but there are truths ſo evident, and abuſes ſo flagrant, as to force themſelves on all minds. We have a competent ſhare of both in this declamatory rhapſody. The obvious corruptions in "church and ſtate" have been ſo continually repreſented by writers, that a ſpirit of reform has extended to readers; from the few to the many, from heads to hands. It is much to be wiſhed that the good ſenſe of mankind would diſpoſe all the orders affected, to rouſe from the lethargy of ſecurity, to improve neceſſity into a virtue, and exhibit the phenomenon of *ſelf-reformation!* This would prove a laudable anticipation; for coarſe hands make rough work.

ECCLESIASTICAL POLICE.

Art. 48. *A Letter on Tithes*, to Arthur Young, Eſq. Author of the Annals of Agriculture. With his Remarks on it; and a ſecond Letter, in Anſwer to thoſe Remarks. 8vo. pp. 24. 1s. Cadell. 1792.

This controverſy aroſe from ſome remarks made by Mr. Young in his Annals of Agriculture, on the ſubject of tithes; and, contrary to moſt controverſies, it has the recommendation of brevity, by which the merits of the diſpute are brought into a narrow compaſs.

From the ſtatement of the caſe of tithes by Mr. Y.'s anonymous correſpondent, it is made logically to appear, that the tithes, claimed and received by the clergy, are taken from nobody! They are not paid by the landlord, nor are they paid by the tenant: the landlord never had them; and the tenant has no right to them:—but the divine right to them, which is implied in theſe paradoxical aſſertions, being as tacitly waived by us, may it not be aſked, are not tithes an oppreſſive drain from the produce of the labour, time, and money, beſtowed on the land by the cultivator? Are they not reaped by thoſe who do not ſow? Is not the *whole* crop, on every principle of reaſon and humanity, the juſt property of thoſe who rent the land, and cultivate it with the ſweat of their brows? Are the duties, for which tithes are underſtood to be the conſideration, as conſcientiouſly fulfilled, as this payment for them is cloſely calculated, and tenaciouſly impoſed?

The claimants can ſtand all ſuch queſtions with great ſtoiciſm: they can even do more. Though tithe of crop is the proportion aſſumed, it falls heavily on the value of land. Mr. Y. obſerves, in his remarks on the letter:

'Upon this writer's calculation of the year's purchaſe of land, with or without tithe, I have to remark, that it ſets the *greatneſs* of

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the tax in a striking light, the 100 acres sell at 3000l. according to his account, paying tithe; but at 3900l. tithe-free; hence then very near *one-fourth* of the value of England, *the property of the State, is appropriated to the maintenance of the Clergy.* The fact, therefore, apparently the strongest the gentleman has produced, is such, that it would have been more political to have kept it out of sight.'

It is curious to note that this was the tithe claimant's own state of the fact; that he made his own use of it: but that he complains of want of candor when Mr. Y. reasons from the same premises! pleading that he took his round numbers too high. So that sauce for the goose is not allowed to be sauce for the gander!

If Mr. Y. be supposed to understand any subject, it is certainly that which is now before us; and he pursues his superiority thus:

'When this gentleman speaks of *rapid advances in wealth and prosperity*, I hope he does not mean in agriculture: he certainly alludes to other branches of industry, for in husbandry the advances have been incredibly slow and painful, compared with the progress in every other path. And why have they been so? Clearly to the weight of taxes, and especially to that of tithe.

	£.
Land-tax,	2,000,000
Poor-rates,	2,500,000
Tithe,	5,000,000
Wool-monopoly,	3,000,000
	12,500,000

'Twelve millions and a half on a rental supposed to be twenty! Need we go any farther to enquire why agriculture does not flourish as well as manufactures?'

It would be prudent in the clergy to receive their tithes as peaceably and quietly as they can, without unnecessarily calling the public attention to arguments which have always, hitherto, been convincingly answered by human feelings.

MISCELLANEOUS.

Art. 49. *A Letter to Lord Viscount Howe*, first Lord of the Admiralty, on the Subject of a late Determination at the Cockpit, in a Prize Cause. 8vo. pp. 132. 2s. 6d. Stockdale. 1791.

This letter relates to the allotment of prize money, for two Dutch Indiamen taken in Saldahna bay, by Commodore Johnstone's squadron, with General Medows and troops on board, sent out on an expedition against the Cape of Good Hope. The question arising was, Whether the troops were only intitled to share with the crews of the ships; or had a right to a separate and larger share, leaving the remainder to the navy? By the instructions delivered to the Commodore and General, before they sailed, 'the booty which should be gained from the enemy, by the joint operations of the navy and army *at the attack of the Cape of Good Hope*, should be divided into two shares, *according* to the numbers mustered in each

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service *, and that one share should go to the army, and the other share to the navy.' It was contended, that taking the Dutch East Indiamen in Saldahna bay, was, within the spirit of the instructions, an attack on the Cape of Good Hope. On the other hand, the navy contended, that the instructions only related to the Cape of Good Hope, and not to ships taken by the squadron, either at sea, or in bays or harbours of any sort. The Judge of the Admiralty decreed 'for the interest of the army, agreeably to the spirit of his Majesty's instructions.' An appeal was brought by the navy, to the Commissioners to hear and determine appeals in prize causes, who determined 'that the capture in this case belonged neither to the navy nor to the army, but was still in the king in right of his crown.'

To snatch away the bone of contention might be thought a likely way to settle the dispute: but it has operated otherwise; the parties were indeed surprized, but, as appears by this letter, by no means satisfied. The determination, and this review of the case, seem to rest on fine spun distinctions, not much superior to quibbles. The seamen and landmen being associated as a conjunct force against a particular object, it seems injurious to the service to make critical distinctions respecting any contingent opportunity that fell in their way, which could neither be mentioned in their instructions, nor called for distinct professional operations.

N.

Art. 50. *Instances of the Mutability of Fortune*, selected from ancient and modern History, and arranged according to their chronological Order. By A. Bicknell. 8vo. pp. 453. 6s. Boards. Jordan. 1792.

Collections of this kind are to be made in the present day without great difficulty; and, if executed with any degree of judgment and spirit, will hardly fail of finding some acceptance. The *instances* here enumerated are eighteen; the first seven from scripture history; Adam, Joseph, Job, Ruth, David, Esther, Nebuchadnezzar; these, it may be supposed, are well-known: but the presenting them in a different dress may, perhaps, gain them greater attention. The remaining narrations fall under the names of Crœsus, Themistocles, Caius Marius, Belisarius, Mahomet, Alfred, Cardinal Wolsey, Pope Sixtus the Fifth, Oliver Cromwell, Richard Cromwell, and Massaniello; neither are these characters wholly strange to the public; most persons, who read, have met with something concerning them all: but to have particulars of each, concisely and not unpleasantly, presented to view, as they here are, will no doubt be convenient and grateful to many. Oliver Cromwell appears here to no great advantage respecting the moral part of his character, though very eminent as to his abilities. Whether this be just or not, when impartial truth is called in to decide, it will be pretty clear that he was at least equal with his royal antagonist, and had not the guilt of establishing his own grandeur by enslaving or op-

* That is, as we understand the import of the words, the soldiers were to share with the seamen, and the officers according to their corresponding ranks: but the contest proves us mistaken, and shews that the terms used have that *ambiguity* in them, which frequently distinguishes legal *precision*.

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preſſing his fellow-creatures.—Theſe relations, we truſt, with the author, will prove at once entertaining and inſtructive; with the moral inference which he draws, we ſhall finiſh this article.—

'*Though piety and virtue cannot always ſecure us from the afflictive viciſſitudes of fortune, they alone can afford ſupport under them; and in the ſame manner when the change is* proſperous, they *only can render ſuch ſucceſs a bleſſing.*' H.

Art. 51. *Speech of M. François*, of Nantes, in the National Aſſembly, on moving that Letters of Naturalization be granted to Mr. William Prieſtley, June 8, 1792. With an Appendix, containing an authentic Account of the late Victory gained by the Bonzes over the Aſſociation in the Kingdom of Triuna. 8vo. 6d. Ridgway. 1792.

M. François, in animated language, celebrates the merit of an illuſtrious philoſopher, and execrates the frenzy which drove him from his habitation, and robbed him of the fruit of his labours. The Appendix is a fictitious tale, evidently founded on the recent events mentioned in the preceding ſpeech. E.

THEOLOGY *and* POLEMICS.

Art. 52. *A Diſſertation on a Paſſage of Scripture little noticed*; in Vindication of the Meſſiah againſt modern Sceptics, on his triumphant Entry into Jeruſalem. With Notes, and an Addreſs to the Jews. By Thomas Oſborne of Kenſington, late of Derby. 8vo. pp. 52. Evans. 1792.

The deſign of this pamphlet is to obviate an objection againſt the goſpel hiſtory, drawn from our Saviour's riding into Jeruſalem on an aſs, by ſhewing that the aſs on which Chriſt rode was of a ſpecies, no one of which had ever been backed before, namely, the wild-aſs of the wilderneſs, (firſt mentioned by Job;) and that the identical beaſt on which he rode was tamed by our Saviour for this very purpoſe, during his abſence of forty days. As the *proofs* of this point do not admit of abridgment, thoſe readers, who are deſirous of informing themſelves on this *curious* ſubject, muſt peruſe the tract. E.

Art. 53. *Obſervations on the miraculous Conception and the Teſtimonies of Ignatius and Juſtin Martyr on that Subject*; in a Series of Letters to the Rev. Mr. Niſbett; occaſioned by his Appeal to the Public; and his Obſervations on Dr. Prieſtley. To which are added, Remarks on Mr. Wakefield's opinion concerning Matth. xxvii. 5. By John Pope, Tutor in the Belles Lettres and Claſſical Literature, at the New College, Hackney. 12mo. pp. 390. 5s. Boards. Johnſon. 1792.

Mr. Pope appears to be well qualified for ſupporting the ſide on which he is engaged; and, if we can judge from a view of his work, we incline to think, that truth, not fame, nor victory, is his object: but, in this reſpect, it is not difficult even for writers themſelves to be miſtaken. The arguments produced to invalidate thoſe of his antagoniſt, and to ſuſtain his own, however inſufficient, are not of the *mere* ſpecious and deluſive kind: it is very clear that he is both a man of learning, and of attentive reſearch and inquiry. The chapters on the epiſtles of Ignatius, and on the teſtimony of Juſtin Martyr, are well worthy of regard.

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The author pleads for a rejection of the first two chapters of the gospel, both of St. Matthew, and of St. Luke; each of which gospels he supposes, in their genuine state, to have commenced with what now appears as the *third* chapter. It is, we conclude, with the design of strengthening his conjecture, that he introduces a list of interpolated passages in other parts of the present copies of the New Testament: some of these have been considered as spurious by different writers; a few others are pointed out, chiefly or solely by Mr. Rose: we observe among them, *Acts*, ch. i. 18, 19. by removing which, the seeming variance between this account and that given by Matth. ch. xxvii. 5. will be obviated:—but this, it may be said, is rather cutting than loosing the knot; and liberties with scripture, of such a kind, if ever allowable, require a very cautious, skilful, and judicious conductor. In respect, however, to the text just mentioned from the book of the *Acts*, Mr. Pope expresses his satisfaction in finding himself supported, at least as to verse 18, by so worthy and able a divine as Bishop Pearce. This part of the subject he farther prosecutes in some pages addressed to Mr. Wakefield, which he pertinently and modestly closes by the words of Cicero,—"*Nos qui sequimur probabilia, nec ultra quam id quod verisimile occurrit, progredi possumus—et refellere sine pertinacia, et refelli sine iracundia, parati sumus.*" Tusc. Disp.

Mr. Pope gives notice that he has been, for a considerable time, employed in a course of remarks on the three Greek tragedians; which, should he meet with suitable encouragement, he is inclined to lay before the public.

Art. 54. *Letters to the Rev. Vicesimus Knox, D. D.* occasioned by his Reflections on Unitarian Christians in his "Advertisement" prefixed to a Volume of his Sermons, lately published. By John Disney, D. D. F. S. A. 8vo. 1s. Johnson. 1792.

In the advertisement on which these letters animadvert, Dr. Knox expresses an apprehension that his belief of the doctrine of the Trinity may expose him to the attack of those who condemn, without justice or mercy, whatever militates against Unitarian opinions; and therefore he solicits the general reader's candour against the Unitarian severity; hoping that he will allow him to retain the opinions in which he has been educated, and in which he is confirmed by choice, without loading him with the imputation of insincerity, irrational religion, or want of liberality. Dr. Disney, not without reason, complains of this as a severe attack on the Unitarians, and undertakes their justification. The language of the advertisement, at the same time, implies a disapprobation of theological controversy, and expresses a disposition to acquiesce in old opinions, even on the supposition that they are errors, because "they afford poor human nature a balm for the wounds of the heart."—"If I err in this point, (says Dr. Knox,) I err with very wise and good men, and my error is injurious to no man;" and, again, "I cannot but lament that so many ingenious persons should be zealously lowering our Saviour in the opinion of his followers. What evil can ensue from paying him higher honours than he might possibly claim? This may shew our gratitude, at least; and if it be an error, must be

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be venial.—Let us walk in the good old paths which our fathers pointed out to us, when we can do it with perfect safety."

On the nature and effect of theological controversy, Dr. Disney's remarks are these:

'Theological controversy is only a technical term for inquiry and examination into our several religious opinions. Without this controversy, heathenism would have prevented the first propagation of Christianity; without this controversy, popery would have been the established religion of Great Britain at this day. The intemperate zeal and violence of partizans have brought it into disrepute with the unthinking multitude. But high-churchmen and unbelievers have been most clamourous against it: the former, have discovered that though it may occasionally advance an individual to a bishopric, the principles of high-churchmen have been reprobated in the same proportion as they have been understood; the latter, have observed the most expert advocates of those principles to retire, abashed and confounded by the evidences of Christianity, whenever they have been examined by reason and argument, unfettered by the establishment and authority of any particular church, to decide upon their sufficiency and credibility.

'The angry temper with which these inquiries and investigations have too often been conducted, is not to be imputed to the religion or doctrines which either party is engaged to support, as such; but to the unjust preference which the civil power has given to the one before the other. It is this exclusive establishment, which protects the one, and proscribes the other, that makes brothers fall out by the way. The further consequence is no more than natural; on the one hand, we may observe a jealousy of an obtruded authority; on the other, a pertinacity in vindicating established opinions, the most absurd and indefensible. The churchman becomes suspected in his integrity, and the dissenter is declared a restless innovator. I trust, however, that theological controversy, by which I mean a free and fair inquiry into the rights of Christian and protestant churches, and into the truth or falsehood of the doctrines maintained by them, will go on, and finally, that truth and right will prevail. Churchmen, I hope, will be persuaded that it is expedient to moderate their expectations and demands as the day of reason and reformation advances; but of this I am convinced, that they will not be able to retard it by STIFLING, and can accelerate it by nothing more than by INTOLERANCE.'

To the plea, that no evil can ensue from paying higher honours to Christ than he might possibly claim, Dr. D. justly replies, that the presumptive argument here used, may, with equal propriety, be applied to the vindication of the worship of Mary the mother of Jesus, of the Romish saints, and of the consecrated wafer; and the question might then be asked, what evil can ensue from paying them higher honours than they might possibly claim? If some of the strictures in these letters should be thought harsh, it must be acknowleged that they are not unprovoked; and, independently of the particular occasion, the letters contain many just observations and reflections.

R. COR-

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CORRESPONDENCE.

To the MONTHLY REVIEWERS.

'GENTLEMEN,

'AN ingenious correſpondent (B. W.) informed you, in your Review for March laſt, that fixed air is not decompoſed by phoſphorus, and thus charcoal produced, as Mr. Tennant concluded; but that the charcoal, formed in the experiment alluded to, ariſes from the decompoſition of the phoſphorus itſelf: for, on repeating the experiment with quicklime inſtead of marble, charcoal was obtained. In the courſe of the laſt winter, a reddiſh powder, compounded of phoſphorus and quicklime, was ſhewn at Sir Joſeph Banks's, on account of its ſingular property of forming phoſphoric inflammable air, though only a few grains of it were thrown into cold water; and conſequently it produced a detonation on the ſurface of the water. In courſe, this powder decompoſed cold water; the inflammable air of the water uniting with a portion of phoſphorus, and the vital air of the water combining with lime.

'In the *Annales de Chemie* for June laſt, it appears that M. *Haſſenfratz* ſhewed this compoſition, and its property of decompoſing water, to the Academy of Sciences, in conſequence of a ſpecimen ſent to him by Dr. Pearſon, of London; who, in April laſt, read a paper on this ſubject, (with many deciſive experiments, both analytical and ſynthetical, ſhewing that fixed air is really compoſed of charcoal and vital air,) to the Royal Society. Theſe experiments have been confirmed by the joint teſtimony of ſeveral members of the French Academy; who, however, do not ſeem to acknowlege, *liberally* and *unequivocally*, to whom the firſt experiments are due; alleging, that they were already engaged in a ſimilar courſe of experiments, and that phoſphoric inflammable air had been already produced from lime and phoſphorus, by M. *Raymond*. Competent and impartial judges will require no commentary to determine to whom belongs the right of diſcovery: but, as ſimilar complaints were made about ſeven years ago on the ſubject of the compoſition of water, to vindicate the right of Mr. Cavendiſh to the moſt ſplendid diſcovery in natural philoſophy, it appeared to be neceſſary to caution writers in general againſt copying, without due conſideration, the accounts in the French Journal.

'If your ingenious correſpondent will repeat his experiment with quicklime ſufficiently deaërated, he will obtain no charcoal: he fell into his miſtake probably by uſing lime which contained ſome fixed air; a very ſmall portion of which will afford charcoal enough to give the powder, after expoſure to heat with phoſphorus, a black colour.

'*Scrutator et Vindex.*'

*** We have received the letter, dated 'Scotland, 20th Auguſt;' and we ſhall attend to the requeſt of the writer, as far as our plan and our numerous engagements will permit.

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†*† Mr. Newton's Syllabus is not forgotten: it is one among our large liſt of arrears.

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† It is impoſſible for the Reviewers to inſert, or to give any opinion on, the 'Caſe with Remarks,' &c.

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†‡† Mr. Swinton's letter came to hand. We ſhall pay all neceſſary attention to it.

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‡†‡ We believe our 'Conſtant Reader' is right in his opinion, that the prænomen 'Nicholas' ſhould be ſpelled without the *h*: but we acknowlege that we did not attend to ſo ſmall and common an error.

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THE

MONTHLY REVIEW,

For OCTOBER, 1792.

ART. I. *Philoſophical Tranſactions of the Royal Society of London.* For the Year MDCCXCII. Part I. 4to. pp. 222. 8s. ſewed. Elmſly. 1792.

THE readers of the Philoſophical Tranſactions will be agreeably ſurprized to find this volume printed on a ſuperfine *wove* paper, as it is generally called, and with a beautiful new type.—This is done, perhaps, with an intent to make ſome amends for the paucity of matter in the preſent, and in moſt of the ſociety's late publications.

ASTRONOMICAL PAPERS.

On the Ring of Saturn, and the Rotation of the fifth Satellite upon its Axis. By William Herſchel, *LL. D. F. R. S.*

There is a paper by Dr. Herſchel in the Philoſophical Tranſactions for 1790, (vol. lxxx.) on the ſubject of Saturn, its Ring, and Satellites; in which he hints his ſuſpicion that the ring of that planet is compoſed of two rings; nearly, if not perfectly, in the ſame plane, and concentric to one another, and ſeparated by a very narrow ſpace, which appeared to him like a black zone, or liſt, on the ſurface of the ring:—but as either of theſe hypotheſes would ſuit the appearance, and as the paſſage of the planet through the node of the ring, which was then ſoon to happen, would give us a ſight of the other ſide of the ring; on which, if the ſame appearance ſhould or ſhould not be ſeen, at the ſame diſtance from the edge of it, it would amount to a pretty clear demonſtration that what he ſaw was a ſeparation of the ring, in the firſt caſe, or only a black zone on its northern ſide, in the other; he ſuſpended his opinion at that time, and only deſcribed and repreſented the phenomenon, as it appeared to him.

Since the publication of that paper, the ſouthern ſide of Saturn's ring has become viſible to us; and the Doctor tells us he has had ſeveral excellent opportunities of viewing that ſide of

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the ring, to the greateſt advantage, and has always ſeen the ſame black liſt, at the ſame diſtance from the edge of the ring, and of the ſame breadth, as nearly as he can judge, that it appeared to be on the northern ſide. He therefore thinks himſelf now authorized to ſay, that the planet Saturn has two concentric rings, of unequal dimenſions and breadth, ſituated in one plane, which is probably not much inclined to the equator of the planet. Theſe rings are at a conſiderable diſtance from each other, the ſmalleſt being much leſs in diameter at the outſide, than the largeſt is at the inſide. The dimenſions of the two rings, and the intermediate ſpace, are nearly in the following proportion to each other:

Inſide diameter of the ſmaller ring -	5900 parts.
Outſide diameter of it - -	7510
Inſide diameter of the larger ring -	7740
Outſide diameter - -	8300
Breadth of the inner ring -	805
Breadth of the outer - -	280
Breadth of the ſpace between them -	115

Dr. Herſchel produces theſe numbers only as the beſt eſtimations that he has been able to make; and he hopes to give them with the moſt ſcrupulous exactneſs, when a micrometer, which he has lately applied to his 40 feet teleſcope, can be brought to aſſiſt him in making proper meaſures.

It was obſerved, many years ago, by M. Caſſini, that the fifth ſatellite of Saturn was ſubject to periodical changes in the ſtrength of its light: the ſame remark was alſo made by M. Bernard in 1787. The many obſervations which Dr. Herſchel had taken on the Saturnian ſyſtem, would not have ſuffered him to remain ignorant of this circumſtance, if it had not been remarked by others. He ſoon found that this ſatellite always aſſumed the ſame degree of brightneſs in the ſame part of its orbit, and that its change was regular, and periodical: it therefore naturally occurred to him, that the cauſe of this phenomenon was a rotation of the ſatellite on its axis; and it followed, if this was the cauſe, that the time of rotation muſt, as in our moon, be exactly equal to the time of revolving in its orbit. The diſcovery of this analogy between the motions of the ſecondaries of two different planets ſeems to point it out as a law, which probably takes place in all ſecondaries, provided the circumſtance on which it is founded, be permanent; and of this Dr. Herſchel appears not to entertain the leaſt doubt, notwithſtanding the caution that he might have drawn from M. Caſſini's obſervations. This gentleman found, for a long time, that this ſatellite diſappeared, to him, conſtantly at a particular point

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point of its orbit *; and he had drawn the ſame concluſions from this circumſtance that Dr. Herſchel infers: but which he ſome years after retracted, on finding that the ſatellite ceaſed, after a time, to diſappear when it came to the ſituation where it uſed to vaniſh.

As the diſtance of the fifth ſatellite from Saturn is allowed to be the moſt proper for obtaining a true meaſure of the quantity of matter contained in the planet, Dr. Herſchel has been at great pains to obtain exact meaſures of its diſtance from the centre of Saturn, when at its greateſt elongation; which, when reduced to Saturn's mean diſtance, give 8′ 31″,97 for its greateſt elongation; and he found the ſatellite was then ſouth of the parallel of Saturn in declination 1′ 43″,55.

Miſcellaneous Obſervations. *By* William Herſchel, *LL. D. F. R. S.*

The firſt of theſe obſervations relates to a pretty large teleſcopic comet, which was diſcovered by Miſs Herſchel, in the breaſt of Lacerta, on the 15th of December 1791. Its apparent motion in right aſcenſion was direct, at the rate of about 3 minutes of time *per* day; and about two degrees in polar-diſtance. Dr. Herſchel 'found it to conſiſt of a great light, pretty regularly ſcattered about a condenſed ſmall part of five or ſix ſeconds in diameter; which reſembled a kind of nucleus, but had not the leaſt appearance of a ſolid body. Beſide the ſcattered, and gradually diminiſhing light, which reached nearly to a diſtance of three minutes every way beyond the bright centre, there was alſo a faintly extended, ill-defined, pretty broad ray, of about 15′ in length, directed toward the north following part of the heavens, which might be called the tails of the comet.'

The Doctor's ſecond obſervation relates to the periodical changes in the fixed ſtar O Ceti. He finds that this ſtar ſtill continues its variations, but with very conſiderable irregularities; ſeveral obſervations of which are here put down. Dr. Herſchel farther informs us, that the period of 333 days, in which *Bouillaud* ſuppoſed it went through all its variations, does not agree with preſent obſervations, when compared with thoſe of *Fabricius*, made on the 13th of Auguſt 1596, and when this ſtar was in its greateſt luſtre; and they yet leſs coincide with that of 334 days, aſſigned to it by Caſſini. Dr. Herſchel contends for a period of 331 days, 10 hours, and 19 minutes.

Dr. H.'s third obſervation relates to the diſappearance of the 55th ſtar in the conſtellation of Hercules. There are two ſtars,

* See Abridg. Phil. Tranſact. vol. i.

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of the fifth magnitude, put down in the neck of Hercules, in all our beſt catalogues. They are the 54th and 55th of that conſtellation in the catalogue of Mr. Flamſteed. On the 10th of October 1781, Dr. Herſchel examined *them both*, and marked down their colour *red*. On the 11th of April 1782, he looked at them again, and noted that he ſaw them very diſtinctly, with a power of 460; and that they were ſingle ſtars. On the 24th of May 1791, he miſſed one of them: but not having fixed inſtruments, could not determine which it was: he therefore wrote to Dr. Maſkelyne, the Aſtronomer Royal, requeſting him to aſcertain that point; and the Doctor found that it was the latter which was miſſing. Dr. Herſchel obſerves, that 'notwithſtanding the annihilation of an heavenly body is not impoſſible, yet there is reaſon to think that the diſappearance of a ſtar is moſt probably owing to cauſes which are of the ſame nature with thoſe that act on periodical ſtars, and cauſe their temporary occultations.' It cannot, yet, be certain that the diſappearance of the ſtar under conſideration is more than temporary.

The fourth obſervation relates to ſome remarkable phenomena, which the Doctor noticed during the eclipſe of the moon, on the 22d of October 1790, when it was totally eclipſed. During the time of total darkneſs, the Doctor viewed the diſk of the moon with a 20 feet reflector, carrying a magnifying power of 360 times. In ſeveral parts of it, he perceived many bright, red, luminous points. Moſt of them were ſmall and round. The brightneſs of the moon, notwithſtanding the great loſs of light occaſioned by the eclipſe, would not permit him to view it long enough to determine the places of theſe points: but they were very numerous:—he ſuppoſes that he ſaw, at leaſt, one hundred and fifty. Their light did not much exceed that of *Mons Porphyrites*.

Part of a Letter from Mr. Michael Topping *to Mr.* Tiberius Cavallo, *F. R. S. Giving an Account of the Meaſurement of a Baſe Line, upon the Sea Beach, near Porto Novo, on the Coaſt of Coromandel, in May* 1788.

This baſe line was intended for the foundation of a ſurvey which Mr. Topping is carrying on, along the coaſt of Coromandel, by means of a ſeries of triangles, from Madras to Cape Comorin. At the part where this baſe was meaſured, the beach is not ſtraight, but forms a curve, concave toward the ſea, ſo that a baſe of a ſufficient length could not be meaſured in one ſtraight line: Mr. Topping, therefore, after meaſuring as far as was convenient in a ſtraight line, turned aſide, and meaſured again in another direction, as far as the breadth and curvature

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vature of the beach permitted; meaſuring, by means of a theodolite, the angle which theſe two parts of the baſe make with one another. In this manner, he proceeded, until he had meaſured ſix of theſe minor baſes, and the angles which every adjacent two formed with one another; after which, he calculated the length of the ſtraight line which joined the two remote extremities of the firſt and laſt of them, and took that line for the fundamental baſe of his ſurvey.

This baſe was meaſured with two deal rods, of 25 feet each, which were laid on the ſand, end to end. Mr. Topping does not ſay what means he took to aſcertain that the rods were laid horizontally. He meaſured theſe ſix lines twice over: the firſt time, the ſum of the ſix amounted to 700 double rods, and twenty feet ſix inches and an half over; and, the latter time, to 700 double rods, and twenty-two feet eleven inches and an half over. He made uſe of the ſhorteſt of theſe two meaſurements, becauſe all operations of this kind have a tendency to exceſs, rather than defect. The length of the baſe, thus obtained, Mr. Topping makes 11636 yards; or 6 miles, 4 furlongs, and 196 yards.

He determined the poſition of his baſe line, with reſpect to the meridian, in two ways. Firſt, he obſerved the ſun's altitude at the northern end of the line, at a time when it was not very high; and, at the ſame inſtant, he obſerved, by means of the theodolite, the arch of the horizon intercepted between the vertical, on which the ſun then was, and the ſouthern end of the baſe. From the former, the latitude of the place, and the ſun's declination, he calculated the azimuth of the ſun's centre from the north point of the horizon: to which, adding the horizontal arch, obſerved with the theodolite, he obtained the arch of the horizon contained between the true north point of it, and the ſouthern end of the baſe line.

His ſecond method is this. Having obtained the apparent time, he obſerved, by means of his Hadley's ſextant, the angular diſtance between the ſun's centre and the ſouthern point of his baſe line, and noted the time when it was done. By help of the geographical latitude, and the ſun's declination, he computed the true altitude and azimuth of the ſun's centre to this time. Alſo, by means of the ſun's altitude, and its angular diſtance from the ſouthern end of the baſe, he calculated the horizontal arch contained between that end and the vertical on which the ſun then was; which being added to the ſun's azimuth from the north, gives the horizontal arch contained between that point and the ſouth end of the baſe line. We ſuppoſe he made uſe of the apparent altitude of the ſun, though the true altitude is put down. In ſtrictneſs, ſomething ought alſo

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to be allowed for the horizontal refractions; as well as for the dip, or elevation, of the ſouth end of the baſe line, if it had any.

Mr. Topping gives the preference to this latter method; and ſo ſhould we, if, inſtead of encumbering himſelf with the time, he had obſerved the ſun's altitude at the inſtant when he obſerved its diſtance from the ſouth end of the baſe line, and had calculated the azimuth from that. He muſt have had ſome perſon with him who was capable of doing it, becauſe it was neceſſary in his firſt method.

Philosophical *and* Chemical Papers.

Experiments and Obſervations on the Production of Light from different Bodies, by Heat and by Attrition. *By Mr.* Thomas Wedgwood *.

This paper contains the reſults of a great number of curious experiments, ſtated with ſuch conciſeneſs as not to admit of abridgement, and of which, therefore, we can only ſketch out ſome of the more remarkable particulars.

For the production of light by HEAT, the author reduces the body into moderately fine powder, and ſprinkles it, by a little at a time, on a thick plate of iron, or maſs of burnt luting, heated juſt below redneſs, and removed into a perfectly dark place. He gives a liſt of the bodies which he found to be luminous by this treatment, arranged according to the apparent intenſity of their light; conſiſting of the different earths in various ſtates and combinations natural and artificial, metallic bodies and their preparations, dried ſalts, and ſome vegetable and animal ſubſtances, including wax, oils, &c. which are luminous at or below boiling. The phoſphoriſm of fluor has long been known, and Mr. T. W. finds the *blue* fluor from Derbyſhire, which gives out a fetid ſmell on attrition, to poſſeſs this property in the greateſt degree of all the bodies that he has tried: but common whiting, ſea ſhells, aërated barytes, and ſome others, appear to be fully as luminous as the *white* fluor; and the black and grey marbles, and fetid white marbles of Derbyſhire, conſiderably more ſo. The light is in ſome bodies almoſt momentary, in others it laſts for ſome minutes: it is generally white, but with ſome exceptions, the ruby emitting a red light, corniſh moor-ſtone a blue, and the fetid blue fluor a bright green light, ſo exactly reſembling that of the glow-worm, that when the inſect is placed by it, no difference can be perceived between them either in colour or intenſity. The light is emitted in the exhauſted receiver of the air pump,

* This gentleman is one of the ſons of the celebrated artiſt of Etruria.

and

and in fixed, inflammable, and vital air, equally as in atmoſpheric air. Earthy bodies yield their light when immerſed in boiling oil or vitriolic acid: ſmall lumps of fluor or marble make a beautiful appearance in the acid, being moved up and down by its action, and made brightly luminous by its heat: powdered fluor, dropped into a little boiling oil in a Florence flaſk, emits a copious flaſh of light as ſoon as it touches the oil; after lying at the bottom about a minute, the light becomes faint: but, if the flaſk be then agitated, by quickly raiſing and lowering it, ſo as to lodge ſome of the particles of the powder on its ſides above the oil, they re-kindle into the ſame brightneſs as at firſt, and preſerve this re-aſſumed luſtre for ſome time; and even when waſhed down again, they are readily diſtinguiſhable from the particles which have remained at the bottom; the faint light of the oil giving no obſtruction to the beautiful phoſphoriſm of the fluor.—Bodies were found to be by far the moſt luminous the firſt time of being heated, but the phoſphoriſm was not entirely deſtroyed by any number of heatings, nor by any degree of heat.

To examine the light produced by ATTRITION, this judicious experimenter rubs together, in the dark, two pieces *of the ſame kind*; one quartz pebble, for example, on another, and one piece of marble on another fragment from the ſame maſs; ſo that the light obſerved can be no other than that which belongs to the quartz or marble itſelf; whereas the Count de Razoumowſki, in a numerous ſet of experiments on the ſame ſubject in the Phyſical Memoirs of Lauſanne *, rubs all the bodies, which he examines, on quartz or glaſs, which being themſelves luminous by this treatment, (the quartz, indeed, more ſo than almoſt any of the other bodies,) it is plain that the true lights, either of the rubbers or of the rubbing bodies, could not thus be diſcovered. The Count finds ſome of the *metals* to be luminous, and he attempts to draw ſome curious concluſions from the colour of their lights: but Mr. T. Wedgwood, trying the ſame metals, and in the ſame way, found no light to be emitted, except when the quartz or glaſs was ſhattered by the violence of the blow; in which caſe the light was excited only by the friction of the fragments on one another.

The bodies luminous by attrition are here arranged, like thoſe of the preceding ſet, according to the degree in which they poſſeſs the property in queſtion. A certain degree of hardneſs is obviouſly neceſſary for the effect: but the intenſity of the light is by no means proportional to the hardneſs, for cryſtal is more luminous than the diamond and oriental ruby, feltſpar than flints, and loaf-ſugar than the hard oriental ſtone called corune: alum, kept in fuſion for ſome time, becomes

* See App. to M. Rev. *New Series*, vol. iii. p. 547.

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much harder than loaf-ſugar, but yields no light on the moſt violent attrition. The greateſt apparent intenſity of light ſeems to be produced by the colourleſs tranſparent and ſemitranſparent bodies: in theſe, the whole maſs appears illuminated, while opake bodies exhibit little more than a defined ſpeck. Opake bodies, whether ſo naturally or rendered ſo by art, give a red light; the tranſparent and colourleſs give a white one; though the colour appears to depend alſo in part on the degree of friction; for quartz, ſlightly rubbed, gave a faint bluiſh light; by ſtronger attrition, a flame coloured light; and, when rubbed with violence, a whitiſh one.

The paper concludes with ſome judicious experiments and obſervations, ſhewing that *heat* is produced by the attrition, and that the light is emitted in conſequence of this heat, being probably the very ſame that would be given out on the application of the ſame degree of extraneous heat. As the heat is generated only in the minute rubbing points on the ſurfaces of the bodies, it is inſtantly carried off by the ſubjacent maſs, and by the ſurrounding medium, (whether air or water,) and hence the light begins and ceaſes inſtantaneouſly with the attrition.

Experiments upon Heat. By Major-General Sir Benjamin Thomſon, *Knt. F. R. S.*

This article is a continuation of the very curious inquiry, the firſt part of which was noticed in our 76th volume, p. 190, reſpecting the *communication* of heat, or the powers, poſſeſſed by different bodies, of *tranſmitting* or *confining* it; a ſubject not only intereſting to ſcience, but immediately connected with the conveniences and comforts of life.

Having diſcovered, in the former paper, that heat paſſes much more readily through common air than through the torricellian vacuum, and about three times faſter through mercury than through water; the author proceeds, in this, to examine the conducting power of various ſolid bodies, particularly of ſuch as are uſed for clothing;—by ſuſpending a very ſenſible thermometer in the axis of a cylindrical glaſs tube ending, at bottom, in a ſmall globe, in ſuch manner, that the centre of the bulb of the thermometer occupies the centre of the globe;—ſurrounding the bulb with the ſubſtance to be tried;—heating the inſtrument in boiling water;—then immerſing it in a freezing mixture; and obſerving, as it cools, the times elapſed during every 10° deſcent of the thermometer.

When *equal weights* of the different ſubſtances were ſpread looſely, ſo as to fill the whole cavity between the bulb of the thermometer and the globe, it was found that hare's fur, and eider-down, carried off the heat ſloweſt, and therefore are the

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warmeſt of the coverings that were tried: after theſe came beaver's fur; raw ſilk; ſheep's wool; cotton wool; and, laſtly, lint, or the ſcrapings of fine linen. The difference between the laſt two was, however, very inconſiderable; nor, indeed, did the others differ ſo remarkably as might have been expected.

A greater *quantity* of the ſame ſubſtance, compreſſed into the ſame ſpace, occaſioned the heat to paſs more ſlowly. When the globe was filled with 16 grains of eider-down, the heat of the thermometer was carried off in about 1300 ſeconds; with 64 grains, it required above 1600; and with an intermediate quantity, the time of cooling was nearly in the intermediate proportion.

It appeared alſo, that the internal *ſtructure* of the ſubſtance, or the diſpoſition of its parts, contributes not a little to render it more or leſs pervious to heat. Sewing ſilk, cut into lengths, tranſmitted the heat faſter than raw ſilk, in the proportion of about 9 to 13, though both of them filled the globe, and were of the ſame weight; the ſewing ſilk being coarſe, and unequally diſtributed, while the raw ſilk was very fine, and conſequently the interſtices ſmaller and more equal. Ravelings of taffety, of intermediate fineneſs between the other two, were nearly about the medium alſo in conducting power.

The ſame weight of ſewing ſilk, wound round the bulb of the thermometer, ſo as to cover it entirely, and as equally as poſſible, exhibited a new phenomenon. Hitherto, the ſubſtances which carried off the heat faſteſt or ſloweſt at firſt, continued to do ſo pretty regularly throughout: but this compact ſilk tranſmitted the heat much faſter at firſt, while the inſtrument was very hot, than the looſe cuttings; and afterward, as the heat of the inſtrument approached nearer to that of the ſurrounding medium, it appeared to have a greater power, than the cuttings, of confining the heat which then remained. The caſe was nearly the ſame with woollen, cotton, and linen threads; ſo that a ſubſtance may make a good cover for confining ſmall, but not for confining great, degrees of heat, and *vice verſâ*.

Wood aſhes conducted the heat a little ſlower than charcoal powder, though the quantity of the former was nearly double that of the latter; lamp black, much ſlower than either; and *ſemen-lycopodii*, vulgarly called witch-meal, the ſloweſt of all the ſubſtances that were tried, except the compreſſed eider-down. On making the experiment with this laſt powder in the converſe way, cooling the apparatus firſt in the freezing mixture, and then immerſing it in boiling water, the reſult was rather extraordinary: the time of cooling had been about 1480 ſeconds, but the time of heating was 2459: the cooling went on pretty regularly from the beginning: but, in the heating, the inſtrument

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inſtrument remained in the boiling water full a minute and a half before the thermometer gave the leaſt ſign of riſing: it then roſe very rapidly 40 or 50 degrees (Reaumur's), after which its motion became ſo ſlow, that it took 1585 ſeconds in riſing from 60 to 70°.

When the globe was filled with air alone, the heat was tranſmitted much faſter than with any of the bodies that have been tried, though the ſolid matter of the ſuperadded body amounted in general to only a ſmall proportion of the air included with it. Sir Benjamin ſhews, that, in the experiment with raw ſilk, there were 54 parts of air to 1 of the ſilk; and yet the time of cooling, which in air alone was 576 ſeconds, was, by this ſmall quantity of ſilk, protracted to 1284; whereas the conducting power of water was not ſenſibly impaired by the ſame addition of ſilk.

The author is hence led into a curious inveſtigation of the *manner* in which air conducts heat, which is not, as in ſolid bodies and unelaſtic fluids, by *tranſmiſſion* from particle to particle through the quieſcent maſs, but merely by *tranſportation* in virtue of its mobility; every particle which has received heat, moving from its place till it meets with a body on which it may depoſit the heat. It is obvious, that any fine light ſubſtances intermixed muſt contribute more or leſs to impede this tranſportation.

This theory is confirmed by an experiment on warm air ſaturated with moiſture, in a cylindrical glaſs bottle, ſet in ice-cold water. The air could not part with its heat, without parting, at the *ſame moment*, and in the *ſame place*, with a proportion of its water. If, then, the heat *paſſed through* the maſs of air in the bottle, by far the greater part of the air would give out its heat, and let go its water, when *not in actual contact* with the glaſs; and though the water might be in too fine particles to be viſible as rain, it would neceſſarily deſcend, and form a dew or cloudineſs on the bottom. If, on the other hand, each particle came in its turn to the ſides of the bottle, and *there* depoſited its heat and its water; if the portion of air, thus cooled and rendered more denſe, ſhould ſink or ſlide down by the ſides, and be followed in ſucceſſion by the warmer air, the cloudineſs would firſt make its appearance on the ſides of the bottle near the top, and grow fainter as it deſcended. This laſt was actually the caſe; for the cloudineſs was hardly viſible at the diſtance of half an inch from the bottom, and, on the bottom itſelf, which was nearly flat, there was ſcarcely the ſmalleſt appearance of any.

Beſide the mechanical obſtruction which the ſubſtances above mentioned give to the motion of air, and conſequently to the

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tranſportation of heat by it, there is another circumſtance which contributes greatly to the effect, namely their ſtrong *attraction* to air, which is evinced by their obſtinately retaining it even in water, and under the air pump; in conſequence of which property, the warm air, of itſelf impervious to heat, is retained in their interſtices. From theſe conſiderations, this intelligent philoſopher is led into many beautiful reflections, which cannot be abridged, on the furs and feathers of animals; on their admirable fitneſs for confining heat, in the different ſituations to which the animals are reſpectively expoſed; on the uſe of ſnow as a covering to confine heat in the earth; and on the tranſportation of heat by winds, from one climate to another, and to and from the ocean; which laſt appears to be the general reſervoir, where great exceſſes are depoſited, and whence great deficiencies are ſupplied.

A new Suſpenſion of the Magnetic Needle, intended for the Diſcovery of minute Quantities of Magnetic Attraction; alſo an Air-Vane of great Senſibility; with new Experiments on the Magnetiſm of Iron Filings and Braſs. By the Rev. A. Bennet, *F. R. S.*

Mr. Bennet's needle is a piece of the ſmalleſt harpſichord ſteel wire, about three inches long, with a fine gold wire twiſted round the middle to keep it horizontal. The ſuſpenſory is a ſpider's thread, obtained by means of a forked ſtick, which is either ſmeared with varniſh and applied to the thread, or only left in a room where ſpiders are undiſturbed: a portion of the thread, intercepted between the forks, is applied, at one end, to the extremity of the gold wire turned up and touched with varniſh, and at the other end to a ſcrew by which the needle is raiſed or lowered in a glaſs caſe: a bit of fine hair, faſtened with varniſh to the north end of the needle, points out ſmall diviſions on an ivory arch. A ſection, and a perſpective view, of the inſtrument, are exhibited in a plate.

The ſpider's thread has this remarkable property, that, though twiſted 18,000 times round, till it was ſhortened from 2½ inches to 1½, yet, from its aſtoniſhing tenuity, or glutinous quality, it ſhewed not the leaſt diſpoſition to untwiſt, nor to alter its direction. So great is its ſenſibility, that very light bodies (the wing of the dragon-fly, down of dandelion, &c.) ſuſpended by it in the glaſs-caſe, were made to turn about by the ſmall degree of heat occaſioned by a perſon ſitting at the diſtance of three feet from the inſtrument; or, by the approach of wires or other ſubſtances only warmed by holding them in the hand: when the inſtrument was placed in a cool room, a ſlight touch with the end of the finger would cauſe the wing

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wing of the fly, or even a bit of ſtraw, to point exactly at the ſide of the glaſs which had been touched. Such an extreme degree of ſenſibility is certainly an imperfection in a *magnetic* ſuſpenſory, as it may occaſion the effects of heat to be confounded with thoſe of magnetiſm. The author obviates this defect by means of an *air-vane*; of which, however, he gives no particular deſcription, but which we ſuppoſe to be an inſtrument exactly ſimilar, only with an *unmagnetic* body ſuſpended to the ſpider's thread. If the effects of the two cauſes can thus be with certainty diſtinguiſhed, by a compariſon of the two inſtruments in the ſame circumſtances, the contrivance muſt be acknowleged very valuable, for diſcovering lower degrees of magnetiſm than have hitherto been made ſenſible: tenderneſs and fragility cannot reaſonably be made an objection to it, conſidering the delicacy of the inquiries for which it is intended, and the facility with which the thread may at any time be replaced.

Notwithſtanding the great mobility of a fine wire ſuſpended in this manner, the impulſe of the rays of light produced no motion, (except what aroſe from the heat,) though the focus of a large burning lens was thrown on a circular bit of paper faſtened to the end of the wire, both in common air, and in an exhauſted receiver.

Iron nails, or pieces of wire, attracted or repelled the north end of the magnetic needle, accordingly as they were held a little above or below it, or with the farther end inclining to the north or ſouth. From not attending to this effect of *poſition*, ſo ſtrikingly exhibited by the preſent inſtrument, Mr. Cavallo was deceived by ſome of his experiments, in which the magnetic attraction appeared to be increaſed during the effervescence of iron-filings in vitriolic acid: Mr. Bennet ſhews, in the moſt ſatisfactory manner, that the effervescence has no ſuch power, and that it acts no otherwiſe than by raiſing the ſurface of the filings a little above the level of the needle. It had been ſuſpected, that the inflammable air, extricated in this proceſs, might have ſome ſhare in the effect: but inflammable air itſelf was found to have *no* action on the needle.

Mr. Cavallo appears to have been deceived alſo in another concluſion, which he had taken no ſmall pains to eſtabliſh, namely, that the magnetiſm, which ſome kinds of braſs acquire by hammering, does not proceed from iron contained in them, but from a certain configuration of the parts of the braſs itſelf. Of this point we expreſſed our doubts at the time *, and Mr. Bennet's experiments have diſcovered the ſource of the fallacy.

* See Review, vol. lxxvi. *p.* 193.

Iron

Iron is hardened by hammering, and acquires a *fixed polarity*, of one or the other denomination, according to the poſition in which it is hammered: in conſequence of this virtue, it becomes *more ſenſible* to the magnet; ſo that though the quantity of iron in braſs be commonly too ſmall to be diſcoverable in its ſoft ſtate, it may very ſenſibly affect the magnet when hardened by hammering. The magnetiſm of this metal was found to be influenced by circumſtances which could not have been ſuſpected of being adequate to ſuch an effect: ſoft ſteel wire acquired polarity, by being paſſed through the flame of a candle,—by being ſlightly drawn through the fingers,—by a ſmall blow with the finger on a glaſs tube which had the wire faſtened on its end in a proper direction,—and by the ſmalleſt degree of preſſure between the fingers, ſo as to bend the wire.

Deſcription of Kilburn Wells, and Analyſis of thei. Water. By Mr. Joh. Godfr. Schmeiſſer.

Theſe wells lie to the right of the Edgeware road, about two miles from London, in a dry meadow, and ſpring about twelve feet below the ſurface. The diameter of the well near the ſurface is about five feet; and the depth of water two feet in ſummer, increaſing, in winter, at times, to three feet. The water is not perfectly bright, but rather of a milky hue; its taſte is mildly bitteriſh, with little or no briſkneſs. On dipping for the water, or otherwiſe agitating it, a ſulphureous ſmell is perceived, which, in a gentle warmth, ſoon goes off; ſo that this water cannot be expected to bear tranſportation without loſing the hepatic air in which the ſmell conſiſts. This is attributed by M. Schmeiſſer to the fixed air in the water having a great affinity to phlogiſton; in conſequence of which the hepatic air is decompoſed or deſtroyed, in proportion as the fixed air is developed.

The analyſis is well conducted. Twenty-four pounds Averdupois of the water were found to contain 84 cubic inches of fixed air, and nearly 36 of hepatic air; 1110 grains of vitriolated magneſia; 352 of vitriolated natron or Glauber's ſalt; 160 of muriated magneſia; 75 of muriated natron; 162 of ſelenite; ſmall quantities of magneſia and calcareous earth combined with fixed air; and a little calx of iron and reſinous matter.

The quantities of all theſe ſubſtances are ſet down in weights of two denominations, the firſt *grains* only, the ſecond *ounces, drachms, and grains* of Apothecary's weight; though, in this kingdom, no other kind of *grain* is known but the Troy or Apothecary's grain: nor does the author ſeem to be very accurate in his reduction of one to the other: he ſets down 24

of

of his grains as corresponding to 30 of ours, and 960 of his to *two ounces, two drachms, and a half*, or 1110 of ours, though the proportion of 24 to 30 would require his last number to be 1137½. This mistake is not indeed of much importance with regard to the present object, for the paper is more valuable as a chemical investigation of the contents, than as determining their *precise* quantities in this particular water.

Ch.

Natural History.

Observations on Bees. *By* John Hunter, *Esq. F.R.S.*

This paper contains, perhaps, the most curious, the most comprehensive, and the most valuable account of that wonderful creature the Bee, that has ever been published. The subject is treated at considerable length, and will not easily admit of a satisfactory abridgement, within the limits of an article in our Review.—We must, therefore, content ourselves with referring to Mr. Hunter's ingenious observations at large: which will prove the more acceptable to the inquisitive reader, as many of them are illustrated and confirmed by the test of experiment.

G.

This part concludes, as usual, with a Meteorological Journal, kept at the apartments of the Royal Society, by order of the President and Council.

The greatest height to which the thermometer rose, in the open air, was 80° on the 7th of June; and it fell to 21° on the 12th of December, which was the lowest. The barometer was highest on the 9th of March, when it stood at 30,67 inches; and lowest on the 20th of January, when it stood at 28,18 inches, which is very low indeed! The greatest quantity of rain fell in the month of November, which was 2,572 inches; and the least in the month of June, viz. 0,332 of an inch: the whole year, according to this journal, produced but 15,31 inches: but, to this article, is the following note:

'On consulting other registers kept in and near London, it appears that the quantity of rain collected in the rain-gage of the Royal Society is remarkably deficient. Experiments are now making to determine the cause of this deficiency, and, if possible, its amount. In the mean time it was thought right to apprise the public of the fact, that no reliance may be placed on that part of the Meteorological Journal, till farther information has been obtained.'

It has been very often, that we have had occasion to complain of the inaccurate manner in which the Philosophical Transactions are printed. When we cast our eyes on the present volume, and saw the fine paper and type, we began to entertain hope that equal attention had been paid to the correctness

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rectneſs of it: but, in this expectation, we were greatly diſappointed: we had turned over only a few pages, before the moſt manifeſt blunders attracted our notice. We truſt that, in future, better care will be taken with regard to that moſt important circumſtance in printing philoſophical obſervations,—*accuracy.* —Wa..s.

*** The Preſident and Council adjudged, for the year 1791, two medals on Sir Godfrey Copley's donation; one to JAMES RENNEL, Eſq. for his paper on the rate of travelling as performed by camels *, printed in the laſt volume of the Tranſactions; the other to *John Andrew De Luc*, Eſq. for his improvements in hygrometry.

ART. II. *Principles of Government, deduced from Reaſon*, ſupported by Engliſh Experience, and oppoſed to French Errors. By the Rev. R. Nares, A. M. Chaplain to his Royal Highneſs the Duke of York. 8vo. pp. 160. 2s. 6d. Stockdale. 1792.

MR. NARES is rather apprehenſive, that it may appear like an affectation of conſequence, to give a regular preface to ſo ſmall a thing as a pamphlet. We have no objection to his preface, on account of the connection in which it appears: but we are much diſſatisfied with it, on account of the matter which it contains. He ſtrongly inſinuates that the French are fools, always in extremes; that their new government is, in fact, the work of the fiſhwomen of Paris; that whoever recommends any of their regulations, means to miſlead; that nobody but an Engliſhman can be reaſonably expected to make any diſcoveries in the ſcience of politics; and that all rights, except ſuch as are ſecured to Britons, by that form of government under which they live, are not only chimerical but pernicious to ſociety. Such looſe and vague reflections do no credit to the diſcernment of which Mr. Nares has elſewhere given proofs: neither does it add any luſtre to the learning with which he appears, in other places, to be acquainted, when he concludes his declamatory preface with a quotation from an old Engliſh poet, condemning the revival of letters, and the invention of printing.

The general maxim, on which Mr. Nares founds his whole ſyſtem, is, '*that the ſources of all good government, and eſſentially of all right to govern, are wiſdom and goodneſs.*'

To this propoſition, when duly explained, we have little or nothing to object: but to the explanation which the author gives of it, and to the concluſions which he deduces from it,

* See Review for May 1792, p. 53.

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we have more to object than we have here room to insert. We must not omit, however, to enter our protest against a few particulars. Mr. Nares says:

'It is perfectly false, *that every man has naturally and essentially a right to govern himself, or to be governed by his own consent*; and the assertion that he has, is either the boast of ignorant pride, or the artifice of wickedness to escape controul, and to render folly mischievous. No man can have a right to do an act for which he is altogether unfit. Wisdom and goodness alone have, in reason, any right to govern, since they alone are fit for it. The foolish and the wicked, therefore, in proportion to the extent of those imperfections, are disqualified from government by nature, or by themselves, and ought to be controuled. But the foolish and the wicked compose no small part of mankind, who therefore should be ruled; and if refractory, without their consent, and even against their will.'

The high and lofty tone of this paragraph, which partakes more of the arrogant spirit of papal infallibility, than of the diffidence of protestant investigation, would be enough to deter many from examining its contents, and to frighten modest inquiry from avowing any disbelief of the doctrine which it inculcates: but we, who, for nearly half a century, have been accustomed to read, one month, that it is extremely ignorant, or wicked, to say this, or that; and the next, that it is equally so to say the contrary; are grown callous and indifferent to all imputations of the kind. We have learned, from habit, to pursue the road of free inquiry, undisturbed by any of these horrible phantoms; which are become so familiar, that they have lost their power to terrify. In defiance therefore of our author's anathemas, and at the risque of his either thinking us proudly ignorant, or wickedly designing, we declare that, after reflecting much, very much, on the subject, we believe it to be *perfectly* TRUE, *that every man has naturally and essentially a right to govern himself, or to be governed by his own consent.*

We readily admit, that, in all those instances where a man thinks another wiser and better than himself, he is bound to obey and submit to that other; or, if Mr. Nares prefers the phrase, to be governed by that other:—but this is not enough for our author's purpose; for he who, from a sense of duty, or because he thinks it wise and good, submits to be ruled and directed by another, still continues to be governed by his own consent. It remains therefore to inquire farther, what is to be done in those instances where a man does not think another wiser and better than himself. In such cases, is one man justified in saying to another, "Whatever you may think to the contrary, I *know* myself to be wiser than you are, I have there-

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therefore a *right* to govern you, and I *will* govern you?" To this queſtion, we think Mr. Nares will hardly anſwer *yes*;—ſimply *yes—yes*, without reſtriction or qualification. Perhaps he will modify his anſwer, and ſay that, if one man be *really* wiſer and better than another, he then has a right to govern the other, though the other may not think him wiſer and better:—but who is to decide which is *really* the wiſer of the two, where each is of a different opinion? There is no revelation to determine the point;—and it ſurely is not ſufficient for one man to *ſay* that he is the wiſer. Is it to be left to the general opinion? Is that man to rule over another, againſt his conſent, who is *generally allowed* to be wiſer and better than the other? This will end in ſaying, that, in all caſes, *the majority* have a right to govern, and to do whatever they will. Such muſt be the reſult, if wiſdom and goodneſs have a right to govern, and if that be always wiſdom and goodneſs which the majority determine to be ſo:—but Mr. Nares does not acknowlege this right of the majority; as appears from what he ſays in pages 14 and 151. Nor can any one, we think, who juſtly conſiders the matter, allow ſuch *unlimited* authority to a majority. *In* ſociety, every thing muſt ſubmit to a majority: but *out* of ſociety, no majority has any right to command a ſingle individual. Subject and ſubordinate to a conſent to be a member of a community, the will of the majority is abſolute and omnipotent: but, antecedent and paramount to that conſent, it has no power whatever. It cannot control nor compel that conſent. So that, great as the power of the majority is, it does not in the leaſt interfere with every man's right to govern himſelf*.

Were Mr. Nares to admit the right of the man who ſays he is wiſer, and *will* govern, or the right of a majority to govern, in all caſes, as above explained; he would, in either inſtance, contradict the common ſenſe, common feelings, and common practice of all mankind. To admit the right in the inſtance of the individual, would be to admit, that any one man might juſtly take into his own hands the adminiſtration of any other man's domeſtic and private concerns; nay, might preſcribe to him what and when he ſhould eat and drink; and to admit it, in the inſtance of the majority, would be to admit that any number of men, nay, any two men, (for two are always a majority againſt one,) might do the ſame things:—but againſt

* For our opinion of the right of a majority to govern in ſociety, ſee the 6th vol. of our New Series, p. 308; and for ſome obſervations on wiſdom, conſidered as the foundation of a right to govern, ſee pages 382 and 383 of the ſame volume.

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this all mankind proteſt; and proteſt with reaſon. Such conduct is always reſented, and always reſiſted, however wiſe or good the man, or number of men. who attempt it, may deem themſelves, or even be ſo reputed by others.

In ſhort, whoever is not governed by his own conſent, muſt be governed by what Mr. Nares, in page 151, calls '*brute force*,' which, in our idea, is only fit for a brute. There is no other alternative; no medium between them. Wiſdom and goodneſs cannot be a medium, as long as every man is left, by his Creator, to judge by his own reaſon what is wiſe and good: becauſe, if a man thinks it wiſe and good to be governed, it is conſent; if he does not think ſo, it is brute force.

Mr. Nares ſays: 'No man can have a right to do an act for which he is altogether unfit.' This propoſition cannot be univerſally true: for if it were, it ſhould ſeem that a very weak man, being altogether unfit to defend his life againſt a very ſtrong one, would have no right ſo to do; that is, the ſtronger would have a right to take away the life of the weaker, whenever he choſe.

Objecting to the right of a nation to govern itſelf, Mr. N., in page 150, ſays: 'the principle is practically dangerous: who will obey when he is told that it is his right to govern? They who can controul their governors are not governed.' There is an ambiguity in the language here. *A right to govern*, in common acceptation, means a right to rule over *others:* but, on the principles for which we are contending, no man can ever be told, in this ſenſe, that it is his right to govern: becauſe, if *every one* has a right to govern himſelf, how can any one have a right to govern others? The propoſitions are directly contradictory. As to a man not obeying, who is told that he has a right to govern himſelf, we ſee no reaſon to apprehend that ſuch would be the caſe. We might as well ſuppoſe, that a gentleman would not ſubmit to be driven in his own coach, becauſe he was told he had a right to drive himſelf; and, in imitation of our author's reaſoning, we might add, thoſe riders in their own coaches, who can controul their drivers, are not driven.

Terrified with the ſame groundleſs apprehenſions of danger, Mr. Nares, it ſeems, would wiſh to put a ſtop to the progreſs of knowlege, reaſon, and truth. 'Thoſe men,' ſays he, 'have been in all times and all countries the moſt pernicious members of ſociety, who have been diligent to make the people know and feel their natural powers, concealing from them, at the ſame time, or not ſufficiently explaining and enforcing their natural duties.'—*Natural powers!* Yes. Whoever teaches and prompts men to exert their natural powers, right or wrong,

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is indeed a moſt pernicious member of ſociety; becauſe ſuch a man ſtrikes at the very root of all morality:—but where, except at the Old Bailey, or in the high road to it, ſhall we find ſuch teachers? The friends and advocates for liberty are diligent to make men know their *natural rights*; not their *natural powers*. Now *rights* are ſo intimately connected with *duties*, that it is next to impoſſible to teach the one, without inculcating, at the ſame time, the other. They are reciprocal. That which, in one point of view, is a *right*,—in another, becomes a *duty*. Thus, to ſay that it is the *right* of every one to govern himſelf, is, in fact, the ſame thing as ſaying that it is the *duty* of every one to abſtain from all forcible interference in the concerns of another. Where then can be the danger of making men acquainted with their rights?

In our opinion, the only danger to be feared, is that which may juſtly be expected to ariſe from keeping men in ignorance of their rights. He who knows not his right, knows not his duty; and muſt therefore be in perpetual danger of confounding it with inclination, and of becoming the dupe of his own paſſions, or of thoſe of others. Whoever is taught blindly to obey, without being taught the right, or that obligation in the nature of things, which makes obedience duty, is fitted and prepared, by his diſcipline of ignorance, to become an inſtrument in the hands of thoſe who have authority over him, for the worſt and the vileſt of purpoſes. To teach men thus, is to teach them to ſubſtitute the law of the ſtate for the law of nature; the variable and often pernicious dictates of one "dreſſed in a little brief authority," for the unchangeable and ever ſalutary obligations of morality; the fallible, capricious, and, it may be, corrupt will of man for the all-pure and perfect will of God. Thus does the ignorance of the governed provoke and tempt the governor, not leſs to the injury of himſelf than of thoſe over whom he preſides, to "exalt himſelf above all that is called God, or is worſhipped; ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God *."

On

* Men ignorant of their rights, and conſequently of their duties,

"——— ſoon grow drunk
With gazing, when they ſee an able man
Step forth to notice; and beſotted thus,
Build him a pedeſtal, and ſay, ſtand there
And be our admiration and our praiſe.
They roll themſelves before him in the duſt,
Then moſt deſerving in their own account
When moſt extravagant in his applauſe,

On the contrary, to ſpread abroad and diffuſe among men the knowlege of their rights, is to teach them, not only what they may juſtly expect from others, but alſo what others are entitled to expect from them. It is to teach them their duty to their neighbour. To ſay that *every* man has a right to govern himſelf, is to prohibit all violence and injuſtice, and to keep every man from doing whatever may be hurtful to another. All that remains then is, to keep every man from doing whatever may be hurtful to himſelf; and then we ſhall have excluded all vice:—for what is vice but that which, ſome way or other, is hurtful to ourſelves, or to our fellow-creatures? Now, to keep men from doing what is hurtful to themſelves, their own reaſon and experience, aſſiſted and corrected by their reflections on the reaſon and experience of others, as free as themſelves, will be much more effectual than any mere force; not only becauſe every one muſt be the beſt judge of what is really hurtful to himſelf, but becauſe whatever is forced, however right and good it may be in itſelf, muſt always appear perverſe to him who ſees not its rectitude; and its apparent perverſeneſs will be not a little increaſed by the conſideration, that what is, or is not, hurtful to ourſelves merely, is a matter entirely of our own concern. Thus, as it appears to us, to teach and practically to promote the right of *every* man to govern himſelf, ultimately ends in teaching and promoting the great duty of *ſelf-government*; which both reaſon and revela-

As if exalting him they rais'd themſelves.
Thus, by degrees, ſelf-cheated of their ſound
And ſober judgment, that he is but man,
They demi-deify and fume him ſo,
That, in due ſeaſon, he forgets it too.
Inflated and aſtrut with ſelf-conceit,
He gulps the windy diet, and, ere long,
Adopting their miſtake, profoundly thinks
The world was made in vain if not for him.
Thenceforth they are his cattle: drudges, born
To bear his burdens; drawing in his gears
And ſweating in his ſervice, his caprice
Becomes the ſoul that animates them all.
He deems a thouſand, or ten thouſand lives,
Spent in the purchaſe of renown for him,
An eaſy reckoning, and they think the ſame.
Thus kings were firſt invented, and thus kings
Were burniſh'd into heroes, and became
The arbiters of this terraqueous ſwamp,
Storks among frogs, that have but croak'd and died."

COWPER.

tion

tion conſpire to repreſent as one of the firſt and moſt important of moral obligations *.

If

* Whoever imagines virtue and liberty, religion and the right of every man to govern himſelf, to be at variance with each other, appears to us not ſufficiently to underſtand the nature of either. We are convinced that they are highly congenial to and productive of each other. We even doubt whether they can ſubſiſt, for any time, aſunder. For this reaſon, we place no confidence in an immoral man, who defends the cauſe of liberty. He may indeed be an inſtrument of good in the hand of an all-wiſe Providence, which ſometimes brings good out of evil: but it is not for man to truſt to ſuch an unſound prop. Neither have we any confidence in thoſe noiſy and imperious aſſertors of liberty, who are for forcing their will on others. This is deſtructive both of virtue and of liberty, both of the duty of ſelf-government and of the right of governing ourſelves. We may call our notions *liberal*, if we pleaſe: but we ſhould remember, that it cannot poſſibly conſiſt with liberty to *force* our liberty on others.

It would have been well, had the hot-brained *Jacobins* in France paid more reſpect to this ſalutary truth; the very corner ſtone of all liberty:—but theſe *enragés* ſeem to prefer power to liberty; it appears that they would rather govern others, than ſecure to others the right of governing themſelves, or of being governed by their own conſent. They, therefore, reſort to violence. They inſult, abuſe, baniſh, impriſon, and even deſtroy, thoſe who differ from them in opinion. They take away both the liberty of ſpeech, and the liberty of the preſs; and is not this the very mode of proceeding that was in uſe before the Revolution? The ſyſtems indeed are ſomewhat different; inaſmuch as a deſpotic monarchy differs from a deſpotic democracy: but the method of ſupporting and eſtabliſhing the ſyſtems is exactly the ſame. "*Compel* them to come in." What has been the conſequence? Have they produced unanimity of opinion? They have indeed given a greater degree of it to their enemies: but they have gained nothing for themſelves, but a hollow ſeeming; if they have gained even that. Unanimity of opinion never was, nor ever will be, the reſult of force. In fact, the Jacobins have fought (whether deſignedly, we preſume not to determine,) the battle of the emigrant princes. They have ſhaken to its foundation a noble fabric, which thoſe princes, though aided by all the tyrants, and all the ſlaves, of Germany or the North, might, in all probability, have laboured in vain to overthrow.

We ſay not this becauſe our political principles are different from thoſe of the Jacobins. Were they ever ſo congenial, were we republicans in our hearts, we ſhould ſtill hold the ſame language. It is not the principles, but the forcible eſtabliſhment of them, to which we here object. A nation has a right to adopt any principles, or any form of government. Whatever be the form, if it be adopted and continued voluntarily, the nation is free: but if it be compulſory, the nation is enſlaved, let the form be what it will. It is of little conſequence who are the inſtruments of the tyranny,

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If this reaſoning be juſt, governments ought to be conſtituted, not as they generally have been, ſo as to ſupport and uphold a few in the wrong of governing the many againſt their conſent, but ſo as to protect and defend all in the right of governing themſelves. Indeed, the preſervation of this right ſeems to be the chief and only valuable end of all civil government. Where all men, without exception, are ſecured in the purſuit of that which, on mature conſideration, they judge to be moſt conducive to their own intereſt, there is the greateſt poſſible chance of obtaining all the good and happineſs of which the ſtate and condition of human nature is ſuſceptible. In communities ſo ordered, every man is prevented from doing what is detrimental to his fellow-citizens; and no man has any other limits to his actions. All ſelfiſh intereſts, private views, partial regards, and individual errors, are deſtroyed and annihilated by mutual oppoſition; as negative and poſitive quantities exterminate each other in an algebraical calculation; and nothing remains, for the will of the community, but the general good of the whole.

In every community, the common will,—that is, where there is a difference of opinion, the will of the majority,—uniformly declares for the common,—that is, for the greateſt—good of that community. It is therefore always wiſe to follow it. The only difficulty is, how to aſcertain this common will fairly and truly. Very large bodies of men, when brought together, are incapable of declaring their will; and they are ſtill leſs capable of conferring and deliberating calmly, for the purpoſe of examining the rectitude of their will. From the rawneſs and inexperience, and from the eager heat and intemperance, of a part,—the general maſs, like new-mown hay which is ſtacked while it is too green, always ferments and takes fire. From ſuch numerous collections of men, therefore, inſtead of their ſettled will, and ſober opinions, we get nothing but their turbulent and haſty paſſions. To obviate this miſchief, we muſt aſcertain the common will, as well as we can, through the medium of repreſentation. To elect their repreſentatives, the people need not aſſemble in large bodies. The repreſentatives themſelves need not be very numerous:—but the electors ſhould be as numerous as poſſible, otherwiſe we ſhall have nothing like the common will *.

In

what are their principles, or how they are called, whether they be a gang of Pruſſian Huſſars, a horde of Auſtrian Hulans, or a mob of Jacobin Federates.

* Were any politician to deviſe a method of numbering and regiſtering the people, he would render an eſſential ſervice to the community.

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In oppoſition to this, Mr. Nares would not have the right of election deſcend below the ſphere of property. 'From total indigence or dependence of ſituation,' ſays he, 'little ſagacity and little freedom of choice can be expected.' Very true:—but is it any reaſon, becauſe a man has but little of a thing, that he is therefore to be debarred the uſe and exerciſe of the little which he has? Becauſe a man has only a ſcanty meal, or a ſingle garment, is he therefore to be kept from all food and raiment whatever? Every man, who is not an abſolute ideot, however indigent or dependent he may be, has ſagacity enough to diſcover, that it is better to preſerve than to loſe his life, his liberty, his power of acquiring property by induſtry, and of purſuing happineſs by the exertion of his faculties; and every man, not an abſolute ſlave, has freedom of choice enough to keep him from voting for a repreſentative, who he ſeriouſly thinks would attack or injure him materially in theſe points. Theſe things are more precious than "all the mud in Egypt*;" and every man ſhould have, in his own hands, ſome ſecurity for the preſervation of them. Beſide, though men of this deſcription might have no great freedom of choice, yet, from the mere circumſtance of augmenting the number of voters, they would put it out of the power of thoſe to ſell their votes, who now make a market of the freedom which they have. If all enjoyed the right of ſuffrage, it would exceed the ability of any candidate to purchaſe votes ſufficient for his purpoſe; and that which no man can purchaſe, no man can ſell †.

On the general principles on which Mr. Nares founds his theory of government, viz. that wiſdom and goodneſs alone have a right to govern, it might be farther aſked, what becomes of thoſe governments which have hitherto prevailed in the world?

munity. This once effected, it would be eaſy, on all important and great queſtions, by means of addreſſes, petitions, remonſtrances, or inſtructions, with real ſignatures annexed, to aſcertain, free from tumult and paſſion, what was or was not the true will of the majority, without any danger of miſtaking for that will, the ſelfiſh voice of a few corporate bodies, or of an intereſted minority, which now often aſſumes the appearance of the public will. Both the public magiſtrate and the private citizen would then have a poſitive and preciſe line of duty, clearly and diſtinctly marked out for them. We ſay on great and important queſtions; becauſe, in all ordinary caſes, the voice of the repreſentative body, *if fairly choſen*, would ſufficiently declare the will of the people. It would be ſeldom neceſſary to appeal to the community at large.

* Shakſpeare.

† For ſome farther hints tending to ſhew the neceſſity of extending the right of ſuffrage beyond the narrow limits of property, ſee our New Series, vol. vi. pages 183 and 184.

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Hiſtory will not allow Mr. Nares to ſay, that the generality of either civil or eccleſiaſtical rulers have been the wiſeſt and beſt of mankind. They muſt then have been little better than uſurpers. Perhaps Mr. N. in favour of "the powers that have been" would waive, for a time, his general principles. We are the more inclined to ſuppoſe this, becauſe he occaſionally waives them in favour of "the powers that be."

Thus, he pleads for hereditary monarchy, though he admits that, in ſuch a monarchy, 'the power may devolve on one who is not worthy of it; whoſe talents may be mean, or diſpoſition bad.' He is aware that this militates againſt his theory; and he endeavours to anſwer the objection by ſhewing the evils of elective monarchy. What he ſays of this laſt is very juſt: but it proves nothing as to the queſtion of *right*. An hereditary, may be preferable to an elective, monarchy. It may be very good and proper to have an hereditary monarchy:—but if the monarch be not wiſe and good, he never, on Mr. N.'s principles, can have a *right* to govern. Again, when our author treats of a religious eſtabliſhment, he ſays: 'the religion to be eſtabliſhed in any country muſt be that which the majority of the people approve.' In ſome countries, then, popery, in others, Mohammedaniſm, and, in others, the impure rites and filthy abominations of paganiſm, ſhould be eſtabliſhed. Now will Mr. Nares ſay that theſe religions are wiſer and better than the proteſtant? If not, how does he reconcile his theory of religious eſtabliſhment with his principles of government?

That our author, in his 8th chapter, ſhould forſake his principles, in favour of hereditary monarchy, will appear not very ſurprizing to thoſe who read what he ſays in the 9th, where he treats of the king. His exalted notions of the kingly character ſoar ſo high, that it would be nowiſe wonderful to ſee him "forſake all and follow it." 'A king,' he ſays, 'is in truth the vicegerent of God himſelf: his perſon is therefore juſtly reckoned ſacred; and the ſtyle of ſacred majeſty, and by the grace of God, with the religious ceremonies attendant on coronations, are ſo well and properly deviſed, that they alone can cenſure them, who alſo aim their bold objections againſt the throne of Heaven itſelf.' He adds; 'It is falſe, fallacious, and of very evil tendency, to call a king *a ſervant of the ſtate:* the miſtake appears to have ariſen from a confuſion of ideas between *ſerving*, and *rendering ſervice*. It is undoubtedly for the *ſervice* of the ſtate, that is, for its advantage and benefit, that the royal power is conſtituted; but the benefit the king confers, is by *commanding*, not by *ſerving*. It is a head the people want, and not a ſervant.'

Here,

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Here, as before, Mr. Nares would frighten ſome readers from examining his opinions, by the phantoms which he has raiſed to defend them. 'It is falſe, and of very evil tendency, it is aiming bold objections againſt the throne of Heaven itſelf,' to cenſure or diſpute what he ſays. Not diſturbed, however, by this ſecond attack, we ſtill continue to poſſeſs unſhaken, the *mens ſolida*; and therefore proceed, *tenaces propoſiti*, to ſtate, that, ſo far as a king diſcharges the duties of his office with ability and integrity, doing all the good for which his high ſtation and great power ſo eminenly fit him, we have no objection to conſider him as the vicegerent of God; and, for the ſame reaſons, we are juſt as ready to conſider an able and upright miniſter of the goſpel, or a worthy and ſkilful phyſician, as vicegerents of God:—but when we meet with a Nero, or an Alexander the 6th, we are ſo far from conſidering them as vicegerents of God, that we are fully convinced they are vicegerents of the Devil.

As to a king's perſon being ſacred, if a nation chuſe to make it inviolable, they have a right, and it may be prudent, for political reaſons, to do ſo: but there is nothing, in its own nature, inherently ſacred in the perſon of a king, any more than in that of any other individual. It is not ſacred antecedently to, and independently of, the will of the community:—nor, if a nation chuſe to make it not ſacred, is there any thing immoral in ſuch a choice.

A king, moreover, in our opinion, is the ſervant of the nation, not merely becauſe he does the nation *ſervice*, but becauſe the nation is his *maſter*. It is no objection to this ſtatement, to ſay, that it is his office to command, and to bear ſway. Many ſervants are appointed to command. The chairman and directors of the Eaſt India Company, or of any other public body, are appointed to govern, direct, and command, the affairs and the individuals of the company. They are nevertheleſs themſelves ſervants of the company. A leading counſel is appointed to manage and direct the cauſe in which he is retained, but yet he is the ſervant of his client. A captain of a merchant ſhip is commiſſioned to command the veſſel; yet he is the ſervant of his owners. A coachman laſtly, to recur to an illuſtration uſed before, is hired to guide and drive his maſter: he is, notwithſtanding, the ſervant of that maſter. In theſe, and in many other inſtances which might be mentioned, the principals may diſcharge or controul their ſervants whenever they think proper;—and ſo may a nation diſmiſs or controul its king, whenever it thinks fit. All that is binding on either party, is, that the king ſhould diſcharge his duty with fidelity, as long as he receives the wages; and the nation ſhould pay the

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the king with punctuality, as long as they continue to employ him. We know of no other compact between them. Let no one apply what is here said, to decide any thing concerning the allegiance due from an individual. We have not been speaking of individuals, but of the nation.

These are a few, and but a few, of the particulars in which our sentiments differ from those of Mr. Nares, on the subject of government: a subject of such general discussion, at present, that we have been induced, from this consideration, combined with the superiority of our author to the common run of writers on the same side of the question, to enter more into the detail of his book than we should otherwise have done. We must now conclude with observing, that it contains many things worthy the attention of all parties; though, as a whole, it appears rather calculated to defend what is established and practised, than to investigate what is true. At times, it seems almost as if Mr. Nares thought, that not only "the powers," but all the regulations, "that be," were "ordained of God." We were sorry to see him justifying corruption, under the soft name of influence; and cherishing, instead of labouring to subdue and correct, 'feelings not entirely pure.' (p. 122.) In our eyes, a clergyman always appears more amiable, when engaged in combating propensities of this kind; and when striving to make us "perfect even as our Father who is in heaven is perfect." In some places, Mr. Nares makes liberal concessions: but he generally accompanies them with exceptions so large, that, under shelter of them, any person, so disposed, may do away all the freedom which he has granted, (see pages 56 and 134.) He speaks, also, so very moderately of our rights, civil and religious, that it appears, (we hope it is only an appearance,) as if he thought the former extended only to a right of hoping, and the latter to a right of thinking. In page 20, defining man's rights, he says, 'he has a right to *expect* of human wisdom,' so and so; and in page 135, he would exempt religious opinions from the jurisdiction of the legislator, 'while they continue matter of *speculation* or *private observance* only.' Thus, it *seems* as if he would graciously allow a liberty, which all the despots on earth can never take away.

After all, the public are obliged to Mr. Nares for his Principles of Government, however they may differ from him in sentiment: because it is only from comparing the opposite opinions of sensible men, that truth can be extracted; in like manner as it is only from the counteraction of the opposite interests, in a society, all the individuals of which are free, and governed by their own consent, that virtue and happiness can be obtained.

Pear. ART.

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ART. III. *Sermons on the preſent State of Religion in this Country, and on other Subjects.* By the Rev. Septimus Hodſon, M. B late of Caius College, Cambridge; Rector of Thrapſton; Chaplain of the Aſylum; and Chaplain in Ordinary to his Royal Highneſs the Prince of Wales. 8vo. pp. 212. 4s. Boards. Cadell. 1792.

IT has long been remarked, as a proof of the gloomy temper of our countrymen, that an Engliſhman is never better pleaſed, than when told that his country is ruined. This diſpoſition to view every object on the unfavourable ſide, is not confined to the ſubject of policy. *O tempora! O mores!* is a lamentation which has been repeated from age to age, and which is ſtill heard, not only within the gloomy walls of the cloiſter and the conventicle, but from the pulpits of our churches and chapels. Mr. Hodſon, in theſe diſcourſes, echoes the complaint; and, adopting the tone of a late popular tract, entitled, "An Eſtimate of the Religion of the faſhionable World *," deplores the degeneracy of the times.

Among the proofs of the decay of religion advanced in theſe diſcourſes, Mr. H. enumerates the neglect of outward obſervances, and the faſhionable mode of reſolving Chriſtianity into a mere ſyſtem of morality: while it is forgotten, that 'no works are acceptable to God but what are offered through the merits and mediation of Chriſt.' In the education of youth, little care, he thinks, is taken to teach children, from their catechiſm, the grounds of religious faith and practice; to imprint on their memory the hiſtory of man's fall and redemption, and thus to correct the corruption of their fallen nature, and prepare them for that commerce of life which is adverſe to ſpirituality. Through the neglect of private devotion, little progreſs is made 'in that frame of mind, whoſe beſt and only enjoyment is hereafter to be found in the conſtant fervours of piety and devotion.' 'In fine, men, by conſidering Chriſtianity merely as a moral law, are led to neglect that Chriſtian obedience which conſiſts in living above and contrary to the world in all the common actions of life.'

In the preſent ſtate of manners, doubtleſs, there is much ground of complaint, and great neceſſity for reformation: but we do not ſee that the evil is likely to be remedied by teaching men that religion is ſomething diſtinct from and ſuperior to good morals; nor by requiring from them a degree of rigour in the obſervance of external forms, which would unneceſſarily interrupt the innocent enjoyment, and interfere with the ordinary buſineſs, of life. We do not mean, however, in

* See Rev. New Series, vol. v. p. 306.

making

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making theſe remarks, to expreſs a general cenſure of theſe diſcourſes as enthuſiaſtical or fanatical. They contain many juſt obſervations and uſeful reflections, and enforce an attention to the duties of life, in a ſtyle of addreſs well adapted to impreſs a popular audience. The diſcourſes on the duties of parents and of children are excellent. From the former, we quote the following remarks on the exerciſe of parental authority:

'In the exerciſe of this authority nature points to mildneſs and tenderneſs: it ſeems rather to *allow of ſeverity*, as the laſt reſort of neceſſity, than ever to *command* it. Indeed one would rather be inclined to believe, that were the emotions of a parent's love never reſtrained, their future hopes would be more completely blaſted by exceſſive indulgence, than by cold neglect; and the engaging beauties of artleſs childhood would probably run wild for want of the training hand of judicious diſcipline. And yet it frequently happens, that where the duty of parental care is fully admitted, parents endeavour to produce the great ends of it by ſeverity and force, rather than by kindneſs and addreſs. In theſe caſes, generally ſpeaking, the event will be diſappointment. Every endeavour to inculcate virtue, to form manners, to inſtil inſtruction, accompanied with unmelting rigour, is like ſcattering good ſeed upon a ſoil chilled by eternal froſts. Severity can neither induce the love of virtue, nor hatred of vice; it terrifies in the ſeaſon of infant dependence, but leaves no operative impreſſion, when the reins of parental government are thrown off. Nay, it will defeat its own ends; for children, under ſuch a diſcipline, being thwarted in all their little plans and amuſements, and perpetually rendered uncomfortable, will ſoon conſider their parents as their bitter enemies. Hence their reſpect and duty will laſt only with their fears; and when they are out of the reach of a *parent's* ſeverity, they will ceaſe to feel or to expreſs a *child's* affection. Severity too being generally as equally directed to childiſh negligence, as to vicious propenſities, moral diſtinctions are entirely deſtroyed by it; it impoſes a maſk of hypocriſy, but gives no genuine ſenſe of virtue. Severity *even ſucceſsfully* cheriſhes the infirmities of human nature; for being violently directed againſt what children are inclined to, and in favour of what they diſlike, their diſtaſte to what is good is only confirmed; and their faulty propenſities are ſtrengthened, inſtead of being eradicated. It damps every generous principle; it checks every noble exertion of the mind; and ſtamps both perſonal manners, and the habit of thinking, with fear and ſervility.

'Having ſaid thus much on the ſubject of extreme ſeverity, I truſt my meaning will not be ſo perverted, as to make me the advocate of exceſſive indulgence. The effects, in both caſes, are equally fatal: It is of little conſequence either to the child, or to the parent's conſcience, whether his happineſs and reſpectability have been deſtroyed by tyranny; or whether he is ſuffered to ruin himſelf (under a feeble authority) for want of due reſtraints. The authority

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authority of a parent is on no account to be relaxed in any of its useful energies; it is to be exercised with vigilance and assiduity against the caprices, the wayward humours, and the vicious propensities of children: But its most effectual exercise will be found in the influence of reasoning, persuasion, and conviction; and not under the pressure of austere, blind commands. Against both extremes the word of God hath left us salutary cautions. "Fathers, provoke not your children to anger, lest they be discouraged *." "Ye fathers, provoke not your children to wrath; but bring them up in the nurture, and admonition of the Lord; having them in subjection with all gravity †."

Beside those discourses already mentioned, the volume contains one on the relative duties of minister and people; and an eloquent and pathetic anniversary sermon at the Asylum.

E.

ART. IV. *The Works of the Right Reverend Jonathan Shipley, D. D. Lord Bishop of St. Asaph.* 8vo. 2 Vols. pp. 760. 10s. Boards. Cadell. 1792.

THE *truly to be revered*—for so, in the present case, we understand the customary appendage of episcopal dignity, *the Right Reverend*—Bishop Shipley, has long been distinguished among his brethren of the sacred bench, and endeared to his countrymen, as an honest, zealous, and able advocate for the rights of mankind. His sermon on the 30th of January breathes the purest spirit of freedom; and in his *speech intended to have been spoken on the bill for altering the charters of the colony of Massachuset's Bay*, the cause of the oppressed Americans was pleaded in a strain of manly and sensible eloquence, which commanded general admiration. Having spoken so well to the public on former occasions, it must give pleasure to all good men to learn that, "being dead, he yet speaketh."

The present volumes place this excellent prelate before the public in the twofold character of an enlightened statesman and a liberal divine; and though the editor of these literary remains declares, that he has no reason to believe that any part of them, now first appearing in print, was originally intended for public inspection, we cannot entertain the smallest doubts that they will confirm the opinion, which has long been entertained, of the writer's eminent merit, not only in his ecclesiastical, but in his civil capacity. As the Bishop, during his life, was chiefly distinguished by his zeal for civil liberty, we shall begin our account of the contents of these volumes, by taking notice of those parts of them which have an immediate reference to public affairs.

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* Colossians, iii. 21. † Ephes. vi. 4. 1 Tim. iii. 4.

Beside

Beſide the ſpeech above-mentioned, to which particular attention was formerly paid in our Review, we find in this publication, a *Speech on the Appeal from a Decree in the Court of Chancery, in favour of Literary Property*, in the year 1774; and *a Speech on the Bill for repealing the Penal Laws againſt Proteſtant Diſſenters*, in the year 1779. We alſo meet with four charges delivered to the clergy of the dioceſe of St. Aſaph, two of which turn chiefly on political topics. A judicious vindication of the purport and ſpirit of theſe charges is prefixed to them by the editor. He has juſtly and forcibly remarked, that the teachers of a religion whoſe principle it is to do good to all men, cannot, without deſerting their office, forbear to teach the duties of princes and magiſtrates;—that the religion of a Chriſtian in public employment ſhould be as evident as the virtue of a Phocion or an Ariſtides, and, in common caſes, exert itſelf in the ſame manner;—and that the nobleſt office in which a biſhop can be employed, is to teach the great duties of magiſtrates, the law of univerſal kindneſs, and the particular obligations of princes not to corrupt the manners of the people committed to their charge. Under ſuch impreſſions (ſays the editor,) Dr. Shipley addreſſed his clergy in the year 1778, when we had begun to feel the effects of our fatal conteſt with America, and in 1782, at the commencement of the Rockingham adminiſtration. In the firſt of theſe charges, the Biſhop ſtates, with great perſpicuity and energy, the general ideas of government, on the principles of Mr. Locke, and of 'his venerable friend and patron' the late Biſhop Hoadley:

'Perhaps (ſays the Biſhop) there is no government at preſent exiſting, which owes not ſome part of its conſtitution to fraud and uſurpation. But whatever prejudice, in length of time, the liberties of men may have ſuffered from the ambition of their fellow-citizens; government, at its origin, was certainly intended for the good of the ſeveral ſocieties which firſt made uſe of it. Men had not then acquired thoſe ideas of unlimited ſovereignty which have grown up in after ages; from the incroachments of princes, the tameneſs of the people, the flattery of courtiers, and the ſophiſtry of divines and lawyers. That was the work of after-times, and of long habits of fear, ſervility, and adulation. By degrees, men ſeemed to have loſt ſight of their own original intentions; and their governors have often had the confidence, from the ſucceſs of their uſurpations, to conſider their own will and pleaſure as the end of their office: to conſider themſelves not as the truſtees of a people, but as the owners of a flock; as the lords of ſubjects, whoſe only duty is to ſubmit.'——

'Thoſe who think government inſtituted for the ſole uſe and emolument of the perſons who govern, muſt neceſſarily think their powers unlimited. For, on this ſuppoſition, their intereſts alone are to be regarded, of which they are the only judges; and who will

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will set bounds to their own pretensions? But they who believe government to be instituted purely for the good of the governed, will naturally suppose that the powers of their rulers are, in all cases, to be limited by the end for which those rulers were appointed. And, as they must have observed that the other opinion has, in all countries, very numerous and very formidable supporters; and in practice, at least, has prevailed almost universally; they must regard it as a chief point of civil wisdom to trust no more power to princes than is strictly necessary to procure the good of society. Nor should this be considered as a disadvantage even by the prince himself; for the happiest state that man can be placed in, is, to be endowed with great powers of doing good, and, at the same time, to be preserved from the temptation to do evil; from the dangers of an unbounded trust, and from the pride and intoxication of arbitrary power.'

On the subject of political corruption, the prelate expresses these just and manly sentiments:

'Righteousness and mercy; or in the modern use of language, justice and benevolence, are so far from being fit to be excluded from the cabinets of princes, that good government is nothing else but the full exercise and display of those sovereign virtues. They contain in themselves the very art and mystery of true policy. They are not beneath the attention of the greatest monarchs; since God himself does not disdain to use them in the government of the world.' And all the ministerial arts and refinements which lead through the crooked paths of policy, falsely so called, are a sort of unwise cunning, that leads only to guilt and disgrace; and to cheat, and betray the people it was their duty to protect. Let it be allowed me to mention one instance of this false policy with a becoming dread and abhorrence; the art of government by a corrupt influence and bribery. Perhaps human nature does not afford a stronger instance of the power of habit to make men do wrong. It is unnecessary, and improper for me to say, how long this practice has prevailed, and how far it has extended in our own country. There is a decency attending our profession that justly restrains us from provoking passions and enmities by personal censures; but there is also a dignity in truth, which ought to embolden us to inform the greatest of their duty. It is the fault of the people in all countries to be credulous and generous; and to place a too unsuspecting confidence in their rulers; from whence it has happened, that in most nations, except our own, the appearance, or name of freedom is hardly to be met with. But if any thing upon earth is sacred, it is the rights which a people have expressly reserved to themselves; after trusting every thing else to the discretion of their rulers. Such, with us, is the security of our persons; a trial by known laws and unprejudiced judges; and, above all, the independency of parliament; especially of your own representatives. To undermine these rights, and to corrupt these representatives; is to deprive us of all that is valuable in our free government; and to ruin the very essence of our constitution. Under the appearance and the expensive forms of limited monarchy, it subjects us, in effect, to arbitrary will. It mocks men with the image of liberty, while it slips on their fetters, and rivets them fast.

'Every

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'Every man who has a heart to feel, or eyes to see, must perceive the injustice, the ingratitude, the breach of trust, and the pure consummate iniquity of this corrupt influence. Every act of government in such circumstances becomes an act of fraud and dishonesty; and the evil is not the less, by assuming the appearance of law and liberty. But the worst of all, is, the general profligacy of character, which must necessarily be introduced, by making honors and titles, and offices, the reward of betraying our country. Honesty and integrity are an immediate disqualification for any employment of trust, or profit Pursue the consequences of this sort of administration in your own minds, and see what at last it must produce. The true end of government is to make men better and happier; the plain and visible end of corruption, is to make them worthless and miserable; and a better expedient for that purpose has never yet been invented. This, at least, I may presume to say is a species of government which is not of divine appointment.'

In the fourth charge, we meet with the following excellent observations on the wisdom of temperate innovations:

'Above all, we should encourage those plans which tend to restrain the expences, and lessen the profits, and the frauds of government; and to guard against the growth of that incroaching power, from which neither we, nor our fathers, have been sufficiciently able to secure ourselves. But some affect to be alarmed at these proceedings, as dangerous innovations, and a change in the constitution. That it is a change must be allowed; but a change that we ought to wish and pray for; a change from rottenness and disease, to vigour, health, and gladness. Changes and alterations are the natural steps which the mind of man makes in its progress towards improvement; they arise from the wisdom of experience. The constitution itself is little more than a collection of such changes and alterations as our forefathers found necessary to be made in the form of their government; and why should not we be allowed to watch over our own safety, as well as they.

'The order, constancy, and beauty of the creation itself is preserved by those periodical and salutary changes, by which the whole frame of nature is in a manner renewed and invigorated. But after all, what are the alarming changes these men are afraid of? Suppose that they were all to take place, the full effect of them could amount to no more than to give the nation a chance of having more honest representatives than we have hitherto been blest with. Now, if honesty was really that noxious weed, which some men seem to think it; yet it does not take root so deep, nor spread so fast, that we need be under any fear of its over-running the land.'

Of Bishop Shipley's liberality toward sectaries, we must give one specimen from his excellent speech on the repeal of the penal laws against Protestant Dissenters. Speaking of the clause in the bill, which required a general declaration of faith from Protestant Dissenters, he says:

'Even this clause, which I object to, when it was asked at a meeting of the Right Reverend Bench, where I had the honour to be

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be present, whether it was *ever* intended to be put in execution? It was answered, NO; there was no such intention. I asked then, and I ask now, What was the use of making laws that were never to be executed? It was said to be suitable to our dignity and our authority.

'To make good and useful laws, such as carry in them their own force and evidence, is a work of great dignity and authority; but to make useless and insignificant laws, is not to exercise authority, but to lessen and degrade it. It is a vain, idle, and insolent parade of legislation; tending only to show that we know not how to use the powers we are trusted with.

'And yet, my Lords, would to God, the four last shameful and miserable years had been employed only in making such trifling laws as these. This wretched country might still have been safe, and perhaps, once more, might have been happy; and Government would only have lost, what it never seems to have cared for, a little more of its dignity and credit.

'And let us for one moment consider in what hands is to be lodged this power of regulating religious doctrines, and prescribing articles of faith. Certainly, in this country, we must place this holy deposit where we have placed every thing else that is great and good; the honour, the interest, and the revenues of our country; our hopes, our public confidence, and the majority of our votes; all must undoubtedly be placed in the keeping of the Ministry.

'Now, my Lords, this system of church government would, in my opinion, be the most effectual method we could take to increase the body of the Dissenters. Some very good Christians of our own church might possibly make a few reasonable objections to letting the Ministry for the time being, cut and shuffle their religion for them. And, perhaps, my Lords, there might be Ministers to whose management none who have the least value for their religion would chuse to commit it. One might naturally ask a Minister for a good pension, or a good contract, or a place at Greenwich hospital; but hardly any one would think of using their interest to get him a place in heaven. What I now say applies only to future bad Ministers; for, of the present Administration, I most firmly believe that they are full as capable of defining articles of faith, as of directing the counsels of state.

'I shall end what I proposed to say, with observing, that the ruling party is always very liberal in bestowing the title of Schismatics and Heretics on those who differ from them in matters of religion, and representing them as dangerous to the state. My Lords, the contrary is the truth: those who are uppermost, and have the power, are the men who do the mischief; the Schismatics only suffer and complain, and are often thought worthy of punishment for that very reason. Ask who has brought the affairs of this country into the present calamitous state? Who are the men that have plundered and depopulated Bengal? Who are they that have turned a whole continent, inhabited by friends and kindred, into our bitterest enemies? Yes! they who have shorn the strength, and cut off the right arm, of Britain were all members of the established church, all orthodox men.—I am not afraid of those tender and scrupulous consciences who are over cautious of professing or believ-

ing too much; if they are sincerely in the wrong, I forgive their errors, and respect their integrity. The men I am afraid of, are the men who believe every thing, and subscribe every thing, and who vote for every thing.'

Of the Bishop's talents as a religious instructor, the first of these volumes affords many excellent proofs. The sermons, equally remote, on the one hand, from systematic dryness, and, on the other, from frothy declamation, abound with useful and important observations, immediately applicable to human life and manners, expressed in clear, forcible, and unaffected language. The topics are practical; and the manner of treating them is worthy of the good sense and liberality of the author. We must extend this article in order to add a short specimen, taken from a sermon on the *forgiveness of injuries.* Speaking of the means by which contentions are unnecessarily prolonged, he says,

'Notwithstanding all the precautions which goodness can employ, there sometimes will arise such situations of things as must involve the most peaceable tempers in strife and contention. Properties and interests may be brought into dispute that are much too considerable to be resigned for the sake of agreement with an unreasonable neighbour; and to submit to some invasions and encroachments, would be to desert the cause of those whom it is our duty to protect. When there arises, therefore, an evident necessity of contention, it will be the first care of a good man to reduce that contention within its proper limits, and to quarrel as moderately as possible. To this purpose, he will confine his opposition to the great points in dispute, without suffering his passions to wander in useless invectives or peevish opposition, which tend to increase the difficulty, and lessen the means of reconciliation. When weak minds are inflamed with anger, every thing that occurs becomes a matter of difference. They allow of nothing, and decide nothing, and wrangle as violently on any question that is started as on the principal subject in debate, which sometimes, in the hurry of contradiction, they forget. Now how ridiculous and irrational soever this conduct may appear, yet the most prudent find it difficult, when heated with animosity, and teazed and irritated by ill offices, to preserve their discretion, and keep their attention fixed on what is important and essential: yet unless they do so to a considerable degree, they commit their quiet to the disposal of a capricious adversary, and are forced to follow wherever his impertinence and malice are pleased to lead them.

'Another method by which discord is kept alive long beyond its natural term, is the practise many fall into of aspersing and blackening, in all respects, the characters of such as happen to differ with them in any respect. The low falsities and imperfect truths which malice repeats and scandal improves, will be eagerly gathered up, and listened to and propagated with pleasure, to make those appear completely odious who have the presumption not to agree with them. But the virtuous man will always be careful to keep such

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uſeleſs, ungenerous abuſe as this very far from his tongue, and from his heart. Some matter of property, perhaps, or family difference, is the thing in diſpute. But is this diſpute brought nearer to a deciſion by expoſing the failings and the vices of an adverſary? On the contrary, the original quarrel is left entire, and ſeveral others are unneceſſarily added to it. It is the office of charity in the midſt of contention, and even by contention itſelf, to ſeek after the things that make for peace. And when the minds of men are made ſore and tender by mutual offences, then ſurely is the moſt improper ſeaſon to open old wounds, or to inflict new.'

All the contents of theſe volumes are now firſt publiſhed, except three occaſional ſermons, and the ſpeech intended to have been ſpoken in behalf of the Americans. E.

ART. V. *Commentaries on the Conſtitution of the United States of America*, with that Conſtitution prefixed, in which are unfolded, the Principles of free Government, and the ſuperior Advantages of Republicaniſm demonſtrated. By James Wilſon, LL. D. Profeſſor of Laws in the College and Univerſity of the Commonwealth of Pennſylvania, one of the aſſociate Judges of the Supreme Court of the United States, and appointed by the Legiſlature of Pennſylvania to form a Digeſt of the Laws of that State; and by Thomas M'Kean, LL. D. Chief Juſtice of the Commonwealth of Pennſylvania. The whole extracted from Debates publiſhed in Philadelphia by T. Lloyd. 8vo. pp. 147. 3s. Debrett. 1792.

THE contents of this pamphlet are fully expreſſed in the title: but the publication muſt be peruſed throughout, in order to form an idea of the good ſenſe and manly eloquence of the ſpeeches here made public.

Dr. Wilſon, enumerating the difficulties which were encountered in forming the conſtitution of America, makes the following general remarks on the preſent ſtate of the ſcience of government:

'Governments, in general, have been the reſult of force, of fraud, and of accident. After a period of ſix thouſand years has elapſed ſince the creation, the United States exhibit to the world, the firſt inſtance, as far as we can learn, of a nation, unattacked by external force, unconvulſed by domeſtic inſurrections, aſſembling voluntarily, deliberating fully, and deciding calmly, concerning that ſyſtem of government, under which they would wiſh that they and their poſterity ſhould live. The ancients, ſo enlightened on other ſubjects, were very uninformed with regard to this. They ſeem ſcarcely to have had any idea of any other kinds of governments, than the three ſimple forms, deſigned by the epithets, monarchical, ariſtocratical, and democratical. I know that much and pleaſing ingenuity has been exerted, in modern times, in drawing entertaining parallels between ſome of the ancient conſtitutions and ſome of the mixed governments that have ſince exiſted in Europe. But I much ſuſpect that, on ſtrict examination, the inſtances of re-

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ſemblance will be found to be few and weak; to be ſuggeſted by the improvements which, in ſubſequent ages, have been made in government, and not to be drawn immediately from the ancient conſtitutions themſelves, as they were intended and underſtood by thoſe who framed them. To illuſtrate this, a ſimilar obſervation may be made on another ſubject. Admiring critics have fancied that they have diſcovered in their favourite Homer the ſeeds of all the improvements in philoſophy and in the ſciences, made ſince his time. What induces me to be of this opinion is, that Tacitus—the profound politician Tacitus—who lived towards the latter end of thoſe ages, which are now denominated ancient, who undoubtedly had ſtudied the conſtitutions of all the ſtates and kingdoms known before and in his time; and who certainly was qualified in an uncommon degree, for underſtanding the full force and operation of each of them, conſiders, after all he had known and read, a mixed government, compoſed of the three ſimple forms, as a thing rather to be wiſhed than expected: And he thinks, that if ſuch a government could even be inſtituted, its duration could not be long. One thing is very certain, that the doctrine of repreſentation in government was altogether unknown to the ancients. Now the knowledge and practice of this doctrine is, in my opinion, eſſential to every ſyſtem, that can poſſeſs the qualities of freedom, wiſdom, and energy.

'It is worthy of remark, and the remark may, perhaps, excite ſome ſurpriſe, that repreſentation of the people is not, even at this day, the ſole principle of any government in Europe. Great-Britain boaſts, and ſhe may well boaſt, of the improvement ſhe has made in politics, by the admiſſion of repreſentation: For the improvement is important as far as it goes: but it by no means goes far enough. Is the executive power of Great-Britain founded on repreſentation? This is not pretended. Before the revolution many of the kings claimed to reign by divine right, and others by hereditary right; and even at the revolution, nothing farther was effected or attempted, than the recognition of certain parts of an original contract *, ſuppoſed, at ſome former remote period, to have been made between the king and the people. A contract ſeems to exclude, rather than to imply, delegated power. The judges of Great-Britain are appointed by the crown. The judicial authority, therefore, does not depend upon repreſentation, even in its moſt remote degree. Does repreſentation prevail in the legiſlative department of the Britiſh government? even here it does not predominate; though it may ſerve as a check. The legiſlature conſiſts of three branches, the king, the lords, and the commons. Of theſe only the latter are ſupported by the conſtitution to repreſent the authority of the people. This ſhort analyſis clearly ſhews, to what a narrow corner of the Britiſh conſtitution the principle of repreſentation is confined. I believe it does not extend farther, if ſo far, in any other government in Europe. For the American ſtates were reſerved the glory and the happineſs of diffuſing this vital principle throughout the conſtituent parts of government. Repreſentation is the chain of communication between the people, and

'* Blackſtone, 233.'

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thoſe, to whom they have committed the exerciſe of the powers of government. This chain may conſiſt of one or more links; but in all caſes it ſhould be ſufficiently ſtrong and diſcernable.'

In what follows, ſome general and leading principles of government are ably ſtated:

'There neceſſarily exiſts in every government a power, from which there is no appeal: and which, for that reaſon, may be termed ſupreme, abſolute and uncontrollable. Where does this power reſide? To this queſtion, writers on different governments will give different anſwers. Sir William Blackſtone will tell you, that in Britain, the power is lodged in the Britiſh parliament; that the parliament may alter the form of the government; and that its power is abſolute without control. The idea of a conſtitution, limiting and ſuperintending the operations of legiſlative authority, ſeems not to have been accurately underſtood in Britain. There are, at leaſt, no traces of practice, conformable to ſuch a principle. The Britiſh conſtitution is juſt what the Britiſh parliament pleaſes. When the parliament transferred legiſlative authority to Henry VIII. the act transferring could not, in the ſtrict acceptation of the term, be called unconſtitutional.

'To control the power and conduct of the legiſlature by an overruling conſtitution, was an improvement in the ſcience and practice of government, reſerved to the American ſtates.

'Perhaps ſome politician, who has not conſidered, with ſufficient accuracy, our political ſyſtems, would anſwer, that in our governments, the ſupreme power was veſted in the conſtitutions. This opinion approaches a ſtep nearer to the truth; but does not reach it. The truth is, that in our governments, the ſupreme, abſolute and uncontrollable power *remains* in the people. As our conſtitutions are ſuperior to our legiſlatures; ſo the people are ſuperior to our conſtitutions. Indeed the ſuperiority, in this laſt inſtance, is much greater; for the people poſſeſs, over our conſtitutions, control in *act*, as well as in right.

'The conſequence is, that the people may change the conſtitutions, whenever, and however they pleaſe. This is a right, of which no poſitive inſtitution can ever deprive them.

'Theſe important truths, Sir, are far from being merely ſpeculative: We, at this moment, ſpeak and deliberate under their immediate and benign influence. To the operation of theſe truths, we are to aſcribe the ſcene, hitherto unparalleled, which America now exhibits to the world—a gentle, a peaceful, a voluntary and a deliberate tranſition from one conſtitution of government to another. In other parts of the world, the idea of revolutions in government is, by a mournful and an indiſſoluble aſſociation, connected with the idea of wars, and all the calamities attendant on wars. But happy experience teaches us to view ſuch revolutions in a very different light—to conſider them only as progreſſive ſteps in improving the knowledge of government, and increaſing the happineſs of ſociety and mankind.

'Oft have I viewed, with ſilent pleaſure and admiration, the force and prevalence of this principle through the United States,

that the supreme power resides in the people; and that they never part with it. It may be called the *Panacea* in politics. There can be no disorder in the community but may here receive a radical cure. If the error be in the legislature, it may be corrected by the constitution: if in the constitution, it may be corrected by the people. There is a remedy, therefore, for every distemper in government; if the people are not wanting to themselves. For a people wanting to themselves, there is no remedy: From their power, as we have seen, there is no appeal: To their error, there is no superior principle of correction.

'There are three simple species of government—Monarchy, where the supreme power is in a single person.—Aristocracy, where the supreme power is in a select assembly, the members of which either fill up, by election, the vacancies in their own body; or succeed to their places in it by inheritance, property, or in respect of some *personal* right or qualification.—A Republic or Democracy, where the people at large *retain* the supreme power, and act either collectively or by representation.

'Each of these species of government has its advantages and disadvantages.

'The advantages of a monarchy are—Strength, dispatch, secrecy, unity of counsel. Its disadvantages are—Tyranny, expense, ignorance of the situation and wants of the people, insecurity, unnecessary wars, evils attending elections or successions.

'The advantages of aristocracy are—Wisdom, arising from experience and education. Its disadvantages are—Dissentions among themselves, oppression to the lower orders.

'The advantages of democracy are—Liberty, equal, cautious and salutary laws, public spirit, frugality, peace, opportunities of exciting and producing abilities of the best citizens. Its disadvantages are—Dissentions, the delay and disclosure of public counsels, the imbecility of public measures retarded by the necessity of a numerous consent.

'A government may be composed of two or more of the simple forms above-mentioned. Such is the British government. It would be an improper government for the United States; because it is inadequate to such an extent of territory; and because it is suited to an establishment of different orders of men. A more minute comparison between some parts of the British constitution, and some parts of the plan before us, may perhaps find a proper place in a subsequent period of our business.

'What is the nature and kind of that government, which has been proposed for the United States, by the late convention? In its principle, it is purely democratical: But that principle is applied in different forms, in order to obtain the advantages, and exclude the inconveniencies of the simple modes of government.

'If we take an extended and accurate view of it, we shall find the streams of power running in different directions, in different dimensions, and at different heights, watering, adorning, and fertilizing the fields and meadows, through which their courses are led; but if we trace them, we shall discover, that they all originally flow from one abundant fountain.

'In

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'In THIS CONSTITUTION, *all authority is derived from the* PEOPLE.'

In reply to an inquiry, why the Convention omitted to frame a bill of rights, the citizens of the United States obſerve, "We reſerve the right to do what we pleaſe." The conſtitution of America having been called an ariſtocracy, Dr. Wilſon aſks,

'What part of this ſyſtem is it that warrants the charge?

'What is an ariſtocratic government? I had the honour of giving a definition of it at the beginning of our debates: it is, Sir, the government of a few over the many, elected by themſelves, or poſſeſſing a ſhare in the government by inheritance, or in conſequence of territorial rights, or ſome quality independent of the choice of the people; this is an ariſtocracy, and this conſtitution is ſaid to be an ariſtocratical form of government; and it is alſo ſaid that it was intended ſo to be by the members of the late convention who framed it. What peculiar rights have been reſerved to any claſs of men, on any occaſion? does even the firſt magiſtrate of the United States draw to himſelf a ſingle privilege, or ſecurity, that does not extend to every perſon throughout the United States? Is there a ſingle diſtinction attached to him in this ſyſtem, more than there is to the loweſt officer in the republic? Is there an office from which any one ſet of men whatſoever are excluded? Is there one of any kind in this ſyſtem but is as open to the poor as to the rich? to the inhabitant of the country, as well as to the inhabitant of the city? and are the places of honour and emoluments confined to a few? and are theſe few the members of the late convention? Have they made any particular proviſions in favour of themſelves, their relations, or their poſterity? If they have committed their country to the demon of ariſtocracy, have they not committed themſelves alſo, with every thing they held near and dear to them?

'Far, far other is the genius of this ſyſtem. I have had already the honour of mentioning its general nature; but I will repeat it, Sir. In its principle, it is purely democratical; but its parts are calculated in ſuch manner, as to obtain thoſe advantages alſo, which are peculiar to the other forms of government in other countries. By appointing a ſingle magiſtrate, we ſecure ſtrength, vigour, energy and reſponſibility in the executive department. By appointing a ſenate, the members of which are elected for ſix years, yet, by a rotation already taken notice of, they are changing every ſecond year, we ſecure the benefit of experience, while, on the other hand, we avoid the inconveniences that ariſe from a long and detached eſtabliſhment. This body is periodically renovated from the people, like a tree, which, at the proper ſeaſon, receives its nouriſhment from its parent earth.

'In the other branch of the legiſlature, the houſe of repreſentatives, ſhall we not have the advantages of benevolence and attachment to the people, whoſe immediate repreſentatives they are?

'A free government has often been compared to a pyramid. This alluſion is made with peculiar propriety in the ſyſtem before you; it is laid on the broad baſis of the people; its powers gradually

dually rise, while they are confined, in proportion as they ascend, until they end in that most permanent of all forms. When you examine all its parts, they will invariably be found to preserve that essential mark of free governments—a chain of connection with the people.'

We shall only add one farther extract, respecting the foreign benefits to be expected by America, from its constitution:

'The adoption of this system will also secure us from danger, and procure us advantages from foreign nations. This, in our situation, is of great consequence. We are still an inviting object to one European power at least, and, if we cannot defend ourselves, the temptation may become too alluring to be resisted.—I do not mean, that, with an efficient government, we should mix with the commotions of Europe. No, Sir, we are happily removed from them, and are not obliged to throw ourselves into the scale with any. This system will not hurry us into war, it is calculated to guard against it. It will not be in the power of a single man, or a single body of men, to involve us in such distress, for the important power of declaring war is vested in the legislature at large;—this declaration must be made with the concurrence of the house of representatives; from this circumstance we may draw a certain conclusion, that nothing but our national interest can draw us into a war. I cannot forbear, on this occasion, the pleasure of mentioning to you the sentiments of the great and benevolent man whose works I have already quoted on another subject; Mr. Neckar, has addressed this country, in language important and applicable in the strictest degree to its situation and to the present subject. Speaking of war, and the great caution that all nations ought to use in order to avoid its calamities:—"AND you, rising nation, says he, whom generous efforts have freed from the yoke of Europe! let the universe be struck with still greater reverence at the sight of the privileges you have acquired, by seeing you continually employed for the public felicity: do not offer it as a sacrifice at the unsettled shrine of political ideas, and of the deceitful combinations of warlike ambition; avoid, or at least delay participating in the passions of our hemisphere; make your own advantage of the knowledge which experience alone has given to our old age, and preserve for a long time, simplicity of childhood: in short, honor human nature, by shewing that when left to its own feelings, it is still capable of those virtues that maintain public order, and of that prudence which insures public tranquillity."

'Permit me to offer one consideration more that ought to induce our acceptance of this system. I feel myself lost in the contemplation of its magnitude. By adopting this system, we shall probably lay a foundation for erecting temples of liberty in every part of the earth. It has been thought by many, that on the success of the struggle America has made for freedom, will depend the exertions of the brave and enlightened of other nations.—The advantages resulting from this system, will not be confined to the United States, it will draw from Europe many worthy characters, who pant for the enjoyment of freedom. It will induce princes, in order to preserve their

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their ſubjects, to reſtore to them a portion of that liberty of which they have for many ages been deprived. It will be ſubſervient to the great deſigns of Providence, with regard to this globe; the multiplication of mankind, their improvement in knowledge, and their advancement in happineſs.'

The merits of the American conſtitution, not only in general, with reſpect to the principles on which it is built, but eſpecially, with regard to its ſeveral great objects, are diſcuſſed in theſe debates:—but, for farther particulars, we refer to the publication at large: they will be highly intereſting to the approvers of the republican plan. E.

ART. VI. *A Sketch of the Life and Writings of the Rev. Micaiah Towgood*, by James Manning. 8vo. pp. 191. 3s. Boards. Johnſon. 1792.

WHERE zeal for religion, and a manly aſſertion of the right of private judgment, are united with moderation and candour toward perſons of different perſuaſions, ſo happy a combination of reſpectable and amiable qualities muſt command regard and eſteem. Such is the character exhibited in theſe memoirs; and it was on ſuch ground that Mr. Micaiah Towgood raiſed a reputation, which not only remained unſhaken, but increaſed in ſtability, through the courſe of a long life. Though his biographer evidently writes with the zeal of a friend, he relates ſuch particulars as leave no room to doubt that his encomiums are juſtly beſtowed.

Mr. Towgood was born at Axminſter in Devonſhire on the 17th of December 1700. The early part of his education he received under the Rev. Mr. Chadwick, and paſſed through the ſtudies more immediately preparatory for his profeſſion, at a diſſenting academy of conſiderable celebrity at Taunton. For many years he was only known as the reſpectable miniſter of a diſſenting congregation: but, in the year 1739, he appeared in public as an advocate for the Diſſenters againſt the charge of ſchiſm, at that time frequently brought againſt them. His work was entitled, "The Diſſenter's Apology." About the ſame time, he wrote three numbers of the "Old Whig *," under the ſignature of Paulus, on the practice of reading in public worſhip the apocryphal tale of Tobit, Bell, and the Dragon, and on the ſervices of confirmation and abſolution. In 1741, the nation being engaged in a war with Spain, he wrote a pamphlet under the title of "Spaniſh Cruelty and Injuſtice." During the rebellion in 1745, he preached and publiſhed a ſermon againſt popery.

* A periodical paper afterward republiſhed in two volumes octavo, 1739.

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This year gave birth to the work on which Mr. T.'s distinction as an author chiefly rests. We shall state the particulars respecting this publication, in Mr. Manning's own words:

'In the same year, when Mr. White had brought a heinous charge of Schism against the Dissenters, on account of their separation from the Established Church, Mr. Towgood signalized himself in the cause of Christian truth and liberty, by the "Dissenting Gentleman's Letters," in answer to Mr. White. These letters have been highly and deservedly esteemed by the friends of the religious rights of mankind, and the supreme authority of the scriptures; and even many liberal minds in the establishment have felt and confessed their force. They are indeed composed with a strength of argument, acuteness of discussion, and animation of language, which entitle them to a distinguished rank amongst controversial writings.—Nor are they less commendable for their fairness and candour. Mr. Towgood, conscious of the goodness of his cause, and of the united powers of reason and scripture on his side, rises superior to the common arts of controversy, and while meeting his opponent with a spirit of manly freedom, amidst the ardour of contention, preserves an unruffled temper; nor in the disputant ever forgets the gentleman. His good sense enabled him to see at once, that there would be no end to cavilling on particular points; he therefore judiciously made his main attack on the foundation itself of all religious imposition and usurpation, the claim of Church Authority. He justly observes, that the controversy turns on the single point of the Twentieth Article of the Church of England, "that the church hath power to decree rites and ceremonies, and hath authority in matters of faith." This position he overthrows in a masterly manner, and proves "that the church (to use his own words) hath really and in truth no power at all, nor authority of this kind—that Christ, the great Lawgiver and King of his church, has expressly commanded, that no power of this kind shall ever be claimed, or ever be yielded by any of his followers—that the church is reprehensible and highly criminal before God, which usurps this power," consequently—"that the Dissenters are justified, and will have honour before God, for entering their protest against usurpation; for asserting the rights and privileges of the Christian Church; and standing fast in the liberty wherewith Christ hath made them free."—

'This publication had a very extensive circulation, and was the means of introducing it's author to the acquaintance of persons of great literary character, both in England and America. Many letters of thanks were sent him for the service he had done to the cause of religious liberty, and particularly by Dr. Chauncy, of Boston, in New England, who became his frequent correspondent, and under whose direction three editions of these letters were printed in America, besides the six editions through which they passed in this country.'

About the same period, Mr. T. published an essay on the character of Charles I. in order to state the evidence respecting

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the conduct of that prince, on both ſides, with fairneſs and impartiality. This eſſay was afterward, in 1780, reprinted anonymouſly without Mr. Towgood's conſent; and a cenſure was at that time, in our Review, paſſed on the writer, for aſſerting, on the authority of Oldmixon, that Lord Clarendon's hiſtory of the rebellion lay under the ſuſpicion of being ſoftened, and garbled, in favour of the royal cauſe. This cenſure Mr. Manning acknowleges to have been well founded. The opinion, he ſays, was taken up by Mr. Towgood on the authority of Edmund Smith the Poet, on whoſe teſtimony many perſons believed the charge: but he was afterward convinced that it was entirely groundleſs. We mention theſe particulars in vindication of our former opinion, and at the ſame time in juſtice to the candour both of Mr. T. and his biographer.

In 1750, Mr. T. publiſhed a pamphlet under the title of "The Baptiſm of Infants a reaſonable Service;" a piece, of which ſeveral editions have ſince been printed, both in England and America. This was ſoon followed by another publication, entitled, "Dipping not the only ſcriptural and primitive Mode of baptizing." In 1756, he publiſhed "Serious and free Thoughts on the preſent State of the Church and Religion;" and in 1772, an abridgment of his letters to Mr. White, under the title of "Plain Anſwer to the Queſtion, Why are you a Diſſenter?" His laſt publication was an addreſs to the Proteſtant Diſſenters in Exeter, (to whom he had now been miniſter during upward of thirty years,) on the grounds of faith in Chriſt.

In the courſe of the long period in which Mr. T. occaſionally appeared with credit and ſucceſs as an author, he was conſtantly diſcharging, with induſtry and fidelity, the duties of the Chriſtian, of the Chriſtian miniſter, and, for ſeveral years, of an academical tutor. In this and every relation, it appears, from theſe memoirs, that he acquitted himſelf in a manner highly reputable, and furniſhed an example well worthy of imitation. After continuing for eleven months in a ſtate of great debility, he died on the 1ſt of February 1792, 'leaving (ſays his biographer,) no good man his enemy, and attended with ſincere and extenſive regret, which can follow thoſe only who, occupying uſeful ſtations, have acquitted themſelves with zeal and fidelity.'

We have inſerted theſe particulars, extracted from the biographical ſketch before us, as a tribute of reſpect to the memory of a man who ſeems to have merited eſteem and regret, not from the ſect alone to which he belonged, but from all the friends of religion and virtue.

Several letters and other papers, declaratory of religious opinions, or expreſſive of the genuine ſentiments of benevolence and

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and piety, are preserved in these memoirs; and a composition drawn up by Mr. T. but not published during his life, is added by way of appendix: it is entitled, "Catholic Christianity; or the Communion of Saints, earnestly recommended to all professing Christians, particularly to the brethern of the Anti-pædobaptist persuasion."

Some observations on Mr. Manning's work have been lately published, of which we shall take farther notice.

ART. VII. *Marcus Flaminius*; or, a View of the Military, Political, and Social Life of the Romans: In a Series of Letters from a Patrician to his Friend, in the Year 762 from the Foundation of Rome, to the Year 769. By E. Cornelia Knight. 8vo. 2 Vols. pp. 740. 10s. 6d. Boards. Dilly. 1792.

To mix fictitious incidents with real facts so evidently tends to confound the reader's conceptions, that it may, without hesitation, be pronounced an injudicious method of communicating historical information to young persons. Though Shakspeare's historical plays adhere with tolerable fidelity to facts, no one would think of advising a young student to make Shakspeare his preceptor in the period of English history to which these plays refer. Even a reader already well acquainted with history may find some difficulty in marking the exact line, which separates dramatic fiction from historic truth: to a tyro in historical learning, the task would be wholly impracticable. Still greater objections seem to lie against those prose writings which undertake at once to amuse by fiction, and to inform by a relation of facts; except when the narrative is authenticated by means of accurate and minute references to authorities, such as are given in that justly admired view of Grecian manners, the Travels of the Younger Anacharsis. Among the remains of antiquity, Xenophon's Cyropædia, and among modern productions, Belisarius, and the Incas of Peru, are, on the ground suggested above, liable to material objection; and we must add to this list, the work which now comes under our consideration.

Marcus Flaminius partakes more of the fictitious than the historical character. If it be read as a composition of fancy and sentiment, it will afford much amusement; for the fair writer has discovered great ingenuity in interweaving, in the relation of historical facts, (with respect to which, Tacitus has been the chief guide,) many imaginary incidents, and in exhibiting several portraits, at full length, of characters briefly sketched in real history:—but if the work be perused for information respecting the military, political, and social, life of the Romans,

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mans, the reader will find himſelf, at the cloſe, much diſappointed; both becauſe he will have met with fewer particulars on theſe heads, than the title of the work might lead him to expect; and becauſe he will not be able, without a degree of hiſtorical knowlege which would wholly ſuperſede the uſe of modern compilations, to diſtinguiſh the parts which are merely narrative from thoſe which are the product of invention. "Kennet's Roman Antiquities," or "The private Life of the Romans," would give him much fuller ſatisfaction.

Having ſaid thus much to prevent our readers from being miſled by the title of this production, we muſt not omit to remark, that it is, on ſeveral accounts, juſtly entitled to commendation. If the letters do not afford a perfect delineation of Roman manners, they nevertheleſs contain a very entertaining narrative of incidents ingeniouſly contrived; and they expreſs, in elegant, and often animated, language, ſuch ſentiments as may be eaſily conceived to have ariſen from the circumſtances of the ſtory.

The patrician youth, by whom the letters are ſuppoſed to be written, paſſes through various adventures in Germany, whither he had accompanied Varus on a military expedition. On his return to Rome, M. Flaminius viſits, with Germanicus, the hiſtorian Livy. The relation of the particulars of this viſit, with ſome ſubſequent incidents, is as follows:

'Germanicus propoſes my accompanying him to the country houſe of Livy*. "This excellent hiſtorian," ſaid he, "merits all my reſpect; I never ſee him without being impreſſed with the ſame veneration which I feel, when I paſs through the triumphal arch† raiſed near the Capanan gate, to the memory of my father: he has related his actions: may his works be ſtill more durable than the marble that bears the honoured name of Druſus!"

'We found Livy in a ſmall apartment, the windows of which overlook his garden on the borders of the Tiber, and he was ſeated in the veſtibule of his villa: ſix niches contained as many buſts, repreſenting Camillus, Fabius Maximus, Paulus Emilius, Marcellus, Scipio Africanus, and Titus Quinctius Flaminius. He received Germanicus with eaſe, ſimplicity, and affection: "You have been long employed in my ſervice," exclaimed he, "my beloved Cæſar! you ſeem reſolved that my age ſhall not want occupation, but I fear I ſhall not have time to record your victories; had you done leſs I might have hoped to add your conqueſts to thoſe of your father."

"If my actions," anſwered Germanicus, "appear worthy of your attention, you muſt attribute to yourſelf great part of their merit. Could I read your works, and not deſire to imitate the

'* Livy died the following year, as did the poet Ovid.'

'† Arch of Druſus, ſtill to be ſeen at Porta San Sebaſtiano.'

deeds

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deeds which you have immortalized? By celebrating the worth of our fathers, you impoſe an arduous taſk on their ſons."

'He introduced me to the ſage, and became the partial hiſtorian of the period which I had ſpent in his camp. I found Livy already informed of every thing that had happened to me: he roſe and went into his library, whence he returned with a ſmall volume. "This," ſaid he, "ſhewing it to Cæſar, "contains notes which I have made on the preſent times; at the head of each page is the name of ſome illuſtrious family, whoſe anceſtors have diſtinguiſhed themſelves in the ſervice of their country; below I have written the names, qualities, and actions of ſuch of their living deſcendents that ſupport or add to the honour of their race. Where I am obliged to leave blank pages, I conſider that family as extinct for the preſent generation. Behold under the title of the CLAUDII how much I have been writing! ſee here the QUINTII: what you have related to me of Marcus is already inſerted; but it is unneceſſary," continued he, cloſing the volume, "to ſhew this book to you and to your friend; I could wiſh that they, whoſe anceſtors' names are the only ornament of the page, were to caſt their eyes on the void ſpace, ſurely they would be rouſed from their apathy and endeavour to fill it."

"Quintius Flaminius is one of my favourite heroes, as you may obſerve by my choice of his likeneſs to adorn my veſtibule; he contributed equally to inſpire a love and fear of the Roman name; he excelled the Greeks in wit and elegance almoſt as much as he was ſuperior to them in valour; and this part of his character deſerves to be remarked. If every great and good man was amiable, the cauſe of virtue would gain univerſal ſupport, and vice would be left without an excuſe. Beneficent Divinities are always painted beautiful."

'I took the liberty of enquiring why he had not graced his portico with the buſt of Julius Cæſar, and he inſtantly replied, "Becauſe* I could not in the oppoſite nitch place that of Pompey the great, though I hope in my hiſtory I have done juſtice to them both. Had Cæſar fallen in the battle of Pharſalia, not only I, but the whole world would have conſidered his image as too valuable to be confounded with any other; and, even now, I ſhould aſſign it the firſt place, if his deſcendants were not maſters of Rome."

'Germanicus embraced the hiſtorian on hearing theſe words: "My venerable friend!" exclaimed he with tranſport, "your ſincerity dignifies the praiſe you have beſtowed on my father in your works, and on me in your preſence."

'Livy enquired of Cæſar whether there were any hopes that Ovid would be recalled from baniſhment.

"I commiſerate his fate," anſwered Germanicus; "and Suillius† has lately ſhewn me a moſt affecting epiſtle, which his unfortunate father-in-law addreſſed to him from Pontus, with the

'* Auguſtus uſed to call Livy ſportively the Pompeian. Tacitus, &c.'

'† Ovid's Epiſtles from Pontus, Book 4.'

view

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view of engaging me to serve him; but I dare not solicit his return. Tiberius will hardly grant a favour of this nature, which was constantly refused me by Augustus. I am ignorant of the real cause of his exile; it is scarcely to be imagined, however just the sentence against immoral writers, that it would be pronounced on him alone, while many others, equally guilty, remain unpunished. Yet, undoubtedly, the greater an author's talents, the more strictly should his works be examined. The young and inexperienced are misled by the charms of language, when the same principles, conveyed in rude and unpolished terms, would strike them with a proper disgust; but whether the exile of Ovid has put a stop to the evils attributed to his writings, I leave you to determine. As a votary to the Muses, I lament that poets are so seldom excellent moralists; their praises of virtue have too much the air of flattery, and their satires against vice are either so didactic as to fatigue, or so malignant as to offend. You alone, who shew us the faithful picture of the advantages that spring from noble actions, and of the mischief arising from crimes, can truly instruct the present and future generation by the example of the past.

"You will, notwithstanding, own," replied the historian, "that many excellent precepts of moral philosophy are conveyed to us by the sportive gaiety of Horace, and that his ode * on the victories of your father is superior to all the volumes I have written."

"This ode," said Germanicus, "is my pride and my delight; but did not you, and other historians, attest the truths it contains, posterity might admire the harmony of its numbers, and the loftiness of its expressions, but would, after once reading, cast it aside with the innumerable adulatory compositions that begin to disgrace our language, and will for ever dishonour literature while poets and patrons exist."

'The hours passed swiftly in the company of Livy, and I regretted that we were obliged to leave him. We returned by the fields of Quintius Cincinnatus †, which will probably long preserve his venerated name. Modest frugality is a virtue, which, at all times, receives the approbation of the good, and excites no envy among the vain and ambitious: the indigent man of merit, when he sits down to his homely meal, reflects that a dictator once lived as poorly as himself, while his opulent neighbour, whose table is covered with profusion and splendor, will sooner praise the temperate sobriety of Cincinnatus than the magnificent banquets of Alexandria. Germanicus, who seeks as much as possible to divest himself of all exterior grandeur, never omits an opportunity of celebrating the simple manners of the ancient Romans. I could not forbear remarking to him on this occasion, how much Augustus merited commendation; ostentatious magnificence was certainly in his power, and the example of the times authorised it even to excess; yet nothing could be more simple, or more moderate, than his way of living. It is still a problem with me, which deserves most praise, the man who makes a voluntary sacrifice of luxurious deli-

* Horace, Ode 4, Book 4. † Prati de Quinti, still called so.

cacy,

cacy, or he who has magnanimity enough not to envy thoſe who are in poſſeſſion of enjoyments which he cannot procure. Satiety may influence the firſt, and neceſſity the ſecond, but aſſuredly the example of a prince, who deſpiſes pomp and effeminacy, is of real and extenſive advantage to his country.'

We add the following character of Valeria, the amiable female to whom Flaminius is, at the cloſe of the ſtory, happily united:

'Valeria expreſſed the ſentiments of her heart: the modeſty, ſimplicity, and reſerve of her character, draw a veil over her perfections, and render them ſtill more intereſting; her reading is extenſive, and her judgment far ſuperior to what could be expected at her years: ſhe is acquainted with the beſt authors of our country, and of Greece; her exquiſite ſenſibility, and the livelineſs of her imagination, give her the moſt correct and the moſt elegant taſte for poetry. She has a general acquaintance with the ſciences and liberal arts; her father having enriched her mind with a variety of inſtructions, which ſhe uſes for the government of her life more than for the ornament of her converſation. Her manner of ſpeaking affords a ſtriking example of the purity of language, which Cicero* remarked in the Roman ladies of his time, uncorrupted by the affectation or barbariſm of foreign idioms; all that ſhe ſays is dictated by truth and candor, but ſhe avoids giving her opinion except ſhe is earneſtly requeſted; and it is eaſier to ſee that ſhe is not ignorant of the ſubject, from her attention to what is ſaid by others, than from any attempt to diſplay her own knowledge.

'Valeria is equally clear from the ſlighteſt tincture of vanity in reſpect to her perſonal attractions; every motion is graceful, and every look engaging, but ſhe appears to have been thus formed by the partial hand of nature; and the ſame exalted virtue, the ſame delicacy of ſentiment, which regulate her conduct, illuminate her features, and animate her form with dignity and elegance.

'Her time is continually employed; and ſhe never voluntarily remits her application for a moment's leiſure but for the duties of affection or urbanity. Even when ſhe is interrupted by the importunate viſits of the idle, ſhe leaves them without apparent diſpleaſure, and always ſeems contented with that ſociety in which ſhe is placed. Valeria has a general benevolence for the good, and does not confine her eſteem to diſtinguiſhed talents; ſhe never remarks a want of underſtanding in innocent characters, nor ſatirizes the errors of wayward imagination: ſhe receives the praiſes of her friends not as a tribute but as a favour, and prefers the demonſtrations of regard to thoſe of admiration.'

The ſum of our opinion of this work is, that, whatever defects it may ſeem to poſſeſs, when conſidered hiſtorically, it is entitled to conſiderable merit as a fictitious tale; and does great credit to the natural underſtanding and the cultivated mind of its fair author.

* 'De Oratore.'

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We have been informed that Miſs Knight is alſo the writer of an ingenious continuation of Johnſon's Raſſelas, entitled *Dinarbas:* ſee our Review for May laſt, p. 106. E.

Art. VIII. *Letters containing an Account of the late Revolution in France*, and Obſervations on the Conſtitution, Laws, Manners, and Inſtitutions of the Engliſh; written during the Author's Reſidence at Paris, Verſailles, and London, in the Years 1789 and 1790. Tranſlated from the German of Henry Frederic Groenvelt. 8vo. pp. 371. 4s. Boards. Johnſon. 1792.

THIS appears to be the work of a ſenſible and reflecting German, whoſe love of liberty, excited by the events which occurred in France in the years 1789—90, has been heightened and inflamed by conſidering the political ſervitude of his native country. That part of his work which treats of France, is entirely hiſtorical, and contains the origin and progreſs of the revolution, from the firſt expectations entertained of the States General, to the declaration of the rights of men and citizens. Mr. G. is not an undiſcerning panegyriſt of this great political event; he extols, with juſt praiſes, the ſentiments which animated its original authors: but he arraigns, with equal juſtice, the cruelty, which, even in the firſt ſtages of the buſineſs, diſgraced too many of its inſtruments. The following paragraphs on this ſubject are rendered intereſting by what has ſince happened, and eſpecially by the fate of M. Barnave.

'I am unacquainted with the public or private conduct of Foulon and Berthier; all I know of them is, that they died with firmneſs, and diſdained to purchaſe life by pretended diſcoveries, or abject ſupplications. They had the reputation of being financiers, who were dead to all feeling for the people, who had enriched themſelves by their crimes, and who were the moſt ſervile inſtruments of deſpotiſm. It is ſaid, that they had perſonal enemies, who mingled in the crowd, and inflamed and directed their paſſions. Foulon is reported to have declared, that if he were miniſter, he would force the people to eat hay; and it was in alluſion to this, that ſome of the mob, after his death, ſtuffed hay into his mouth. I have been aſſured, however, that he favoured and encouraged agriculture; and one of the ſayings imputed to him, that he wiſhed graſs to grow where Paris ſtood, may be underſtood only to expreſs his opinion, that the immenſe ſize of the metropolis was prejudicial to the country.

'I own I feel the utmoſt indignation, when I find theſe horrid acts of vengeance in the people, ſpoken of with levity; and when I hear men, as I have done, indulging a ſavage kind of pleaſantry, in facetious alluſions to the lamp-poſt. I was diſguſted at Barnave, when I heard him in the aſſembly, offering an apology for theſe murders, by aſking whether the blood that had been ſhed was of the

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pureſt kind. It is true, that he had been provoked by violent declamations againſt the people, but nothing can be more miſchievous than ſuch an expreſſion in the mouth of a legiſlator. However, much as I have been ſhocked at theſe events, they have not altered my principles.'

Notwithſtanding the many accounts of the French revolution which our curioſity or our duty, as readers for the public, had led us to peruſe, we again read Mr. G.'s narrative of the ſame tranſactions with no ſmall degree of attention. Simplicity and preciſion are the prevailing characteriſtics of his work. His partialities are all on the ſide of liberty: but *his* love of liberty is not inconſiſtent with humanity. As far as mere facts are concerned, his narrative is worthy of confidence. The general and *prediſpoſing* cauſes of the revolution are clearly pointed out: but to reveal the immediate ſprings and principles of many particular events, ſome of which are the moſt important in the whole drama, is a taſk which muſt be left to the hiſtorians of future times.

The ſecond part of theſe travels relates to England, and is not hiſtorical, but critical. The ſubjects treated are, Lotteries, the Civil and Criminal Laws of England, Newſpapers, Conſtitution, Elections, Cruelty to Animals, Commerce, Judicial Legiſlation, Literature and Literary Societies, Nobility, and the Slave Trade. We ſhall inſert ſome pertinent ſtrictures on Judicial Legiſlation; ſtrictures which it is impoſſible to abridge, and which none will think too long, but thoſe who are incapable of eſtimating their importance. The author obſerves, that the common law of England is merely traditionary, that there is not any text in which it is contained, and that he who wants to know what the law is on any ſubject, muſt look to the particular caſes which happen to have been decided, and obſerve what the judges on thoſe occaſions remembered the law to be. The buſineſs of lawyers, in moſt nations, ancient and modern, conſiſted in applying the general rules of law to particular caſes: but the buſineſs of an Engliſh lawyer is the very reverſe of this. He is to extract a rule from all the particular caſes, which have been previouſly decided; and even when there is a precedent exactly in point, this precedent is ſometimes *denied*, and ſometimes *over-ruled*:—yet, (ſays our author,) in ſpeaking of former deciſions, judges ſay that they hold themſelves bound by them though they cannot approve them. Sometimes they are reduced to the difficulty of chuſing between different authorities. Thence they are inſenſibly led to determine, not what the law is, but what, in their judgment, it ought to be; and the diſtinction between declaratory and enacting laws, becomes a diſtinction merely nominal.

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'That the judges do thus often act as legiſlators is manifeſt from a fact quite notorious here, that the law has in many inſtances been totally altered in a courſe of years, without any interpoſition whatever of the legiſlature.

'So much are the deciſions of courts of juſtice conſidered as acts of legiſlation, that where there are contrary deciſions, the laſt is held to be of the greateſt authority, which can only be becauſe it is ſuppoſed to repeal, or what in this ſenſe is ſynonymous, to overrule the former deciſions. If deciſions were to be conſidered as that which they are in fact, only evidences and memorials of the traditionary law of the country, there would be no doubt but that the higheſt authority ought to be given, not to the moſt modern, but to the moſt ancient deciſion, as being that which was made at a time when the tradition had paſſed through the feweſt hands, and conſequently was the moſt pure and unadulterated.

'In ſome caſes, indeed, the judges in England are compelled to act as legiſlators. If the law were wholly a written law, it might frequently happen that caſes might occur, which the legiſlature had not foreſeen, and for which it conſequently had not provided; but as the law is unwritten, it is impoſſible to ſay that any thing has been unforeſeen, or unprovided for. Though the caſe to be determined may never have occurred before within human memory, yet the law is ſuppoſed to have decided upon it, and it never is admitted that any part of the tradition has been loſt. As every new caſe ariſes, the judges are bound to remember that part of the tradition which applies to it. It is in vain to ſay that they never have heard the tradition, or that they have forgot it; that, in fact, the tradition is now loſt, there is no law on the ſubject, and the legiſlature muſt ſupply the omiſſion. They are rather allowed to be wrong than to be ignorant. The court may be divided, two of the four judges, who preſide, may ſay that the law is one way, and the two others that it is directly the contrary; but none of them can be permitted to ſay that they do not know what it is. The conſtitution will not allow its judges this ſpecies of fallibility, they muſt have known the law, and muſt remember it; the conſequence is, that they are obliged to do what is uſual with perſons who are ignorant or forgetful, while they pretend to remember, they in fact invent.

'Among the miſchiefs of this judicial kind of legiſlation, it is not the leaſt that it is performed piece-meal, without any general view of the ſubject, and with a diſpoſition only to provide a remedy for one particular caſe, under all its peculiar circumſtances. Laws ſo made, and ſo eaſily repealed, muſt neceſſarily be attended with great obſcurity and uncertainty. What effects are, in fact, produced by this ſyſtem, you may judge from this circumſtance; that although, for ſeveral centuries paſt, the courts of juſtice have been perpetually employed in publiſhing fragments of this tradition, they ſeem ſtill to have as much to publiſh as ever: as many queſtions of law ariſe in the courts now every year, as did two centuries ago; and, though every term begets a volume of deciſions, there are innumerable points which the lawyers admit have never yet been decided.

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'You will be glad, perhaps, to hear ſomething of the nature of theſe queſtions, which the courts are ſo continually occupied in deciding. You will probably imagine, that they ariſe upon the rules by which property is acquired or diſpoſed of, or by which ſatisfaction is made to individuals for injuries they have ſuſtained, or puniſhment is inflicted for crimes. That ſome queſtions ariſe upon all theſe important points, is certainly true; but by far the greater number of queſtions, which are argued and decided in the courts, relate not to the ſubjects I have mentioned, and which may be called the ſubſtance of juſtice, but merely to its forms. They are queſtions reſpecting the practice of the courts, reſpecting their juriſdiction, reſpecting the forms by which one party ſtates his complaint, and the other his defence. The time of the court is employed in deciding the differences, not which had ariſen between the parties before they applied to the court, but which have ariſen between them ſince the proceedings began, and which the proceedings themſelves have occaſioned. The court has to ſolve, not the difficulty which the party originally ſought to have ſolved, but thoſe which he has to encounter in his way, and of which he had no idea till he applied to juſtice for relief; and, like the patient of a phyſician, whoſe very remedies produce diſeaſes, and who in curing one malady gives birth to ſeveral others; the miſerable ſuitor muſt get rid of the difficulties, in which his attempt to obtain relief has involved him, before he can gain any proſpect of that relief: and as the patient often dies of the remedy, ſo the ſuitor loſes his cauſe; becauſe, though juſtice was ſubſtantially on his ſide, yet his lawyers were miſtaken in ſome point of form; that is in ſome point, with which he himſelf could not be acquainted, and which the law has involved in ſuch myſtery, that none can pretend to any knowledge of it, but thoſe who are initiated in the profeſſion.

'But though the miſtake was not his, 'tis he muſt pay for it, and he is loaded with the triple expence of paying his attorney or his counſel, through whoſe fault he has failed of ſucceſs, of paying the coſts of his adverſary, who had done him wrong, and compelled him to reſort to juſtice for redreſs, and of paying a tax to the ſupport of government, of whoſe inſtitutions he thus finds himſelf the victim.'

We have not ſeen the German original of this work: but if it were indeed firſt written in that language, we think the author muſt have been much indebted to the communications and criticiſms of his Engliſh acquaintance. The tranſlator, we ſuſpect, has not had much trouble in naturalizing this foreign production. The ſentiments, as well as the ſtyle, are marked with the indelible characteriſtics of genuine angliciſm.

ART. IX. *Memoirs of the Life of Gilbert Wakefield*, B. A. late Fellow of Jeſus College, Cambridge. Written by himſelf. 8vo. pp. 405. 6s. Boards. Deighton. 1792.

IN this very ſingular volume, we diſcover the ſame freedom of opinion and language, with which moſt of Mr. Wakefield's works

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works are ſtrongly marked. In a certain degree, this *freedom* merits and obtains our commendation; yet we cannot but reprobate, in ſtrong terms, the abuſe and ridicule, which it has induced the author to beſtow on ſeveral individuals of high rank, illuſtrious character, and eminent abilities.—We feel, indeed, unuſually indignant on the preſent occaſion, as the *greateſt*, and commonly the *only*, failing, which is thus obtruſively thruſt into notice, appears to be, that the high merits of the *writer* of this life have not been honoured, with the regard and patronage, which the *writer* himſelf openly proclaims they deſerve.

That *Reviewers* ſhould not be omitted, in this *ater Index*, is not ſurprizing: that *Conformiſts* ſhould be placed in it, might have been expected: but we are diſguſted, when we obſerve the eagerneſs with which opportunities are ſought, and the trifles which are magnified, in order to lower the characters of Biſhop Lowth, who is, without proof, accuſed of filching a remark from Joſeph Mede; of the Rev. Samuel Beardmore*, the late maſter of the Charter-Houſe ſchool, who, it ſeems, once *threatened* to *flog* this writer of his own life, for an unſucceſsful taſk, which he produced to him while under his care; and of Dr. Cooke, Provoſt of King's College, Cambridge, who is ſuſpected of having acted, with undue partiality, in conferring a prize, for which Mr. W. was candidate. In order to prove himſelf, not 'blindly partial to the qualities of *his* own progeny, and unjuſt to the merits of *his* rival,' he ſubjoins his own performance, but not without *acknowleged* alterations. It ſeems to have eſcaped his obſervation, that, in order to decide on the juſtice of the Umpire's determination, his adverſary's compoſition ſhould alſo have been preſented to the public; unleſs, indeed, he ſuppoſes that, by printing his own *to ſhame the rogues*, he proves it to be a matchleſs production, and beyond all hope of competition.

Next comes Dr. Forſter, who gained the firſt claſſical medal while this writer only came in for the ſecond: then Biſhop Horſley, then Biſhop Porteus, then Biſhop Pretyman: then ——— but it would be tedious to enumerate the particulars of ſuch a liſt.—We will, therefore, deſiſt, from reſpect to our reader, and from compaſſion to ourſelves. —C.B-y.

The public, however, are not to conclude that Mr. W. is a miſanthrope whoſe good word no man can obtain. There are characters of whom he ſpeaks, and we believe very juſtly, with the higheſt reſpect, and even kindneſs; *viz.* the late Archbiſhop Herring; Mr. Woodeſon, late maſter of the Free

* Of whom Mr. Wakefield's learned friend Dr. Parr ſpeaks very differently in his late book on his controverſy with Mr. Curtis.

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Grammar ſchool at Kingſton on Thames, and father of the preſent Vinerian profeſſor at Oxford; the late learned Dr. Jortin; the Rev. Dr. Parr; the metaphyſical David Hartley; Mr. Tyrwhit; Dr. Waring; Dr. Pearce, maſter of the Temple; Mr. Vince; the late Mr. Watſon, rector of Stockport; the late Mr. Godwin, a Diſſenting miniſter, of [or near] the ſame place; Dr. Enfield and Dr. Aikin, tutors at the Warrington academy; the Rev. George Walker, of Nottingham; Mr. Howard, the PRISONERS' FRIEND; Dr. Kippis, &c. &c.

G. —— We cannot conclude without beſtowing our praiſe on Mr. Wakefield as an honeſt and learned man, and as a zealous friend to liberty; though, at the ſame time, he muſt pardon our lamenting his vanity, and his want of temper and of diſcretion. Of his various former productions, we have already ſpoken in our Review; nor do we now feel inclined to alter our former deciſions. As to the preſent work, we muſt beg leave to hint to the author that *unbiaſſed judgment*, *mental fortitude*, and an *accurate eſtimation of his own abilities*, are requiſites abſolutely neceſſary, in our humble opinion, for every one who aſpires to become his own biographer.

C.B. —— We ſhall only add that, with all this irritable writer's eccentricities and aſperities, we have, on the whole, found conſiderable entertainment in the peruſal of this account of his Life and Adventures *; for it abounds with amuſing ſtories; with ſtrokes of harmleſs pleaſantry, as well as of perſonal ſatire; and with anecdotes relative not only to himſelf, but to every body of whom he had any general knowlege; or with whom he had any particular acquaintance or connexion. In a word, we have ſcarcely ever met with a more miſcellaneous, more lively, more ſenſible, or more reprehenſible performance.

G. ——

ART. X. *Reaſons for Unitarianiſm*; or, The primitive Chriſtian Doctrine, &c. By a Welſh Freeholder. 8vo. pp. 200. 2s. 6d. ſewed. Johnſon. 1792.

To this tract are prefixed, firſt, a dedication to the enemies of religious improvement; ſecondly, a preface, containing ſome judicious ſtrictures on certain poſitions exhibited in the

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* The adventures, however, will not appear to be very extraordinary, nor of much importance to any one beſide the author himſelf. They chiefly conſiſt of circumſtances relative to his education; of his removals from one curacy to another, [for thoſe are miſtaken who have claſſed Mr. W. with the Diſſenters,] and from one academical inſtitution, or ſcheme of private tuition, to another:—with a recital of his conſequent diſappointments, vexations, reſentments, and literary conteſts.

Biſhop

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Biſhop of St. David's' charge; and, thirdly, an introduction recommending freedom of inquiry. The work is divided into five parts, in which the author boldly attacks what is generally termed the orthodox faith, and endeavours to prove his own opinions to be founded in reaſon, and juſtified by ſcripture. He is an *Unitarian* in the complete modern acceptation of the word, denying the Trinity, the pre-exiſtence and atonement of Chriſt, and the exiſtence of a ſpiritual principle in man diſtinct from the body; and maintaining the abſolute unity of God, the proper humanity of Chriſt, the neceſſity and efficacy of good works, and the ſufficiency of repentance without a vicarious ſacrifice, to obtain pardon from a placable Deity. He aſſerts alſo the doctrine of materialiſm, and repreſents the reſurrection of Chriſt as the ſole ground of a Chriſtian's hope of eternal life.

Conſcious as the Welſh Freeholder muſt be of his having ſo eſſentially departed from the eſtabliſhed and general creed, we were a little ſurprized at his requiring the courteous reader to bring to the peruſal of his pamphlet a mind ſo exempted from prejudice, as to be 'in a ſtate of perfect indifference as to which ſide the truth lies.' Such a mind is rarely to be found. Reaſon is continually at war with prejudice; and, on account of predilections and habits of thinking, which education, public inſtruction, books, connections, and other cauſes, produce, it is hardly poſſible, in the religious world, to meet with a man who ſhall undertake an important theological inquiry, with a perfect indifference as to the reſult. Why will this author be ſo unreaſonable as to expect it? and why will he pay ſo ill a compliment to his ſentiments and arguments, eſpecially if he has truth on his ſide, as to deſpair of ſucceſs becauſe the mind of the reader may have previouſly received a contrary bias?

We have no doubt of the author's thorough conviction of the truth and importance of the ſyſtem which he eſpouſes; and we are ready to applaud the openneſs, the earneſtneſs, and the ability, which he diſplays as an Unitarian advocate: but while he offers his objections againſt the Trinity, atonement, &c. while he laments the averſion which men have to become *altogether rational in religious matters*, and talks of the unclouded eye of the *rational Chriſtian*, he does not ſeem aware of the objections which may be urged againſt his own hypotheſis, nor of the ſerious difficulties under which it labours.

Our author makes it a condition, that the ſcriptures be admitted as fully competent to ſettle the point at iſſue: but he does not clearly explain how much of the New Teſtament he conſiders as ſcripture. Paul's Epiſtles do not ſeem to be regarded by him as part of the ſacred canon: but, allowing them

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to be the genuine writings of the Apoſtle, they ſtill clog the Unitarian argument; for we can ſcarcely account for the expreſſions which they contain, on the ſuppoſition of his being an Unitarian; and to deny his being an Unitarian is to allow an higher antiquity to what are called the corruptions of Chriſtianity, than is compatible with the ſyſtem.

Some queſtions which this writer propoſes, on the doctrine of atonement, require a ſerious conſideration. Divines have probably explained the terms on which it is erected, with too rigid a regard to their primary ſignification; yet the origin of ſacrifices may be thought to countenance the ideas which the more liberal have maintained in reference to it. How came it to paſs that men ſhould think of propitiating the Creator, by taking away the life of an unoffending animal?

That part of the work which is intended to defend and recommend materialiſm, will probably be thought, by moſt readers, to be unſatisfactory. The orthodox will pronounce our author too fond of human reaſon, while the infidel may conſider him as not *altogether rational.* One will think he has gone too far,—the other, not far enough. On the materialiſt's ſcheme, reſurrection is ſynonimous with re-creation, and death is a temporary annihilation; that is to ſay, it is ſomething more than ſleep*. On this hypotheſis, the very reſurrection of Chriſt creates a difficulty. Where is he with his riſen body? With what ſyſtem of matter is he now connected? Where is heaven? Is it ſomewhere in this or in another planet?

The fact is, that, on topics connected with revelation, (as in many other caſes,) it is eaſier to raiſe objections than to anſwer them. A revelation from God, however plain and ſufficient to anſwer the intended purpoſes, will neceſſarily involve a variety of intricate and perplexing inquiries. Theſe inquiries generate controverſies, and theſe controverſies have been known to produce *hatred, malice, and all uncharitableneſs*; when they ought rather to have inſpired men with diffidence and humi-

* The author obſerves, p. 143. on Luke, xxiii. 43. that *Paradiſe*, in this text, may 'mean no more than the ſtate of the virtuous dead:' but wherein can their ſtate, in the grave, differ from that of the wicked? Of the parable of the Rich man and Lazarus, he ſays, that 'the whole repreſentation ſeems adapted to the inconſiſtent notions of the vulgar.' Might not an infidel ſay the ſame of the account given in the New Teſtament of the laſt judgment, and of Chriſt's coming to judge the world?

The Welſh Freeholder ſays of materialiſm, that 'it does not diminiſh nor weaken the motives to a virtuous conduct.' Surely it will, or will not, as we may happen to feel on the ſubject. A *long*-interrupted conſciouſneſs is not a pleaſing thought.

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lity, by convincing them of the narrow limits of the human understanding; to have induced them to tolerate each other's errors; and to have convinced them that their duty consists not so much in the formation of accurate systems, as in the practice of virtue and benevolence.

Moody.

ART. XI. *High Church Politics:* being a seasonable Appeal to the Friends of the British Constitution against the Practices and Principles of High Churchmen, as exemplified in the late Opposition to the Repeal of the Test Laws, and in the Riots at Birmingham. 8vo. pp. 195. 3s. 6d. sewed. Johnson. 1792.

WHEN religion and politics are blended in controversy, they generate a degree of heat destructive to the cold virtue of prudence. Hence, auxiliaries are called in by the contending parties, which do no service to either cause; and high churchmen and low churchmen are seen mutually *condemning each other in the very thing which they allow.* A modern Dissenter complains when he is reproached with the share which his great-grandfather had in the death of Charles I. and with holding the sentiments of the old Oliverian party: yet this same Dissenter, when he presents his vindication to the public, in reply to the churchman's calumny, will be guilty of a similar crime, by charging our modern advocates for the establishment with cherishing the slavish and tyrannical sentiments formerly preached by the *Sacheverels* of past days. The fact is, scarcely any controversial writer, like a cautious general, is content with acting merely on the defensive, but takes the first opportunity of carrying the war into the enemy's quarters. Thus acts the present champion of the Dissenters. He boldly presents himself before the armies of high churchmen, and commences an offensive war. He charges the church of England with holding, among her tenets, *persecution for conscience sake*; he ranks *passive obedience and non-resistance* among her doctrines; and, while churchmen are labouring to make the loyalty of Dissenters suspicious, he returns the favour by remarking, that those machinations which shook the throne for five successive reigns, and ripened into two rebellions against the princes of the house of Hanover, were chiefly fomented and carried on by high churchmen.

In thus *visiting the sins of the fathers upon the children*, each party pleads provocation: but as this circumstance does not at all belong to the point at issue, we could wish to see it altogether put out of the cause, and the merits of the question relative to the test laws (if enough has not already been said on it,) fairly and dispassionately argued.

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The writer of this pamphlet has taken conſiderable pains to prepare himſelf for the diſcuſſion; and he employs the materials which he has collected, with much ability. He makes his principal attack on the "Review of the Caſe of the Proteſtant Diſſenters," which has been aſcribed to the Biſhop of St. David's; and he expoſes the falſe reaſoning, which, according to the arguments here exhibited, it contains.

In anſwer to the author of the "Review of the Caſe, &c." who contends that the reſtraints occaſioned by the teſt laws are neceſſary for the ſecurity, and implied in the very idea of an eſtabliſhment, he ſays, 'How can this reſtraint be *neceſſary* to ſupport *every* eſtabliſhed church, when *all but one* can do without it?'

In reply to what the advocates of the teſt laws have repeatedly aſſerted, that they rob the Diſſenters of none of their rights, he thus argues:

'I will agree with Mr. Burke, that no individual has any direct original right to any ſpecific ſhare of power and direction in the management of the ſtate; for, as he admits, civil ſociety is the offſpring of convention, and that convention muſt be founded on equality and juſtice. But every individual, who gave up his direct individual right to govern himſelf, muſt be entitled to the advantages he ſtipulated in return; and unleſs it can be ſhewn that the convention, on which our government depends, contains different terms for churchmen and diſſenters, and, in ſhort, is neither equal nor juſt, the whole body of the diſſenters ought not to be excluded, by a *general* incapacitation, from all ſhare whatever in the government.'

There is no obſervation made by the "Reviewer of the Caſe," which our author more ſtrongly reprobates, than that which repreſents it to be, *at any time, in the power of the Diſſenters to efface the incapacities of the teſt laws.*

'Gracious Heavens! (he exclaims,) can ſuch deteſtable language be aſcribed to an holy prelate, to the teacher of a religion for which every other ſect is to be humbled? Is conſcience moulded at our will; and are its dictates within our power? Would it not be an inſult to tell a man, excluded by his poverty from ſitting in parliament, that his excluſion hardly amounted to an incapacity, becauſe he had it *in his power at any time to efface it*, by buying a ſufficient eſtate?'

On the loyalty of Diſſenters, he ſays, 'it is the opinion of many who have good means of information, and have taken pains to aſcertain the fact, that there are fewer republicans among the Diſſenters, in proportion to their numbers, than among the members of the eſtabliſhment itſelf.'

This may or may not be true. *We* have no means of aſcertaining the fact: but it is certain that the excluſions of the teſt

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teſt laws are reaſons for diſſatisfaction among the excluded; and, in this view, as tending to diſturb the harmony of the empire, we have pronounced them impolitic. By theſe laws, the members of the eſtabliſhment are formed into a kind of civil corporation, enjoying a complete monopoly of all places of honour and emolument: but we conceive this to be as diſhonourable to our eſtabliſhed church, as it is unneceſſary for its ſupport. Stateſmen, we are perſuaded, will, on political motives, ere long, urge their repeal; and then all will agree in ridiculing the abſurdity, not to ſay the cruelty, of ſtatutes, which muſt put the government in the awkward ſituation of indemnifying its ſubjects for doing their duty, whenever the exigencies of the ſtate particularly required their aſſiſtance.

Moody.

ART. XII. *The Life of Jane de St. Remy de Valois, heretofore Counteſs De la Motte.* Containing a circumſtantial and exact Detail of the many extraordinary Events which have attended this unfortunate Lady from her Birth, and contributed to raiſe her to the Dignity of Confidant and Favourite of the Queen of France. Some farther Particulars relative to the myſterious Tranſaction of the Diamond Necklace. Her Trial, Condemnation, and Impriſonment in the Salpetriere; her almoſt miraculous Eſcape from thence: with many curious and intereſting Particulars of her Journey through ſeveral Provinces of France, under different Diſguiſes. Alſo, an Addreſs to the National Aſſembly, ſupplicating a new Trial. Written by herſelf. 8vo. 2 Vols. About 450 Pages in each. 13s. Boards. Bew. 1791.

ABOUT three years ago, were publiſhed Memoirs of the Counteſs de Valois de la Motte, profeſſed to be a tranſlation from the French, written by herſelf*; and to the account which we then gave of that publication, we have now to add, that, in the preface to the preſent work, this moſt unfortunate lady complains, that, under the agitation of mind in which ſhe drew up a ſtate of the leading facts there related, ſhe availed herſelf of the aſſiſtance of a gentleman who had been recommended to her to reduce them into order. On peruſal, however, ſhe found great reaſon to be diſſatisfied with the colouring which he gave to her ſentiments and language; particularly in his deſcription of her ſecond interview with the queen, which ſhe thought expoſed her to injurious ſuſpicions: but the original being publiſhed when ſhe made this diſagreeable diſcovery, ſhe could only endeavour to get the facts more ſimply ſtated in the tranſlation.

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* See Review, vol. lxxx. p. 269.

In

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In this new publication, Madame De la Motte enters into a more full detail of the events of her private life, which ſhe profeſſes to be an unvarniſhed picture of her weakneſſes and errors, drawn by a pencil not guided by the finger of vanity. Friends and ſtrangers, ſhe obſerves, were equally preſſing to hear the narrative of her misfortunes; their importunities were in no ſmall degree enforced by the low whiſpers of ſuſpicion; and leſt ſilence ſhould give ſanction to reproach, ſhe took up the pen with a trembling hand, and wrote the dictates of her wounded honour. She writes, indeed, in an agreeable and intereſting manner, that impreſſes the reader with confidence in her relation: The profits reſulting from this publication, ſhe promiſed to dedicate to the payment of her huſband's creditors, that they may derive comfort from this record of her misfortunes; and that even her miſeries may be advantageous to others*. Theſe miſeries are now cloſed by a fatal diſaſter recorded in the Supplement to her preſent narrative; thoſe of her once powerful perſecutors have ſince followed; they are all ſo completely ſwept away, and the whole ſcene where theſe tranſactions took place, is ſo wholly altered, that theſe volumes contain in truth a tale of other times, a ſort of antediluvian narrative!

Jane de St. Remy de Valois, who claimed deſcent from a natural ſon of Henry II. was born at Fontette, July 22, 1756. Her father, ſtyled Baron de St. Remy, of whoſe talents we are not taught to form very exalted ideas, had a ſon by his father's maid, Maria Loſſel, whom he married, and then had two daughters, of whom this Jane was the eldeſt. Her mother, of whoſe perſon ſhe gives a far more advantageous deſcription than of either her diſpoſition or character, ſo impoveriſhed her huſband by her extravagance, and by liberality to her poor relations, that they thought it prudent to deſert their inheritance, and repair to Paris. Jane and her brother were taken with them, but the younger child was left, or rather dropped, to the optional care of its godfather, an old avaricious farmer, who was in poſſeſſion of a great part of the Baron's eſtate. Jane was then about four years old, and was cruelly uſed by her mother, who trained her to run after paſſengers, begging as a deſcendant from Henry II. de Valois King of France. Her father ſoon dying of diſtreſs and dejection, her mother attached herſelf to a ſoldier, ſtill keeping Jane to her beggerly occupation; ſhe enjoined her to bring home every day ten ſous, and on Sundays and holi-

* Vol. ii. p. 292.

days

days twice that ſum; and to excite the greater compaſſion, a younger ſiſter, born a few days after her father's death, was tied on her back. At length, this mother and the ſoldier deſerted the children, leaving them in a wretched lodging, and to the ſtill more wretched employment of begging and cleaning ſhoes. When they had been about a month in buſineſs on their own account, they met a carriage and four horſes, which, proceeding but ſlowly, afforded them the opportunity of begging at the door in their uſual ſtyle as orphan deſcendants of the royal houſe of Valois. This coach happened to belong to the Marquis de Boulainvilliers, who, with his lady, was going to his country-ſeat; and the Marchioneſs, after giving them a triſle, ordered them to call on her, that ſhe might examine into the truth of their pretenſions. The Marchioneſs put the girls to a boarding-ſchool for education, where the youngeſt ſoon died of the ſmall-pox; and, after the like preparation, ſhe ſent the ſon to ſea. The Marquis, who is repreſented as very avaricious, not viewing this patronage, which might prove expenſive, in a favourable light, Jane was articled for three years to a mantuamaker: but the fatigue of her buſineſs, together with ſome ſparks of pride, kindled by the great attention paid to her pretenſions of nobility by the Marchioneſs and her connections, threw her into a fit of illneſs. On her recovery, ſhe was removed to another miſtreſs: whoſe buſineſs being ſtill more extenſive, a relapſe enſued, and ſhe again returned to the hotel de Boulainvilliers. She was then ſent to wait on a gentlewoman; and afterward to aſſiſt a woman who took in plain work: but none of theſe ſtations correſponding with her enlarged ideas, another illneſs brought her back to the Boulainvilliers family. Having 'now nearly attained her full ſtature,' the Marquis began to view her with a different kind of attention, and made her a variety of preſents; which gave much uneaſineſs to the Marchioneſs, who was then endeavouring to get her and her brother's pretenſions acknowleged at court. A more explicit manifeſtation of ungenerous views being repulſed, his partiality was changed into enmity. Her brother, however, who had ſerved in the navy, was preſented at court, his family and title were acknowleged, and a penſion was to be aſſigned to him and his ſiſters to ſupport their new characters: but, by the ill offices of the Marquis, under the plea of ſtate œconomy, theſe penſions were contracted to 800 livres, about 33l. ſterling, annually, to each. Being now on an eſtabliſhment, however narrow, Mademoiſelle St. Remy de Valois removed to a convent, ſtill followed by the ſolicitations and ill offices of the admiring

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miring Marquis, according to the fluctuations of his temper; until ſhe accepted an offer of reſiding with a lady who was aunt to Monſ. De la Motte, an officer in the Gens d'Armes, and whom our heroine married: ſoon after which event, ſhe loſt her kind mother (in law), as ſhe always terms her, by the ſmall-pox. Among other great perſonages to whom the Marchioneſs had introduced Madame De la Motte, was the Cardinal de R——, who readily promiſed her his patronage; and this *princely* and profligate prelate, who had formerly been on the beſt terms with the Queen of France, but was then at great variance with her, hoped, if he could manage to introduce Madame De la Motte into royal favour, that ſhe might return the obligation by promoting a reconciliation; and this event actually followed.

This is a bare ſketch of the previous hiſtory of this remarkable woman, whoſe ſubſequent adventures are better known than intimately underſtood, though much may be inferred amid the obſcurity of her relation. As to the hiſtory of the famous diamond necklace, we may poſſibly reſt as ſafely on her account of it as on any other; for we have none but from parties, and, though all are to be read with caution, the greateſt credit may be due to the greateſt ſufferer.

The fame of intimacy with the great, and the hopes which it inſpires, have often ſeduced little folks to utter ruin. The honour of confidence is generally dearly bought, by employment in tranſactions which they might diſdain as principals. Objections are not expected from inferior agents; and thoſe agents, hoping that their intereſt is ſecured by the poſſeſſion of ſecrets, run blindly into ſchemes, of which, if they fail by diſcovery, the whole guilt is heaped on the devoted inſtruments. Thus it appears to have fared with the unfortunate inſtance in queſtion: for perſonages too exalted for reſponſibility, muſt be ſcreened at any rate.

Occaſions continually offer for remarking that, if any virtue yet remains amid a general relaxation of principles, it is to be ſought in the middle ranks of ſociety; for, want of property, and a ſuperabundance of it, are equally deſtructive of correct habits of thinking and acting. Our view is now directed to the ſuperior ranks in life; and the higher we carry our ſcrutiny, the farther we depart from all ſolicitude to preſerve a ſpotleſs character. High life is above low obligations; and when we riſe to royalty, we reach the climax of moral liberty! According to the memoirs before us, the Cardinal de Rohan had by ſome means loſt his former favour with the Queen, which was ſucceeded by a deeply-rooted antipathy; ſo that when,

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through the medium of Madame De la Motte, he ſought a reſtoration to favour, a baſe ſcheme* was meditated to entrap him to ſure deſtruction. It is here that we obtain a glimmering of light, juſt enough to render the darkneſs viſible; and to enable us to perceive how the heedleſs mediatrix, as unguarded as her miſtreſs, ſuffered herſelf to be fatally entangled in the ſame net. On the failure of this ſcheme, the merit of which is claimed by the Counteſs, and during a ſeeming good underſtanding among all the three, the myſterious negociation for the diamond necklace, in which the Queen's name was not to be mentioned, but eſcaped by the Cardinal's eagerneſs to fulfil his commiſſion, appears to be then converted into another plot, for involving an embarraſſed man in a pecuniary obligation every way beyond his ability to diſcharge, and then dropping him in it. The diſregard afterward ſhewn to this valuable toy, by ſome of the ſtones being given to the Counteſs, *all* the conſequences of which dangerous, if not inſidiou , preſent, the donor did not *perhaps* conſider, will not diſcredit the ſurmiſe:—but this lady, who perſonally roſe from the loweſt ſtation, not improving with equal ſpeed in political fineſſe, ſo as to act with ſuperior perſonages on equal terms, appears to have meddled officiouſly in the buſineſs, more than in prudence ſhe ought to have done; ſo that when the ſtorm was ready to burſt on the Cardinal, he ungratefully contrived that it ſhould fall on, and cruſh, an unprotected woman.

Though this work is profeſſed to be written by Madame De la Motte, it is not ſaid to be a tranſlation from her French MS; yet it does not read like an original compoſition, nor can we ſuppoſe that the Counteſs had acquired a ſufficient knowlege of our language to write it in Engliſh. —N.

The laſt and greateſt misfortune of this lady's unhappy life, (already mentioned,) is thus related by the editor, in a *Supplement* to her memoirs; it befel her, after her laſt retreat into England:

'The *ci-devant* Counteſs, as ſhe ſtyled herſelf, having completed the preceding Hiſtory of her Life, was induced to delay its publication, from overtures being made for its ſuppreſſion by a perſon pretending to be charged with a commiſſion for that purpoſe from the *then* HIGHEST POWERS in France. Some months were therefore waſted in fruitleſs negociation, till the unexpected flight, and conſequent embarraſſments, of the Royal Fugitives deſtroyed every flattering proſpect and pleaſing hope of the Counteſs being relieved from the difficulties in which the moſt vindictive perſecutions had involved her. The diſcuſſion of inferior objects neceſſarily gave way to the more momentous concerns of national affairs;

* Vol. i. p. 298.

and

and the speedy flight of the negociator, who had impressed her with an idea that she would soon be placed beyond the reach of fortune, by the immediate settlement of an annuity on herself, and the liquidation of her husband's debts, on condition of giving up the manuscript and printed copies of Her Life, left her to struggle with the new-created difficulties his flattering assurances had so greatly increased.

'During this time, debts she had unavoidably contracted; not through luxurious indulgence, but by immediate necessity; for in the humiliating school of adversity she had been taught the useful lessons of frugality and moderation; and these she daily practised, with patient submission; yielding to her reverse of fortune with a calm composure that would not have dishonoured the rigid maxims of the most austere philosopher. These, however, she had a reasonable prospect of being disencumbered from. But her tranquillity was again interrupted by a shock she little expected, and was less prepared to support. Without previous demand, or intimation, a writ was issued against her for a debt of 30l. said to have been contracted by her husband during his residence in England; and she was arrested at her lodgings, opposite the Temple of Flora, near the Asylum.

'Here the fortitude which had supported her through more trying scenes forsook her. She was alarmed with the idea of its being a scheme once more to put her in the power of her enemies; and the dread of being again immured amid the horrors of a French prison distracted her mind. It was natural enough for her to entertain this supposition, as similar attempts had been unsuccessfully made. The minion of justice frequently admonishing her of the necessity he was under of immediately conveying her to prison, at length roused her to a due sense of her situation. By the persuasive influence of a guinea, and a bottle of wine placed on the table, his forbearance was obtained for an hour or two, in which time she told him she should be able to procure a friend to bail the action. The fellow's scruples being thus silenced, he was less attentive to his prisoner than the passing strangers of the street, his attention being occupied by looking out of the window. The Countess, imagining this would be a favourable opportunity to extricate herself from the fell gripe of her mercileſs pursuer, with much art and dexterity slipped out of the room, and locking the door on the outside, thought of her escape; she ran into a neighbouring house, while the bailiff, sensible of the trick, remained at the window, coolly observing what course she would take. Being satisfied of this, he soon liberated himself and followed her. He searched the house, which she vainly hoped would have proved her asylum, without effect, till reaching the two pair of stairs back room, the door of which was locked, he concluded the unhappy fugitive had taken refuge in it, and without hesitation broke it open. This he had no sooner accomplished, than, maddening with the idea of being again in his power, she threw up the window, and jumped out before he could secure her.

'By the rash act of this frantic moment, falling against the trunk of a tree, she broke one of her thighs, shattered her knee-pan, beat

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heat in one of her eyes, disfigured her face, and otherwise bruised her body in a manner too shocking to relate. The blood issued with a violence from her wounds, that for a while resisted every effort to stop its course, suspended animation, and impressed the idea of immediate dissolution. Recovering, however, from these dangerous symptoms, she was at length, with much care though great difficulty, conveyed to her lodgings. But while the feelings of the surrounding spectators were agonized with humane sympathy at this horrid spectacle, the officer, with a disgraceful apathy, was only intent to maintain the legality of his caption, and refused to surrender the mangled carcase till he had good bail for its security. This was obtained from a gentleman who has since contested the validity of the writ, and nonsuited the party with whom it originated.

'She continued for some weeks in a doubtful state of painful suffering; and her friends rather cherished than entertained the hope of her recovery. The exertions of her surgeon however seemed to co-operate with their wishes, and his skill effected more than their warmest hopes expected. No less distinguished by humanity than professional ability, it is a tribute enforced by truth to mention the name of Mr. Forster, surgeon, near the asylum.

'About the expiration of the ninth week she was so far recovered as to be judged out of danger. Her spirits, which had never forsaken her during this severe trial, seemed now to have recovered much of their wonted brilliancy. Her friends rejoiced in the event; but their imprudence soon put an end to every flattering prospect. On Sunday, the 21st day of August, 1791, they inconsiderately gave her some mulberries, of which she was extremely fond, to eat; they had an immediate and fatal effect; for scarcely had they settled on her stomach, before she swelled to an astonishing degree, and was seized with a violent vomiting, which continued with little intermission till the Tuesday night following, when she expired. She was privately interred in the lower burying-ground at Lambeth, on the Friday following, aged 35.

'Such was the melancholy termination of the life of that extraordinary woman, Jean de St. Remy de Valois. In whose character, whatever may be said by the rigid daughters of chastity in the insolence of virtue, there were many good and amiable traits. In her disposition she was generous and humane, in behaviour affable and engaging; and in her conversation sprightly and entertaining; the life and spirit of whatever circle she appeared in; and from the superiority of her mental endowments, the envy or admiration of whoever knew them. She possessed a masculine spirit, soaring far beyond the timidity of her sex, which supported her through every perilous trial, except that which accelerated her dissolution. Her appeal is now made to a higher tribunal; if on earth she had the vices detraction has painted, let her death expiate them, and her grave conceal them.'

to here added by — G.

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ART. XIII. *Divine Worſhip founded in Nature, and ſupported by Scripture Authority.* An Eſſay. With Remarks on Mr. Wakefield's Arguments againſt Public Worſhip, and Strictures on ſome Parts of his Silva Critica, and Engliſh Verſion of the New Teſtament. By John Pope, Tutor in the Belles Lettres and Claſſical Literature, in the New College, Hackney. 8vo. pp. 199. 3s. 6d. ſewed. White and Son. 1792.

THE obligation of divine worſhip has been ſo fully eſtabliſhed, both on the ground of authority and expediency, in the anſwers which have already appeared to Mr. Wakefield's Remarks, &c. that Mr. Pope's diſſertation on the ſubject appears under ſome diſadvantages. He expatiates, it is true, more diffuſely than his predeceſſors in this controverſy have done, on the arguments from reaſon; and he has taken great pains to collect and comment on all the texts of ſcripture, which can be adduced with any effect in ſupport of this practice: but we find little which we judge ſufficiently new and important to lay before our readers. The following paſſage, in which he combats Mr. Wakefield's idea that in the revelation, both of Moſes and Chriſt, there have been an infancy, a youth, and a manhood, deſerve attention:

'If revelation be regarded as a ſyſtem, conſiſting of doctrines, precepts, and obſervances, the aſſertion that it admits of a progreſſive ſtate of improvement, is ſo far from being true, that, in reality, it is capable of no gradation at all. The revelation granted to Adam, for inſtance, if there was any, is now the ſame as when it was at firſt given; and the ſame may be ſaid as to the revelation communicated to Noah, to Abraham, and to Jacob. The principles which each of theſe revelations contained, were always the ſame, and the obligation of theſe principles, unvaried, till the moment of their being ſuperſeded by ſucceeding ones. In the ſame manner, the revelation by Moſes was the ſame till the period when Chriſt came into the world, as when the law was delivered on Mount Sinai. This is manifeſt both from the paſſages which have been already cited, and indeed, from the tenor of the whole Old Teſtament, in which the Iſraelites are repeatedly condemned for their neglect of the ſtatutes and judgements which Moſes had appointed them. Ezekiel accordingly (xviii. 5. 22.) expreſsly reckons among the qualities neceſſary to entitle a man to the divine acceptance, the obſervance of the *ſtatutes and judgments of God*; that by theſe are meant the inſtitutions of Moſes, is manifeſt from numerous other paſſages. And Malachi, the laſt of the prophets under the Moſaic diſpenſation, gives the Jews this injunction, *Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb, for all Iſrael, with the ſtatutes and judgments.*

'This, however, has been ſo fully treated of, that there can be no neceſſity for farther enlargement. From what, therefore, has been already ſaid, compared with the preceding obſervations, it cannot but be clearly manifeſt, that it was not the deſign of God to

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to abrogate, in general, the Moſaic inſtitution, before its deſigns were fully accompliſhed.

'Indeed, it is an idea, which, I believe, was never before ſtarted, that any law whatſoever is capable of undergoing a gradual abrogation, when there is nothing contained in it, which declares or even intimates ſuch an abrogation. Would any law, for inſtance, contained in the Engliſh ſtatute-book, be regarded as having no efficacy, becauſe merely it had been neglected? Is not the complaint, which is daily made of oppreſſive, though obſolete ſtatutes, derived from the very circumſtance, that, though obſolete, they are not, on that account, of leſs force than thoſe which are continually put in execution? Would not their gradual tendency to abrogation, render all ſuch complaints unneceſſary? And can we ſuppoſe the laws of revelation to be of ſuch a ſort, as that a courſe of years or ages ſhould deſtroy their efficacy?

'But allowing, for a moment, that after a certain number of ages they were intended to be paſſed over in ſilence; is it not ſtrange, that the being who enacted them ſhould not only leave no clear intimations of ſuch deſign, but ſhould expreſs thoſe laws in ſuch a manner, as to convey the diametrically contrary idea?

'Again, on the ſuppoſition of ſuch gradual abrogation, how ſhall it be known, at what time the *complete* abrogation muſt take place? At what period ſhould ceremonies of one kind be aboliſhed, and at what, thoſe of another kind, till the whole is brought to abolition? Theſe are queſtions, which he who talks of ſuch abolitions, ought to be prepared clearly to anſwer. Indeed they are ſuch as no one *can* anſwer; ſince they proceed on the ſuppoſition, that, in the revelation itſelf, theſe periods are ſo diſtinctly marked out, as to leave no doubt concerning them. And whether this be the caſe in any revelations with which we are acquainted, may be left to Mr. Wakefield himſelf to determine.'——

'In reality, Mr. Wakefield confounds together two ideas eſſentially different, that of the *perſons*, amongſt whom a particular diſpenſation is admitted, and the *diſpenſation itſelf*. The former are truly capable, and actually admit of ſuch degrees of improvement, as may properly give occaſion to diſtinguiſh different generations by the appellations of *infancy*, *youth*, and *manhood*. But the diſpenſation itſelf ſtill remains the ſame. The only alteration which takes place, is in them; amongſt whom light and knowledge may gradually ſpring up, ſo as to caſt a luſtre, if I may ſo expreſs myſelf, on the diſpenſation itſelf; that is, enable later ages to underſtand it more clearly, and fulfil its intentions more completely, than any preceding ones. But this is very different from *altering* the diſpenſation; which ſtill continues, unvaried; and it is on this, not on the *perſons* who admit it, that the controverſy turns. If the diſpenſation be of ſuch a kind, as is intended to introduce one more perfect, when the circumſtances of the world are fitted for it, we may reaſonably preſume, that the former will give way, and the more perfect one take place. This was the caſe, with reſpect to the Moſaic inſtitution, compared with that of the goſpel. But who ever thought, that any part of the former was to be diſregarded, before

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the latter made its appearance? Indeed, as it was intended to introduce the latter (*the law being*, as the apoſtle ſays in Gal. iii. 24. *our ſchoolmaſter*, or rather, *conducting ſervant to bring us unto Chriſt*), would it not be with the utmoſt impropriety, that any obſervance of the law ſhould be abrogated, before the end which it was intended to anſwer was completed?'

The ſtrictures on Mr. Wakefield, at the cloſe of the pamphlet, diſplay conſiderable learning and acuteneſs: but, as all controverſy between theſe gentlemen ſeems too much under the influence of perſonal motives, we muſt decline entering on that particular examination of theſe criticiſms and remarks, to which they might otherwiſe have been entitled. E.

ART. XIV. *Travels into Norway, Denmark, and Ruſſia*, in the Years 1788, 1789, 1790, and 1791. By A. Swinton, Eſq. 8vo. pp. 506. 7s. 6d. Boards. Robinſons. 1792.

THE author of theſe travels notices his two recent predeceſſors in this northern tour, Meſſrs. Wraxall and Coxe. He admires the celerity of Mr. Wraxall's movements, who effected a journey of 2000 miles round the Baltic ſea, in the courſe of five months! a pace too rapid 'to ſuppoſe that he had it in his power to draw many of his reflections from actual obſervation:' the preſent writer accordingly corrects occaſionally the wrong information which Mr. W. received, and the premature opinions that he formed. Mr. Coxe, he obſerves, travelled at a rate ſomewhat ſlower, and much more ſolemn; and he acknowleges the importance of his objects of attention: but another traveller was yet wanted, for he adds,

'It is not, however, long details, biographical, hiſtorical, or philoſophical, that are expected by every reader to form the principal parts of books of travels. What the traveller himſelf obſerved, inferred, ſuffered, or enjoyed—but above all, manners, cuſtoms, dreſs, modes of life, domeſtic œconomy, amuſements, arts, whether liberal or mechanical, and, in a word, whatever tends to illuſtrate the actual ſtate of ſociety, and that not only among the great, but the body, and even the very loweſt of the people: all this, in the opinion of thoſe who read rather for amuſement, than the ſtudy of either politics or natural philoſophy, ſhould enter into thoſe narratives which are ſuppoſed to hold a kind of middle rank between the ſolidity of ſtudied diſcourſe and the freedom of colloquial converſation.

'It is on this humble ground that the author of this volume, notwithſtanding what has been publiſhed by the reſpectable gentlemen abovementioned, is induced to offer to the public a variety of obſervations which he has been enabled to make, by frequent voyages to Denmark, and a reſidence of ſeveral years in Ruſſia.'

Beyond

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Beyond all this, 'the author, in treating of the commerce and agriculture of Ruſſia, will have it particularly in view, to ſhew how nearly the intereſts of Great Britain and Ruſſia are connected, and how falſe that ſyſtem of policy in either country, that would permit even a coolneſs to ſubſiſt between them.'

As a ſpecimen of theſe travels, we exhibit Mr. S.'s journey from Revel to Peterſburg, in November:

'I left Revel Thurſday morning, and, for the firſt time, ſeated myſelf in a ſledge. I could not brook the idea of being dragged upon a hurdle to the Ruſſian capital. A few miles travelling, however, ſoon reconciled me, and I found it very agreeable. A ſledge is a large oblong baſket, partly covered at top, in the faſhion of an half chaiſe; this is put upon a frame, turning up in the front, like the bow of a ſhip. In this latitude one cannot uſe a chaiſe with any comfort; beſides, it is very heavy with wheels, and requires double the number of horſes. It is wonderful with what expedition the bulkieſt ſledge is drawn along the ſurface of the ſnow.

'Before travellers ſet out, they convey their baggage into the bottom of the ſledge, if they journey with one only; above this large feather-beds are laid, ſerving both to warm and to defend the traveller againſt the ſudden jolting of the vehicle. Here he lies, covering himſelf with blankets and furs. He is, beſides, dreſſed in furs; a fur coat or pellice, boots lined with fur, and a cap reſembling a muff; nor is this wanting: his hands cloathed with furred gloves, are likewiſe thruſt into a muff almoſt as large as a French jack-boot. With this, too, he defends his face againſt the cold, which, in driving quickly, is felt to penetrate even this load of ſkins, if the wind be oppoſite. Now, if all this warehouſe of garments be required, conceive the condition of an Engliſhman, in his poſt-chaiſe and thin ſurtout, traverſing Ruſsland! He would not reſemble, but actually be a frozen mummy; and the froſt would preſerve the carcaſe as well as the richeſt balms of Egypt.

'We now ſee nothing but villages, half buried in ſnow. The roads are only diſtinguiſhable by the tracks of ſledges, and red painted verſt-poſts. It is about three hundred verſts, or two hundred miles from Revel to the capital. The road leads through the provinces of Eſthonia and Ingria, bordering upon the Finland Gulph.

'At the approach of winter there are no ſtorms; the breeze is gentle as zephyr. The clouds almoſt bruſh the tops of the foreſts, ſeeming to reſt their loads upon the branches. The Ruſſian driver has found a method to diſturb the ſilence of the midnight hour, by hanging a bell among the harneſs: he accompanies this inſtrument with his voice. There is no difference in dreſs between the Fins and Ruſſians. I have found out which is which, by their manner of ſaluting. The Ruſſian driver, when I give him a little drink-money, either bows, or gets down upon his knees, and touches my ſhoe or the earth with his head. He has a quicker eye in his head than the Fin. The Finlander embraces my knees, and

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kiſſes my cloaths, or, if you pleaſe, the hem of my garment. The Fin has a ſimple look.

'' We arrive at different poſts, change horſes, and away, like lightning. In the morning we entered a poſt-houſe, and had ſome coffee, while our bed of furs was adjuſted in the ſledge. It is made, as any other bed after a night's work. A Ruſſian gentleman is here ſmoaking his pipe; his ſervant is employed in putting his bed in order. His ſledge is far preferable to ours, being neatly built and painted, with windows at the ſide, and curtains in the front; he has ſeveral feather-beds under him, bolſters and pillows without number. This is very unlike the hardy Scythians we have heard of—but ſo things are; and the boor is as warmly cloathed as his betters; he rolls himſelf in a ſheep's ſkin, with the wool inwards: were it outwards, he would look like a ſheep upon its hinder legs: but the ſharpneſs of a Ruſſian eye is not favourable to that diſguiſe. The accommodation is tolerably good from Revel to Narva. However, according to cuſtom, we take our proviſions along with us, ready dreſſed; a loaf, a cold tongue, and a bottle of brandy, are the contents of my wallet. It does not appear that the poſtmaſters are under any obligations to keep proviſions for travellers, for reaſons formerly noticed. At one of the poſts, we could not even procure a bit of bread; at the next ſtage we had an excellent dinner, and a glaſs of equally excellent wine. There are accommodations of another kind to be had in thoſe latitudes, at the lower order of taverns, called Cabacks, or Brandy-ſhops. I could not help taking notice of a ſign-poſt, hung at the corner of a hut, within thirty verſts of Revel, upon the Riga road. The painter had done his beſt to inſpire other paſſions, beſides that for brandy, in the wayfaring Chriſtians. The deſign was above criticiſm—the execution beneath it. I expected to ſee ſome living figures to correſpond with the ticket. I ſaw a nymph, aged fifty, bringing water from the well. Had it been another Sarah, I might, perhaps, have reſted my camels.

' Theſe provinces are chiefly inhabited by Fins; a people as ſtupid in their viſage as the Ruſſians are lively. They are now ſhut up in their cottages: very few are without doors. A dreary ſcene is every where preſented to view, with ſcarcely the appearance of life.

' We arrived at Narva at ſix o'clock, in the dark. A centinel demanded our paſſports as we entered the gates, in the name of ſome great man, or Prince, or Sovereign; and in his own name he craved ten copics. You cannot be ſo unreaſonable as to expect an account of Narva, ſeen only at four, or five, or ſix o'clock of a winter's evening. I ſee a jumble of houſes, and if the light, or rather the dark, does not deceive me, I ſee vacancies where houſes might be built.

' We paſs under a kind of triumphal arch upon the other ſide of the town. I cannot imagine that this was erected in honour of Charles XII. The maſter of the poſt-houſe in the ſuburbs adviſed us to ſtay all night, as the river Yamburgh was not ſufficiently frozen to bear carriages with ſafety. We had to croſs this river in our firſt

ſtage from hence. My German companion would not conſent to remain, and away we drove, our bells jingling, and our coachman ſinging.

'We are now at the banks of the river, twenty verſts from Narva. Our poſtillion is gone to procure ſome Ruſſian fiſhermen for our guides. I permitted the ſledge and horſes, the Ruſſians and German, to go firſt. The pieces of ice, hurled together in this particular place, were to ſerve us for a bridge. I kept the caravan in ſight, and walked with caution behind. The adventure was not of my planning, ſo I allowed the gentlemen to ſhew me the road. I heard the water rumbling under me, and upon every ſide: this, at one o'clock, in a winter morning, was no agreeable ſituation. We are ſafely over, and I have laid myſelf down to ſleep. The poſtillion ſounds his horn. I have looked out, and beheld what to me appeared enchantment: the palace of Saladin, a noble ſquare of buildings, and ſpacious ſtreets. Am I in Peterſburg? Surely it is at a greater diſtance from Narva, or I have ſlept a long time. This city, of whoſe exiſtence I had never heard, is pleaſantly ſituated, near the banks of the river of the ſame name. The moon, peeping out between two clouds, enables us to view Yamburgh.

'The poſtmaſter is a Ruſſian, the firſt I have ſeen in this office. As we approach Peterſburg, the poſtmaſters are, in general, Ruſſians; and the Ruſſian and Finniſh villages more mixed together.

'We are now in Ingria, and, notwithſtanding that the ground is covered with ſnow, I can ſee marks of a fruitful country. It is level, and not incumbered with foreſts or bruſh-wood; and, upon the roads, a number of ſledges are loaded with all ſorts of proviſions, going to market. The ſight is new and ſtrange: every ſledge has one ſmall horſe, and a reverend driver cloathed in ſkins: a long beard hides one-half of his face, while a fur cap nearly covers the other. We find a ſad alteration in our accommodations at the ſtages. The traveller, however, finds ſtill a warm room; and if he has tea or coffee, bread and cheeſe of his own, he may eat and drink; and not otherwiſe. Every thing is good or bad, by compariſon. I uſed to ſhrink from the entertainment at the German houſes in Livonia, and now, I wiſhed for any diſh, if it only ſmoaked. I cannot eat my cold proviſions in ſo cold a climate. Even a ſharp air creates no appetite, if you are lying in a ſledge among feathers. I am therefore convinced, that walking, and next to it riding, is the beſt exerciſe for the preſervation of health, in every climate.

'The Fins dwell in villages. I can ſee no detached huts in all the country. Their dwellings are wretched indeed. They conſiſt of ſmall fir trees, laid upon one another: the roof is covered with deal boards, and it is rare to ſee any of them new.—What ſurpriſes me, they build their villages in open fields, when the neighbourhood of a wood might protect them from the ſevere weather.

'We now draw near to Peterſburg, upon a riſing ground called Ropſhaw, within forty verſts of the Ruſſian metropolis.—The view of

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the champaign before us is truly romantic. It is bordered with forests. The shrubs, of unequal height, powdered with snow, exactly resemble waves; and the thinly scattered trees, and brushwood at the bottom, the masts and hulks of vessels.

'We now entered a wood, twenty versts from Ropshaw, and soon arrived at the palace of Strelina, upon the shore of the Gulph of Finland. The Gulph turns very narrow at Cronstadt, and the palace of Strelina is several versts nearer Petersburg, which we can now distinguish—its gilded spires and domes, and the coast of Carelia, opposite to us, forming the north, as Ingria, where we now are, does the south shore of this narrow channel, leading from Cronstadt to the capital.

'The ideal scenery at Ropshaw was here realised. I saw the frozen Gulph, with ships arrested in various parts, as they had been attempting to reach Cronstadt or Petersburgh, at the setting in of the frost.

'Petersburg is eighteen versts from Strelina, where we come upon an elegant road, having marble and granite columns to mark the versts. The seats of the nobility are a farther ornament to this grand avenue into the capital. The snow is spangled with temples, Chinese palaces, and many superb buildings, all the way to the gates; and, what is still a finer sight, the road is crouded with a brave and industrious peasantry, bringing to that emporium every necessary of life.

'Had one trod the banks of the Neva a hundred years ago, when the foundations of Petersburg were not laid, and forced his way through the bull-rushes, which then overspread them, and were he now to behold this new creation, he would imagine himself in a dream, reading the Arabian Night's Entertainments. If Milton had wrote within this period, I should have supposed that he had borrowed from those wonderful improvements the ideas expressed in these beautiful lines:

> "Anon, out of the earth, a fabric huge
> Rose like an exhalation———————
> ————from the arched roof,
> Pendent by subtile magic, many a row
> Of starry lamps, and blazing crescents!"

The following is a general view of Petersburgh:

'I feel myself here as in another world, the dress, the manners, and customs of the people are so different from those of other nations in Europe.

'Besides the variety of nations which compose the Russian empire, in my daily walk through the city I meet with English, Danes, French, Swedes, Italians, Spaniards, Portuguese, Venetians, Poles, Germans, Persians, and Turks; the latter are arrived here prisoners from Oczakow. This assembly is a natural masquerade, and no city upon earth presents any amusement of this kind in such perfection as Petersburg. In other great cities the variety of strangers are not so distinguishable as here, owing to their accommodating themselves to the dress of the country in which they reside or sojourn, in order to prevent the mob from staring at them.

'In

'In Peterſburg there is no need of this compliance: let foreigners be dreſſed ever ſo oddly, they will find, in every lane, ſubjects of the Ruſſian empire to keep them in countenance. She brings into this ball her various ſwarms, from the ſnowy mountains of Kamſchatka, to the fertile plains of the Ukraine—a ſpace of 4000 miles! Siberians, Tonguſians, Calmucs, and an endleſs train of Tartar nations, the Fins, the Coſſacs, &c. Peterſburg is a ſtrange city, even to the Ruſſians: it increaſes daily, with new recruits from every corner of the empire.

'Ruſſia reſembles an heir newly come to his eſtate. She is only beginning to learn, and ſeems ſtruck at her own importance. This young heir has got his different maſters to attend him: the Engliſh maſter is teaching him the art of navigation and commerce; the French, as uſual, to dance and to dreſs; the Italian is drawing plans for his houſe, and teaching him to ſing: the German makes him wheel to the right and left, and teaches him all the other arts of war.

'The truth is, the Ruſſians are going on too faſt in affecting, as well as attaining improvement. Foreigners have put too many things into their heads, and, I believe, are picking their pockets, by the idle ſchemes with which they amuſe them. The Ruſſians, in general, look upon foreigners as a kind of ſuperior beings in regard to the arts and ſciences. They value themſelves chiefly upon their valour, and the ſtrength of their army and navy.

'The improvement that firſt attracted my attention is the theatre: in the depth of a ſix month's winter, this naturally attracts us from other objects perhaps more valuable. They have French, German, and Ruſſian comedians, and an Italian opera. The maſquerade is a favourite amuſement at this dreary ſeaſon. There are ſuch great diſtinctions of ranks without doors, that they are happy at times to ſink and forget theſe in a maſque. On the contrary, in England we are ſo much upon a level, without and within doors, that it would be no amuſement or relaxation to repeat the ſame ſcenes: and this I take to be the reaſon that we have few maſquerades.

'The French actors are highly eſteemed; and I aſſure you the Ruſſian players are no leſs ſo, in comedy. The latter have a peculiar turn for works of humour: but in tragedy they cut a poor figure. Tragedy has no charms in their eyes, and I am very much of their way of thinking. There are a ſufficient number of melancholy ſcenes preſented every day in real life: I prefer, with the Muſcovites, to ſing and dance while we may.

'This turn for humour in the Ruſſians is attended with a fault: their comedy too often approaches to farce. They enjoy, with all their ſouls, their native operas, in which are introduced rural ſcenery and manners, and native airs. Were I not afraid of your calling me Goth, I would tell you I prefer many of the Ruſs ſongs to the Italian; they are ſimple, but exquiſitely pleaſing—the Ruſſians forget every thing elſe while they are liſtening to them. Even among the waggoners, and other ruſtics, we ſhall ſometimes find five or ſix, dividing their voices into as many keys, and producing

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ducing a concert, no way contemptible. They are ſelf-taught, and do not underſtand what tenor, or baſs, or triple means. I wonder that the Italians have not pretended that ſome David Rizzio had viſited this country, ſeeing they are jealous of their quavers.

'The Ruſſian inſtruments of muſic are ſimple as their ſongs: of theſe, the balileka is the favourite of the common people. This is a kind of guittar, with two ſtrings: the performer places it upon his knee, and ſtrikes the wire with ſuch art, as to move ſome correſponding chord in the breaſt of every Ruſſian within hearing. Several of their other inſtruments reſemble thoſe of the ancient Romans; particularly the pipe of Pan is matched by their whiſtle, of nine or ten joints, placed at each others ſides, of unequal lengths.

'You muſt always expect to hear poetry mentioned with muſic. Ruſſia has produced two excellent poets, in Lomonoſof, and Sumorokof. The ſongs of the peaſants are not deſtitute of poetry; and, as they convey the trueſt characteriſtic of a people, I will hereafter endeavour to give you a tranſlation of ſome of the beſt.—Poetry, under all its diſguiſes, has delivered to us more faithful pictures of our anceſtors than hiſtory. This ſublime art impels to truth. Truth is the actor in poetry; fiction is the ſcenery and dreſs.'

Overlooking the occaſional flippancy* of the writer, this volume contains a variety of amuſing information; and he is always intereſting, when he condeſcends to be ſerious.

ART. XV. *Proceedings in an Action for Debt*, between the Right Hon. Charles James Fox, Plaintiff, and John Horne Tooke, Eſq. Defendant. Publiſhed by the Defendant. 8vo. pp. 85. 2s. Johnſon. 1792.

THE trial, of which the proceedings are here given to the world, was on an action of debt, founded on the ſtatute 28 Geo. III. c. 52, brought by Mr. Fox againſt Mr. Horne

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* We are ſorry to uſe this word, if it appears to be too harſh: but we could not think of a ſofter term, ſuitable to ſuch paſſages as the following, which we give as a ſpecimen of the *flippancies* to which we here allude:

'The Daniſh ladies are not remarkable for their beauty. It muſt be from the Saxon females that the moſt conſiderable part of our fair countrywomen inherit their charms. The higher claſſes of the Engliſh, and the lower ranks of the Scotch women, are, no doubt, of Daniſh extraction, if we may judge from a parity of ugline ſs.'

If the remark be thought well founded, it does not, however, ſhew, to much advantage, the writer's politeneſs. Beſide, it meets us out of place. While travelling in Norway, Denmark, and Ruſſia, we could not have expected this anomalous reflection on the ladies of our own country!

Tooke,

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Tooke, for the ſum of 1981. 2s. 2d. being the taxed amount of Mr. Fox's expences incurred in defending himſelf againſt the memorable petition preſented by Mr. Horne Tooke to the Houſe of Commons.—By the 18th ſection of this act, the Committee are deſired to report to the Houſe of Commons whether the petition, which they were ſworn to try, be frivolous and vexatious; in which caſe, the parties oppoſing ſuch petition are entitled, by the 19th and following ſections, to recover from the petitioner their coſts and expences.—Theſe coſts are to be taxed by two perſons, whom the Speaker of the Houſe of Commons ſhall appoint, one of whom muſt be the Clerk, or Clerk Aſſiſtant of the Houſe. For the recovery of the ſum thus aſcertained, an action of debt may be brought; "and the certificate of the Speaker of the Houſe of Commons, (by virtue of the 23d ſection) under his ſignature, of the amount of ſuch coſts and expences, together with an examined copy of the entries of the Journals of the Houſe of Commons, of the reſolution or reſolutions of the ſaid Select Committee or Committees, ſhall be deemed full and ſufficient evidence in ſupport of ſuch action of debt."

This evidence *only* was introduced on the preſent occaſion, to prove the plaintiff's title to recover;—when the defendant addreſſed the jury, in a ſpeech ſingularly bold and energetic.—In the courſe of it, much matter was introduced by Mr. Tooke, relative to the proceedings in the two laſt Weſtminſter elections, in which he expatiated on the enormities that were practiſed, and on the ſhameful manner by which the offenders were ſcreened from public juſtice.—He urges and entreats the jury to remember their duty, which conſiſts in *well* and *truly* TRYING the cauſes that come before them; and points out the impoſſibility of their ſo acting, unleſs they examine into, and conſider, the *merits* of the caſe then ſubmitted to them, and give a verdict accordingly. He reprobates the idea of the Speaker's certificate being concluſive evidence, and declares, with great warmth, againſt the jury's province being thus (as it appears to him,) unjuſtly invaded.—The whole of Mr. Tooke's defence is of ſo extraordinary a nature, and contains ſuch hardy aſſertions, ſuch bold truths, and ſuch ingenious turns, that we know not what we can beſt ſelect for the peruſal of our readers. We will however tranſcribe that part which treats of the original power of juries, and of the manner in which it has been occaſionally diminiſhed, as more immediately connected with the preſent ſubject.

'Having thus eſtabliſhed their property in repreſentation, ſhall theſe borough-mongers now be permitted to ſtretch out their ſacrilegious hands to raviſh from us alſo our other reſerved right of a trial

trial by jury? Shall they firſt take away from us with impunity all the benefit and advantages of repreſentation, and after that take away from us all benefit and advantage of juries? And ſhall we without a ſtruggle, proportioned to the importance of the benefits, tamely ſuffer our ſafety, ſecurity, and peace, to be all torn away from us together? A jury not intitled to inquire into the merits of the queſtion brought before them, nor into any thing that relates to the merits, is no jury at all; nor can in any reſpect anſwer the object of their appointment: and any jury that ſhall give a verdict againſt any defendant, without having firſt, according to the oaths of the jurors, *well* and *truly tried* the queſtion at iſſue between the parties, is a perjured jury.

'It is not unfit nor improper for you, gentlemen, to conſider how the Houſe of Commons firſt came into poſſeſſion of any juriſdiction, or of any trial whatever concerning the return upon elections. The truth is, they had originally no right whatever to it. It was a manifeſt and groſs uſurpation upon the rights of the juries of the people. But the Houſe had indeed, at that time, a plauſible pretence for its uſurpation;—the corruption of the judges and their abject dependence on the Crown: for they held their offices at that time during pleaſure; and juries were then, as now, often packed, or cajoled, or bullied, for the purpoſes of theſe abject inſtruments of royal injuſtice. After the Revolution the commiſſion of the judges was altered; and it is affected to be ſaid, that from that time the judges have been independent. The pretence then for this uſurpation of the Houſe of Commons being removed, why were not the trials of returns upon elections reſtored to their natural and rightful juriſdiction, a jury of the people in the courts below?

'I do not however for my own part believe a ſyllable of this boaſted independence of the judges. A long experience, and every thing I have ſeen and heard for many years paſſed, have manifeſted to me the contrary. I do not believe the dependence of the judges on the Crown was ſo great formerly as at preſent. I believe the judges then were leſs dependent on the Crown, and more dependent on the people than they are at this hour. The judges then were frequently diſplaced, becauſe they did not dare to go the whole length, and do all the wicked buſineſs they were ordered to do: they were ſometimes too diſplaced from caprice; and they knew they might be ſo. They all ſat on the bench, knowing they might be turned down again to plead as common advocates at the bar; and indeed it was no unuſual thing in thoſe days to ſee a Counſel at the bar brow-beaten and bullied by a Chief Juſtice on the bench, who in a ſhort time after, was to change ſtations with the Counſel, and to receive himſelf the ſame treatment from the other in his turn. And therefore character and reputation were of more conſequence to the judges then, than they are to the judges now. They are now completely, and for ever independent of the people, and have every thing to hope for, for themſelves and families, from the Crown. What they already poſſeſs is ſecure from every poſſible interference but that of parliament: and the Miniſter for the time being is always maſter of the majority of both Houſes. Let the judges

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judges then always take care of every Minister's business in the courts of law, and every Minister will take care to shelter such useful instruments in the Houses of Parliament. Hence it is that the present practice of the Courts is become little else than a system of plunder, oppression, low fraud, and tricking: and will continue so, until the people have their *real* representatives in parliament, to watch over and check the conduct of the officers of justice, and the proceedings of the courts. Almost all the important rights, and all the real benefits of juries, have been invaded and taken away; by a variety of new doctrines and practices; by setting aside verdicts, and granting new trials repeatedly, till a verdict suits the purpose of the judges; by obtaining verdicts of guilty, without consideration of the only material point—the guilt; and then establishing or exaggerating or lessening the guilt or the innocence, by the pleasure of the judges alone, on posterior affidavits, delivered afterwards in court: so that, in fact, the *real* trial comes after the jury are dismissed; and their verdict is of no other use than to introduce and place the charge within the jurisdiction and decision of the judges. Almost all the scandalous legal practices of which we have cause to complain have had their beginnings, not only in my lifetime, but most of them since I am a man, at least since I first attended this court. Young men come to these courts now, and take what they find practised here for law, without considering its enormity or its principle, or how, or when, or by whom, or why it was introduced: but, my Lord, I am afraid I am about as old as your Lordship; and having seen a different practice, and heard and read different doctrines, I cannot witness the present without indignation and abhorrence.'

It was impossible that such an address should not make a deep impression on the minds of the jury;—it struck them forcibly;—for they deliberated four hours and twenty minutes before they delivered their verdict, *which was for the plaintiff*;—and it could not be otherwise, when we consider the act of Parliament.

S.R.

ART. XVI. *Copies and Extracts of Letters from Governor Phillip*, giving an Account of the Nature and Fertility of the Land in and adjoining to any Settlement in New South Wales, and of the Probability of raising any, and what, Provisions thereon, and of the Behaviour and Employment of the Convicts sent there, and which have been received since the last Account was laid before the House of Commons. To which are prefixed, Copies and Extracts of Letters from the Office of Secretary of State for the Home Department, bearing Date since the last Accounts, &c. 4to. pp. 127. 7s. 6d. sewed. Debrett. 1792.

THE singular establishment in New South Wales may now be presumed to have nearly surmounted its first difficulties, and to have made some progress toward answering its purpose; though

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though it will probably require a great length of time,—ſome generations,—before *virtue* can take a firm root amid a continued importation of every ſpecies of human vice. It is certainly a moſt unnatural ſoil for the cultivation of ſo delicate a plant.

When thoſe, however, who have hitherto ſubſiſted by preying on the induſtry of others, are collected in a remote ſociety compoſed only of themſelves, it muſt be the beſt ſchool of reformation: becauſe, deprived of their former reſources, thoſe among them, who think, muſt feel the indiſpenſable obligation of common honeſty toward each other, in order to ſubſiſt at all. On this ground, there may be ſome hope, that ſuch a colony of outcaſts, properly regulated, may in time become uſeful to themſelves and to others. This hope is countenanced by the laſt ſentence of the governor's laſt letter:—'I can ſtill ſay, with great truth and equal ſatisfaction, that the convicts in general behave better than ever could be expected.'

Governor Phillip, who appears to fill a moſt awkward ſtation with great propriety, profeſſes to be relieved from any apprehenſions of ſerious diſturbance from the natives; who have certainly every reaſon to ſhun the neighbourhood of ſuch powerful ill-conditioned interlopers. He obſerves,

'I believe there is little reaſon to think that the natives will ever attack any building, and ſtill leſs to ſuppoſe they will attack a number of armed men: not that I think they want innate bravery; they certainly do not—but they are ſenſible of the great ſuperiority of our arms. Setting fire to the corn I moſt feared, but which they never have attempted; and as they avoid thoſe places we frequent, it is ſeldom that any of them are now ſeen near the ſettlement. The cattle, if they find them in the woods, they undoubtedly will deſtroy, which is all I believe the ſettler will have to apprehend. Their attacking ſtragglers is natural; for thoſe people go out to rob the natives of their ſpears, and the few articles they poſſeſs; and as they do it too frequently with impunity, the puniſhments they ſometimes meet with are not to be regretted; they have had a good effect.'

Hence it appears, that, ſo far from forming any expectations of a good underſtanding with the natives, he derives a benefit from their antipathy.

The preſent general circumſtances of this colony may be inferred from the following extract from the Governor's letter of July 17, 1790:

'To mark the time in which it may be ſuppoſed the colony will be able to ſupport itſelf, it will be neceſſary to point out thoſe circumſtances which may advance or retard that period. It will depend on the numbers employed in agriculture, who, by their labour, are to provide for thoſe who make no proviſion for themſelves.

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'I do not reckon on the little labour which may be got from the women, though ſome are employed in the fields, and their numbers will be increaſed, as the greateſt part will always find employment in making their own and the men's clothing, and in the neceſſary attention to their children. The ground which the military may cultivate, will be for their own convenience; and nothing from that quarter, or from the officers in the civil department, can be expected to be brought into the public account. The providing houſes and barracks for the additional number of officers and ſoldiers, rebuilding thoſe temporary ones which were erected on our firſt arrival, and which muſt be done in the courſe of another year, as well as building more ſtore-houſes and huts for the convicts as they arrive, will employ a conſiderable number of people; and works of this kind will always be carrying on. Temporary buildings, when we firſt landed, were abſolutely neceſſary; but they ſhould be avoided in future, as, after three or four years, the whole work is to be begun again; and the want of lime greatly increaſes the labour in building with bricks, as we are obliged to increaſe the thickneſs of the walls, and cannot carry them to any height; at the ſame time, if very heavy rains fall before they are covered in, they are conſiderably damaged.

'The incloſed return will ſhew in what manner the convicts are employed at preſent; and I have increaſed the number of thoſe employed in clearing the land for cultivation as far as it will be poſſible to do it before next January, except by convaleſcents, from whom little labour can be expected.

'About buſhels of wheat and barley remain from our laſt year's crop; and I hope next year, that a very conſiderable quantity of ground will be ſown: but, Sir, this ſettlement has never had more than one perſon to ſuperintend the clearing and cultivating ground for the public benefit, or who has ever been the means of bringing a ſingle buſhel of grain into the public granary. One or two others have been ſo employed for a ſhort time, but removed as wanting either induſtry or probity; and ſhould the perſon who has at preſent the entire management of all the convicts employed in clearing and cultivating the land, be loſt, here is not any one in the ſettlement to replace him. Of the five ſuperintendants ſent out, one only is a farmer; when he gets his health, he will be a very uſeful man. I do not wiſh for many farmers to be ſent out as ſuperintendants, for few farmers will be found equal to the charge of a conſiderable number of convicts; but if two good men could be found, who, as well as being good huſbandmen, had ſufficient ſpirit to diſcharge the truſt which muſt be repoſed in them, they will be of great uſe: they will be neceſſary, as the number of convicts increaſe; and the more ſo as the perſon who at preſent has that charge will not ſettle in the country. It was ſuppoſed that a ſufficient number of good farmers might have been found amongſt the convicts, to have ſuperintended the labours of the reſt, and men have been found, who anſwer the purpoſe of preventing their ſtraggling from their work; but none of them are equal to the charge of directing the labour of a number of convicts, with whom moſt of them

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them are linked by crimes they would not wish to have brought forward: and very few of the convicts have been found to be good farmers.

'You will, Sir, from what I have said, see how impossible it is for me to detach a body of convicts to any distance, as they must have a sufficient person to superintend and direct their labours, and a storekeeper to be charged with their provisions; nor do I at this moment see any necessity for it. The land at Rose Hill is very good, and in every respect well calculated for arable and pasture ground, though certainly loaded with timber, the removal of which requires great labour and time; but it is the same with the whole country, as far as I have seen, particular spots excepted, and which, as they cannot at present be cultivated by us, for we cannot make detachments of convicts, I propose giving to the first settlers who come out, as is mentioned in my letter, No. and if settlers should arrive before I receive any further directions on this head, and they should wish to be placed in such distinct and separate farms, I presume complying with their request will not be deemed an improper deviation from my instructions.

'The consequence of the failure of a crop, when we no longer depend on any supplies from Great Britain, will be obvious; and to guard against which is one reason for my being so desirous of having a few settlers; and to whom, as *the first settlers*, I think every possible encouragement should be given. In them I should have some resource, and amongst them proper people might be found to act in different capacities, at little or no expence to government; for, as the number of convicts and others increase, civil magistrates, &c. will be necessary.

'The fixing the first settlers in townships, will, I fear, prevent that increase of live stock, which would be raised in farms at a distance from a great body of people, where the stock will be less liable to suffer from the depredations which may be expected from the soldier and the convict, and against which there is no effectual security. The convicts, if they are to be employed by the settlers, or those people they may bring with them, will be more industrious, and lie under less temptation to be dishonest, if living only twenty or thirty together, and detection will be easier.

'I hope the many untoward circumstances which the colony has hitherto met with are now done away; and I flatter myself, that after two years from this time, we shall not want any farther supply of flour. At the same time I beg to be understood, that various accidents may render a supply necessary after that time. How long a regular supply of beef and pork will be necessary, depends on the quantity of live stock which may be introduced in the settlement, and of its increase, of which I can form no judgment.'

The immense distance of the spot, and the proportional expence of this plan of colonization, form the strongest objections to the scheme: but those men, who set all laws at defiance, cannot be removed too far from their native soil, their right to which they have forfeited; and as they are saved from the gal-

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lows, a part of the expence may be placed to the account of humanity. Experience has ſufficiently proved, that a man, who has expoſed himſelf to any puniſhment from a court of juſtice, can never thoroughly reſume nor aſſume the credit of honeſty: when once the law has ſtigmatized him as a rogue, if he be thought fit to live, it ought only to be in ſuch a community as that formed in New South Wales. Very few, it may be hoped, will ever return from that ſettlement. N.

ART. XVII. *Roman Antiquities*; or, An Account of the Manners and Cuſtoms of the Romans; reſpecting their Government, Magiſtracy, Laws, Judicial Proceedings, Religion, Games, Military and Naval Affairs, Dreſs, Exerciſes, Baths, Marriages, Divorces, Funerals, Weights and Meaſures, Coins, &c. &c. Deſigned chiefly to illuſtrate the Latin Claſſics, by explaining Words and Phraſes from the Rites and Cuſtoms to which they refer. By Alexander Adam, LL. D. Rector of the High School of Edinburgh. The ſecond Edition, conſiderably enlarged. 8vo. pp. 608. 6s. 6d. Boards. Cadell. 1792.

THE firſt edition of this uſeful work was publiſhed during the laſt year; and it met with ſo much ſucceſs, that this ſecond impreſſion, greatly enlarged and improved, made its appearance before we had been able to examine the former.

Though Roman antiquities have formed the principal ſtudy of many learned men, ever ſince the revival of letters, yet moſt of their works on this ſubject are too voluminous to be generally uſeful. The abridgments of Kennet and Nieuport are, on the other hand, imperfect and unſatisfactory. Theſe abridgments, however, particularly the latter, are the ground-work of the preſent performance, in which Dr. Adam has ſupplied their deficiencies: 'borrowing,' as he ſays, 'with freedom *from all hands*, whatever he judged fit for his purpoſe.' As a ſpecimen of the work, we ſhall inſert the ſhort chapter on the villas and gardens of the Romans:

'The magnificence of the Romans was chiefly conſpicuous in their country-villas, *Cic. de leg.* iii. 13.

'VILLA originally denoted a farm houſe and its appurtenances, or the accommodations requiſite for a huſbandman, (*quaſi* VELLA, *quo fructus* vehebant, *& unde* vehebant, *cum venderentur*, Var. R. R. i. 2.) hence the overſeer of a farm was called VILLICUS; and his wife, (UXOR *liberi, et* CONTUBERNALIS *ſervi*), VILLICA. But when luxury was introduced, the name of *villa* was applied to a number of buildings reared for accommodating the family of an opulent Roman citizen in the country, *Cic. Roſc. Com.* 12. hence ſome of them are ſaid to have been built in the manner of cities, *in urbium modum exadificatæ*, Salluſt. Cat. 12. *Ædificia privata, laxi-*

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tatem urbium magnarum vincentia, Senec. benef. vii. 10. Ep. 90. Horat. Od. ii. 15. iii. 1. 33.

'A villa of this kind was divided into three parts, URBANA, RUSTICA, and FRUCTUARIA. The firſt contained dining-rooms, parlours, bed-chambers, baths, tennis-courts, walks, terraces, *(xyſti)*, &c. adapted to the different ſeaſons of the year. The *villa ruſtica* contained accommodations for the various tribes of ſlaves and workmen, ſtables, &c. and the *Fructuaria*, wine and oil cellars, corn yards, *(fænilia et palearia)*, barns, granaries, ſtore-houſes, repoſitaries for preſerving fruits, *(aporotheccæ)*, &c. Columel. i. 4. 6.

'Cato and Varro include both the laſt parts under the name of VILLA RUSTICA, *Cat. de R. R.* iii. 1. ix. 1. *Varr.* xiii. 6. But the name of *villa* is often applied to the firſt alone, without the other two, and called by Vitruvius, PSEUDO-URBANA; by others, PRÆTORIUM, *Suet. Aug.* 72. *Cal.* 37. *Tit.* 8.

'In every *villa* there commonly was a tower; in the upper part of which was a ſupping room, *(cænatio)*, where the gueſts, while reclining at table, might enjoy at the ſame time a pleaſant proſpect, *Plin. Ep.* ii. 17.

'Adjoining to the VILLA RUSTICA were places for keeping hens, GALLINARIUM; geeſe, CHENOBOSCIUM; ducks, and wild fowl, NESSOTROPHIUM; birds, *ornithon*, vel AVIARIUM; dormice, GLIRARIUM; ſwine, SUILE, ſc. *ſtabulum*, et *haræ*, hogſties; hares, rabbits, &c. LEPORARIUM, a warren; bees, APIARIUM; and even ſnails, COCHLEARE, &c.

'There was a large park, of fifty acres, or more (παραδεισος), for deer and wild beaſts, THERIOTROPHIUM, *vel* VIVARIUM, *Gell.* ii. 20. but the laſt word is applied alſo to a fiſh-pond, (PISCINA), *Juvenal.* iv. 51. or an oyſter-bed, *Plin.* ix. 54. or any place where live-animals were kept for pleaſure or profit: Hence *in vivaria mittere*, i. e. *lactare, muneribus et obſervantia omni alicujus hæreditatem captare*, to court one for his money, *Horat. Ep.* i. 1. 79.

'The Romans were uncommonly fond of gardens, (HORTUS, vel ORTUS *ubi arbores et olera oriuntur)*, as indeed all the ancients were: Hence the fabulous gardens and golden apples of the HESPERIDES, *Virg. Æn.* iv. 484. of Adonis and Alcinous, *Id.* G. ii. 87. *Ovid. Am.* i. 10. 56. *Pont.* iv. 2. 10. *Stat. Sylv.* i. 3. 81. the hanging gardens *(penſiles horti)*, of Semiramis, or of Cyrus at Babylon, *Plin.* xix. 4. the gardens of Epicurus, put for his *gymnaſium*, or ſchool, *Ibid. et Cic. Att.* xii. 23. *Fin.* v. 3.

'In the laws of the twelve tables, *villa* is not mentioned, but *hortus* in place of it, *Plin. ibid.* The huſbandmen called a garden *altera ſuccidia*, a ſecond deſert, or ſlitch of bacon, *(perna, petaſo*, vel *lardum)*, which was always ready to be cut, *Cic. Sen.* 16. or a ſallad, (ACETARIA, -orum, *facilia concoqui, nec oneratura ſenſum cibo*, Plin. xix. 4. ſ. 19.) and judged there muſt be a bad houſe-wife, (*nequam mater familias*; for this was her charge), in that houſe where the garden was in bad order, *(indiligens hortus*, i. e. *indiligenter cultus)*. Even in the city, the common people uſed to have repreſentations of gardens in their windows, *Plin. ibid.*

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'In ancient times, the garden was chiefly ſtored with fruit-trees and pot-herbs, *(ex horto enim plebei macellum,* Ib.) hence called HORTUS-PINGUIS, the kitchen-garden, *Virg. G.* iv. 118. *Plin. Ep.* ii. 17. and noble families were denominated not only from the cultivation of certain kinds of pulſe, *(legumina), Fabii, Lentuli, Piſones,* &c. but alſo of lettuce, *Lactucini,* Plin. xix. 4.

'But in after times, the chief attention was paid to the rearing of ſhady trees, aromatic plants, flowers, and evergreens; as the *myrtle, ivy, laurel, boxwood,* &c. Theſe, for the ſake of ornament, were twiſted, and cut into various figures by ſlaves trained for that purpoſe, called TOPIARII, *Plin. Ep.* iii. 19. who were ſaid TOPIARIAM, ſc. *artem* FACERE, *Cic. Q. fr.* iii. 1, 2. *vel* OPUS TOPIARIUM, *Plin.* xv. 30.

'Gardens were adorned with the moſt beautiful ſtatues, *Cic. Dom.* 43. *Plin. Ep.* viii. 18. f. Here the Romans, when they choſe it, lived in retirement, *Cic. Att.* xii. 40. *Suet. Cl.* 5. *Tacit. Ann.* xvi. 34. and entertained their friends. *Seneca ep.* 21. *Mart.* iv. 64.

'The Romans were particularly careful to have their gardens well watered, *(rigui,* vel *irrigui)*; and for that purpoſe, if there was no water in the ground, it was conveyed in pipes, *(inducebatur per canales,* vel *fiſtulas aquarias,* Plin. ep. v. 6. *per tubos plumbeos,* vel *ligneos,* Plin. xvi. 42. ſ. 81. vel *fictiles,* ſeu *teſtaceos,* Id. xxxi. 6. ſ. 31. Theſe aqueducts *(ductus aquarum)* were ſometimes ſo large, that they went by the name of NILI and EURIPI; *Cic. legg.* ii. 1.

'The gardens at Rome moſt frequently mentioned by the Claſſics, were, *horti* CÆSARIS, *Horat. Sat.* i. 9. 18. *Suet.* 83. LUCULLI, *Tacit. Ann.* xi. 1. 37. MARTIALIS, iv. 64. NERONIS, *Tacit. Ann.* xiv. 3. xv. 44. POMPEII, *Cic. Phil.* ii. 29. SALUSTII, VARIANI; the property firſt of Salluſt the hiſtorian, then of his grand-nephew, and adopted ſon, *Tacit. Annal.* iii. 30, afterwards of the Emperors, *Id.* xiii. 47. *Hiſt.* iii. 82. SENECÆ, *Id.* xiv. 52. *Juvenal,* x. 16. TARQUINII SUPERBI, the moſt ancient in the city, *Liv.* i. 54. *Ovid. Faſt.* ii. 703, &c.

'Adjoining to the garden were beautiful walks, *(ambulacra* vel *-tiones)*, ſhaded with trees, and a place for exercile, *(palæſtra)*, Cic. legg. ii. 2. Gell. i. 2.

'Trees were often reared with great care round houſes in the city, *Horat. ep.* i. 10. 22. *Tibull.* iii. 3. 15. and ſtatues placed among them, *Cic. Verr.* i. 19.'

This ſpecimen cannot fail to give to the reader a very favourable impreſſion of the labours of Dr. Adam. He has not only examined more fully the ſubjects treated in other compendiums, but has introduced a variety of new articles, which former compilers had altogether omitted. On a ſubject ſo vaſt, the greateſt difficulty was that of ſelection. In what concerns the Roman Senate, Dr. A. confeſſes his obligations to Manutius and Middleton; to Pignorius on ſlaves; to Sigonius and Heineccius, on the laws and judicial proceedings; to Lipſius, on the art of war, and public ſhews; to Ferrarius, on the Ro-

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man dreſs; to Kirchmannus, on funerals; to Roſinus, Grævius, and Gronovius, and particularly to Geſner, in different parts of the work. His citations are numerous and correct. In compoſition, he aſpires not beyond ſimplicity and preciſion; and theſe excellencies he has generally attained. We doubt not that this improved edition, to which many new facts and authorities are added, will be as favourably received as the former, by thoſe entruſted with the education of youth *. The author has enlarged the Latin index, and has added an Engliſh index of proper words and things.

Gil...s.

ART. XVIII. *The French Conſtitution impartially conſidered in its Principles and Effects*; with Hints for a Reform of it, adapted to the Circumſtances of the Country. In Three Parts. By Count Zenobio, of Venice, now in London. Part I. Containing a View of the State of France, with ſome Obſervations on the preſent Conduct of the Engliſh Patriots. 8vo. pp. 140. 3s. Ridgway. 1792.

WHEN men renounce opinions for which they were once zealous, and paſs, in a ſhort interval of time, to the oppoſite extreme, the public are rarely diſpoſed to attribute ſuch a change to the moſt honourable motives. If this be the caſe with Count Zenobio, he notwithſtanding bids fair for eſcaping moſt of that ignominy which in general attaches itſelf to ſudden converſions, as the hopes of the moſt ſanguine admirers of the French revolution are conſiderably abated, as a dark cloud at preſent † hangs over it, and as, owing to the imprudence, and, in one inſtance, ſtrange deviation from the avowed principles, of the National Aſſembly, the current of popular opinion in this country is againſt the revolution: yet Count Zenobio, with all theſe circumſtances in his favour, muſt not expect to paſs altogether without cenſure. Every calm and diſpaſſionate reader, *cui a ſpe, metu, partibus reipublicæ animus liber eſt*, and who therefore can contemplate ſyſtems and events with a philoſophic eye, will regard the warmth and aſperity of this Venetian nobleman, as doing no credit to his *converſion*; and muſt conſider the continual attempt to overcharge the picture which he draws of the conſequences of the revolution, as reflecting no luſtre on his *argument*. His view of the preſent ſituation of France exhibits only pictures of miſery: but grant-

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* Good engravings, from approved authorities, would be an additional recommendation of this work. The prints in Kennet's Roman Antiquities, doubtleſs, contributed largely toward the multiplication of its editions, which has been very conſiderable. Such adjuncts are peculiarly acceptable in books relating to antiquities.

† This article was written about the latter end of September.

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ing his ſtatement of facts in its utmoſt extent, he ſtill appears to us not to have duly diſcriminated between the miſeries which were thought to have made ſome revolution neceſſary, between thoſe which have reſulted from the interregnum, as it may be called, and thoſe which have ariſen from the attempts to eſtabliſh the preſent ſyſtem. Surely the wretchedneſs which ſome parts of that country now feel, cannot be attributed to what the Count figuratively and energetically terms 'the exploſion of the patriotic volcano.' Had France been in a flouriſhing ſtate previouſly to the revolution, our author's "view" might have ſerved his purpoſe: but, as the contrary was notoriouſly the caſe, his facts but partially warrant his concluſion. Beſide, when we diſcover ſuch a deſire of exaggeration, as even prompts him to attribute the increaſe of female proſtitution to the friends of French liberty, we are juſtified in recommending to our readers to take this ſtatement *cum grano ſalis.*

When Count Zenobio comes to the article of *finances*, he endeavours to prove that the National Aſſembly have increaſed the deficiency of the revenue from fifty-ſix to three hundred millions of livres; and he reprobates them, as meriting 'nothing but blame, pity, and contempt.' He particularly ſtates the growing exceſs of the expenditure above the income of the country, and the embarraſſed ſtate of her finances: but it requires a very long and minute inquiry into various circumſtances, to aſcertain how far this evil is chargeable on the National Aſſembly. We offer no defence of the French Senate: but in regard to what the Count has urged againſt them, we would aſk him, if, at the concluſion of the American war, when our funds were at little more than half their nominal value, and the miniſter, in the then ſtate of the country, had almoſt reached the *ne plus ultra* of taxation, a great revolution had taken place in Britain, whether it was poſſible that any ſet of men, however able and virtuous, ſhould ſuſtain the public credit, make the receipt equal to the expenditure, prevent the increaſe of the poor, keep up the energies of commerce, and prevent the emigration of the timid and diſcontented rich?

Revolutions engender miſeries; and therefore they are not in themſelves deſirable. The exiſtence of great evils only can juſtify ſuch violent remedies. In reviewing what the Count ſays on the ſtate of our own affairs, we may offer it as our opinion, that we do not require a revolution here. In one inſtance, the conſtitution may ſtand in need of being reſtored to its firſt principles: but this is not of a magnitude ſufficient to authorize the putting at ſtake the peace and tranquillity of the kingdom; and we hope, whenever an attempt is made for this

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purpose, it will be conducted by such men as know and desire the good of their country.

Count Zenobio approves of the *Association of the friends of the people:* ought he then to condemn French patriotic clubs?

Mooy.

MONTHLY CATALOGUE,

For OCTOBER, 1792.

EAST INDIA AFFAIRS.

Art. 19. *Rights of Man invaded*; being an Exposition of the Tyranny of our India Governments: by William Humphrey Faulknor. 8vo. pp. 99. 2s. Jordan. 1792.

MR. F. in a coarse address to the Court of Directors, states several instances of the oppressive treatment of individuals in the Company's service at the India Presidencies; and as he produces them with great confidence, there may be *some* truth in them; yet we hope, for the credit of the Company, that the parties accused are able to give the truth a different complexion from that exhibited with so much acrimony in this representation. The relater possesses more heat than judgment; and he understands scolding better than pleading the cause of the injured, so as to redound to their benefit.

N.

Art. 20. *A Second Address* to the Proprietors of East India Stock, and to the Public:* containing Remarks on the Papers lately printed by the East India Company, respecting their Shipping Concerns, in consequence of Motions made and carried in the Courts of Proprietors, held March 31, 1791, and March 21, 1792; and ordered to be taken into consideration on Wednesday next, the 9th of May. By Mr. John Fiott, of London, Merchant. 8vo. pp. 151. 2s. 6d. Richardson.

All the objects of the India Company's attention lying at an immense distance, the article of shipping is a most important part of their concerns. The Directors can only determine on the outline of business in each department, the execution depends on their servants; and hence jobbing and peculation are reduced to systems, and practised openly, both at home and abroad. Their treatment, in the article of shipping, is briefly summed up in a case, submitted to Mr. Bearcroft, whose opinion is subjoined.

Mr. F. appears to have acted a praise-worthy part, in undertaking to explain this interesting subject to the proprietors at large; so interesting, that the difference between open contracts and private contracts for shipping, is stated at 150, or 200,000 l. per Annum.

N.

* For the first Address, see Rev. New Series, vol. vi. p. 221.

FRENCH

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FRENCH REVOLUTION.

Art. 21. *The Confederacy of Kings againſt the Freedom of the World*; being Free Thoughts on the preſent * State of French Politics; a Vindication of the National Aſſembly in ſuſpending Louis XVI.; Conjectures on the Movement of the *Confederate Armies*, and their influence in reinſtating the King, and eſtabliſhing a Conſtitution by Force. In Three Letters, addreſſed to the Right Hon. Edmund Burke. 8vo. pp. 76. 1s. 6d. Deighton. 1792.

In this ſober and temperate defence of the French revolution, the author, with great moderation of language, offers many circumſtances to Mr. Burke's conſideration, in order to juſtify the conduct of thoſe who planned and executed the popular meaſures of confining and ſuſpending the king. He, alſo, ventures on ſome apology for the late exceſſes and outrages of the Pariſian populace:—but, why all this to Mr. Burke? Does the author think of converting this flaming champion of Gallic Royalty and Ariſtocracy, by oppoſing the coolneſs of argument to the heat of declamation?

With reſpect to the formidable confederacy into which the principal powers of Europe have entered againſt France, on account of the alterations that have recently taken place in the government of that country, he pronounces it eventually unſucceſsful,—whatever advantages may, in the earlier ſtages, or even in the termination of the war, ſeem to attend the arms of the invaders.

Both the language and the reaſoning of this politician would have appeared to better advantage, had his pamphlet been more correctly printed.

LAW.

Art. 22. *Reports of Caſes argued and adjudged in the Courts of King's Bench, Common Pleas, and Exchequer*; to which are added, ſome ſpecial Caſes in the Court of Chancery, and before the Delegates. By the Rt. Hon. Sir John Comyns, Knight, late Lord Chief Baron of his Majeſty's Court of Exchequer. With Tables of the Caſes, and of the principal Matters. The Second Edition, corrected, with Marginal Notes and References to former and later Reports, and other Books of Authority. By Samuel Roſe, of Lincoln's Inn, Eſq. 8vo. 2 Vols. 18s. Boards. Whieldon and Co. 1792.

Theſe Reports were become ſo ſcarce and coſtly, that a new impreſſion of them was abſolutely requiſite. Mr. Roſe has taken great and laudable pains to render his edition acceptable to the profeſſion, by correcting the text, where he found it unintelligible or obſcure, and by enriching the work with a variety of notes and references, pointing out the alterations which have taken place in the law, ſince the original publication. It is dedicated, by permiſſion, to Lord Thurlow. S.R.

* The following ſheets were begun previous to the marching of the confederate armies, and before the reduction of Longwy, when the chaſm of French intelligence was filled up with the moſt exaggerated relations of barbarities too horrid to mention, though not ſo bad as reported.' Pref.

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Art. 23. *A moſt curious Trial, and of infinite Importance to the Intereſts and Happineſs of Society.* —— Mead, Eſq. Barriſter at Law, againſt the Rev. Mr. Daubney, for Slander. 8vo. pp. 44. 1s. 6d. Symonds. 1792.

Mr. Mead brought an action againſt Mr. Daubney for defamation. The plaintiff ſtated, as a ſpecial damage, which he had ſuſtained by the ſpeaking of the words which are the foundation of the action, *loſs of marriage with the defendant's ſiſter-in law.* Mr. Erſkine, in a ſpeech of conſiderable length, pointed out the aggravating circumſtances of this caſe; and he managed his client's cauſe with his uſual ability. We were, however, ſurprized to find him uſing ſo vulgar an expreſſion as the following: "He ſaw the world a deſert, and that he muſt fly from ſociety that was VOMITING him out from it."

The jury found a verdict for the plaintiff; damages five hundred pounds. S.R.

Art. 24. *A Treatiſe on the Law of Awards*; by Stewart Kyd, Eſq. Barriſter at Law, of the Middle Temple. 8vo. pp. 254. 5s. 3d. Boards. Crowder, &c. 1791.

This is a treatiſe on a ſubject, the uſe and importance of which are not confined to the lawyer, becauſe all who are concerned in mercantile tranſactions may either be parties to an arbitration, or arbitrators in the affairs of others, and therefore ſhould be acquainted with their *rights* in the former, and with their *duties* in the latter ſituation.—Mr. Kyd has, with much induſtry, collected all the authorities, from the earlieſt period to the preſent time; and has pointed out the reſemblance and the differences ſubſiſting between the Engliſh and the Roman law, on the ſubject. We wiſh, however, that he had made the index fuller and more complete, and that he had annexed a table of the names of the caſes cited in the courſe of his work; ſuch a meaſure being calculated to ſave the reader much trouble, when he may wiſh to apply for information on a particular point, and not impoſing much labour on the author. Independently of this objection, we think the publication poſſeſſes conſiderable merit. D.

Art. 25. *An Eſſay on the Learning of Contingent Remainders and Executory Deviſes*; by Charles Fearne, Eſq. Barriſter at Law, Author of the Legigraphical Chart of Landed Property. The Fourth Edition, reviſed, corrected, and greatly enlarged by the Author. Vol. I. of Contingent Remainders, with Tables and Index. 8vo. 8s. Boards. Whieldon and Co. 1791.

Mr. Fearne has deſervedly acquired great reputation by the former editions of this work, becauſe it gives a very inſtructive view of one of the dryeſt and moſt obſcure doctrines of the law.

The preſent edition is ſo much enlarged, that one volume is found inſufficient for its contents; and the ſubject of executory deviſes is reſerved for a ſecond volume, which is now in the preſs.—The ſame accuracy, depth of thought, and cloſeneſs of reaſoning, which characterized the author on its firſt appearance in 1772, are equally evident in the additions made to this work. D.

MILITARY.

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MILITARY.

Art. 26. *A Political and Military Rhapsody on the Invasion and Defence of Great Britain and Ireland.* Illustrated with three Copper-plates. By the late General Lloyd. To which is annexed, a short Account of the Author, and a Supplement by the Editor. The Second Edition. With Additions and Improvements. 8vo. pp. 226. Debrett, &c. 1792.

We duly noticed this performance on its first publication *; in the introduction to this edition, the editor calls the reader's attention to a pamphlet published by M. Dupont, a hot-headed Frenchman †, who eagerly endeavoured to stimulate his countrymen to an invasion of this island, over which he assured them of an easy conquest. To all such rash schemes, he considers this work as a good antidote; and he observes, that it also throws light on the much-agitated question on the merit of the fortification system, for the security of our marine arsenals. The additions now made consist of extracts from Gen. Lloyd's Military History, respecting the Modes of invasion and Defence, so far as refers to Great Britain and France; together with a supplement by the editor, giving a history of the invasions of England, and an estimate of the relative and absolute force of Great Britain and France. N.

BIRMINGHAM RIOTS.

Art. 27. *Letters to the British Nation,* and to the Inhabitants of every other Country who may have heard of the late shameful Outrages committed in this Part of the Kingdom. Occasioned by the Appearance of a Pamphlet, intitled, 'A Reply to the Rev. Dr. Priestley's Appeal to the Public on the Subject of the Riots in Birmingham:' being the joint Production of the principal Clergy of that Place and its Vicinity: Having in its Title Page the Signature of the Rev. E. Burn, M. A. By the Rev. J. Edwards. Parts I. II. III. 8vo. 2s. Printed at Birmingham; London, Johnson.

When holy men give each other the *lie direct*—"*periculosum est credere.*" What confidence ought we to place in ancient history, when the divines of the present day are at variance respecting the recent transactions of the Birmingham riots? The established and the dissenting clergy of this place were a little time ago disputing on points of doctrine:—they have now changed their ground, and, instead of contending about the light essences of opinion, are quarreling about those solid and stubborn things called FACTS. Now as these are not matters of critical examination, since it is out of our province to go to Birmingham and take depositions, we can only notice each person's statement, and decide on the degree of probability that lies on the face of it. This we have hitherto done. Dr. Priestley, in his "Appeal to the Public," enumerates a multitude of facts and circumstances, with all the confidence of a man who was conscious of telling the real truth; and we therefore felt

* See Review, New Series, vol. v. p. 459.

† See Review, New Series, vol. iii. p. 224-5.

disposed

diſpoſed to credit his narrative, at leaſt for the chief part: Mr. Burn, however, came forward to the public with a "Reply," in which, with a confidence fully equal to that diſplayed by Dr. P. he aſſerts that the leading and prominent particulars ſtated by Dr. P. are falſehoods, and adduces evidence to corroborate his aſſertion. As we thought it impoſſible that this gentleman, ſanctioned by the principal clergy of Birmingham and its neighbourhood, could employ the confident and criminating language to be found in the "Reply," without the fulleſt aſſurance of ſtanding on the firmeſt ground, we inclined to the belief that Dr. P., in ſome material particulars, muſt have been miſtaken. Thinking, at the ſame time, that a *Rejoinder* to the "Reply" was a duty which Dr. P. owed to himſelf and the public, we intimated that the buſineſs ought not to terminate here.

Mr. Edwards voluntarily appears as the advocate of Dr. P. againſt Mr. Burn and, what he calls, *the ſynod*; and as if he were "*himſelf an army and his ſpear a wood*," he dares them to the combat. Dr. Prieſtley could not have wiſhed for a more warm and dauntleſs champion.

At the end of Part I. we meet with the following advertiſement:

'Having heard that many very reſpectable members of the eſtabliſhed church, conſider it as incumbent upon Dr. Prieſtley to anſwer the pamphlet which gave occaſion to theſe and the following letters, and ſeveral of them having affirmed, that unleſs Dr. Prieſtley anſwers this laſt illuſtrious effort of the clerical combination, they ſhall credit every thing alleged againſt him, I write this to ſhew them the unreaſonableneſs of the requiſition.

'Dr. Prieſtley is now at a diſtance. Had he been on the ſpot, the pamphlet in queſtion would not perhaps have appeared, if it had, it would have been in a different guiſe. Otherwiſe Dr. Prieſtley, or the clergyman, whom I conſider as little more than the amanuenſis of the occaſion, although he has prefixed his name to this candid and benevolent compoſition—muſt have quitted the town. One or other of them muſt be liars. And a perſon that ever had a character, will ſcarcely chuſe to live in any place under the imputation of a malicious practice of that deſpicable vice.

'I am on the ſpot. I can with eaſe oppoſe facts to facts; and evidence to evidence. And this is neceſſary, for we are now fairly brought before the bar of the public. After having impartially attended to the evidence, it is theirs to give the verdict.

'I pledge myſelf to the public, to prove to abſolute demonſtration, that if Dr. Prieſtley's veracity is in any inſtance to be queſtioned, the combined writers of this reply are not worthy of public credit*. And when I have done this, I will give permiſſion to the boldeſt he, this amiable ſynod can furniſh, to give me the lie direct.

* This ſentence being ſomewhat obſcure, and therefore not having been underſtood, Mr. Edwards, in Part II. p. 3. has thus explained himſelf. 'What I mean was nothing more than that I could bring ſuch facts as would totally invalidate every thing advanced in the Reply, even ſuppoſing any fact ſtated in the Appeal could be demonſtrated to be without foundation in truth.'

For

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For after what I shall lay before the public, I shall not be afraid of losing any thing in the esteem of my countrymen, by their most direct and positive assertions.

'Again, let it be supposed that Dr. Priestley were arraigned at any other bar than that of the public. Would you believe him guilty, because his advocate pleaded, and not himself?

'I am that advocate. And if I can satisfactorily prove the allegations of his adversaries to be false, or they themselves unworthy of having their testimony credited—in short, if I can prove the charges of partiality, misrepresentation and untruth upon this their joint production (and I never was so much mistaken if I cannot) every reasonable man will be satisfied. All, the public on this occasion can require is, *the truth, the whole truth, and nothing but the truth.* And that requisition can be more completely answered by a person residing on the spot than by one at a distance. It is matter of fact that is now in question, not principles. I hope these will be thought sufficient and satisfactory reasons for my answering this bundle of depositions, instead of Dr. Priestley.'

The matters discussed in these letters relate chiefly to the Sunday-schools, and to the rescinding of the resolution which allowed the children of the dissenters to attend their own place of worship.

Whether Mr. Edwards will make good all that he has advanced, will be seen as he proceeds. At present, we shall only say, that, though he writes with spirit and with great command of language, his letters are calculated rather to inflame than to conciliate his adversaries; and we think, if he were less diffuse, and if he kept himself to a dispassionate examination of facts, he would more effectually gain his object, provided truth be on his side, than by bold invectives, and by that smartness of reply, in which controversial writers are generally solicitous of shining. Mon-y.

MEDICAL.

Art. 28. *An Essay on the Changes produced in the Body by Operations of the Mind.* By the late Dr. Corp, M. D. of Bath. 8vo. pp. 102. 2s. 6d. Ridgway. 1791.

Dr. Corp first shews the dependance that subsists between the mind and the body, and then treats of those parts of the human machine on which its functions chiefly depend; arranging them under the heads of sensibility and mobility. He then goes on to inquire how these functions are affected by the different exertions of the mind,—as by simple thought, or attention: by intention, or study: by hope, joy, anger, fear, grief, and anxiety.—On these several subjects, we meet with some judicious observations, but they are not remarkable either for novelty or importance. O.

Art. 29. *Formulæ Medicamentorum concinnatæ:* or, Elegant Medical Prescriptions for various Disorders. Translated from the Latin of the late Dr. Hugh Smith. To which is prefixed a Sketch of his Life. 8vo. pp. 131. 3s. Barr. 1791.

This pamphlet, we are told, is a translation of a text-book used by Dr. Smith in reading lectures on the theory and practice of

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phyſic: the original was publiſhed by the author, in Latin. We do not perceive in it any thing that ſtrikes us as very important.

The ſketch of Dr. Smith's life is a *meagre* performance. O.

Art. 30. *The Poor Man's Medicine-Cheſt*; or Thompſon's Box of Antibilious Alterative Pills. With a few brief Remarks on the Stomach: clearly demonſtrating how much Health depends on paying attention to that Ventricle in particular, and the Bowels in general. By John-Weeks Thompſon, Surgeon. 8vo. pp. 36. 1s. Taylor. 1791.

This worthy gentleman talks with becoming confidence of himſelf and his medicine. 'I poſitively and boldly aſſert that I do not believe it is in the power of chemical and medical art to compoſe a better medicine, a milder and more COMPLEAT ALTERATIVE, out of the drugs, &c. in preſent uſe.'—Should any perſons yield faith to theſe aſſertions, may their faith make them whole. O.

Art. 31. *The general and particular Principles of Animal Electricity and Magnetiſm*, &c. in which are found Dr. Bell's Secrets and Practice, as delivered to his Pupils in Paris, London, Dublin, &c. &c.—Shewing how to magnetiſe and cure different Diſeaſes; to produce Criſes, as well as Somnambuliſm, or Sleep walking; and in that State of Sleep to make a Perſon eat, drink, walk, ſing, and play on any Inſtruments they are uſed to, &c.; to make Apparatus and other Acceſſaries to produce magnetical Facts; alſo to magnetiſe Rivers, Rooms, Trees, and other Bodies, animate and inanimate; to raiſe the Arms, Legs, of a Perſon awake, and to make him riſe from his Chair; to raiſe the Arm of a Perſon abſent from one Room to another; alſo to treat him at a Diſtance. All the new Experiments and Phenomena are explained by M. le Docteur Bell, Profeſſor of that Science, and Member of the Philoſophical Harmonic Society at Paris, &c. &c. 8vo. pp. 80. 5s. Sael. 1792.

Moſt wonderful Dr. Bell!—we will not rob you of any of your ſecrets by tranſcribing them: if our readers wiſh to explore them, they may buy the book, and *pay for it*. O.

NOVELS.

Art. 32. *Fanny, or the Deſerted Daughter.* Being the firſt literary Attempt of a young Lady. 12mo. 2 Vols. 6s. ſewed. Bew. 1792.

Though this production may not be poſſeſſed of ſufficient excellence to enſure it a place in the firſt claſs of novels, it has too much merit to be thrown among the rubbiſh of the circulating libraries. As the firſt literary attempt of a young lady, it may claim indulgence; from its intrinſic worth, it is entitled to a conſiderable ſhare of praiſe. The ſtory, (which is ſimply that of a *deſerted daughter* expoſed to a ſeries of hazards from thoſe who profeſſed to be her protectors and friends, and, after many embarraſſments, conducted to the ſummit of felicity in a happy union with the object of an early attachment, and reſtored to the rank and fortune to which ſhe had been by birth entitled,) is filled up with a ſufficient variety of incidents to fix the reader's attention.

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The language is easy and natural; without much ornament, but, at the same time, without any very culpable negligence. The chief excellence, however, of the work, consists in the lively and touching manner in which it represents the expression of emotions and passions. The gradual progress of tender sentiments in virtuous bosoms, the firmness and dignity of conscious innocence in moments of hazard and distress, and its triumph over suspicion and jealousy, are well described. We may add that the moral tendency of the tale is such as perfectly corresponds with the writer's declaration, that if she were 'conscious of a single line inimical to the interests of virtue, she would burn the book, rather than present it to the public, though she were sure of being celebrated as the first novel-writer of the age.' E.

Art. 33. *Lady Almira Grantham*, in a Series of Letters, interspersed with several interesting Stories, written in the Year MDCCLXXXIX. 12mo. 2 Vols. About 220 Pages in each. 5s. sewed. Printed at Bath, by Hazard. 1792.

If we take more notice of this story than of others of the same class, it is because it is patronised by a list of subscribers, and because the authoress has prefixed, in our opinion, a very ill-judged dedication, generally addressed to the Gentlemen Reviewers. In this address, on the credit of a favourable account given of one of her former productions, she intreats the same indulgence to the present performance. She pleads its being produced 'to fill up a vacant hour;' and adds, 'as I never had the vanity to write for fame, to which I can have no pretensions, I seek for no encomiums. A narrow fortune, and an industrious *mind*, have led me to fill up every leisure hour with some employ. *As a lover of the quill, it engrossed those vacancies*; and the good wishes of friends persuaded me to make them of advantage, from the above circumstances.' Private pleas may weigh with private friends, in soliciting a subscription, but can extend no farther; and to treat a work with more indulgence than it merits, from regard to the author, known or unknown, would be to use the public ill, for the sake of an individual. As this lady confesses that her first production, though candidly treated by the Reviewers, yielded but little profit, and as she disclaims all pretensions to fame; we mean kindly to her in asking, whether she cannot use a needle in any mode, turn a spinning wheel, knit, touch a keyed instrument, or handle a painting brush, or any brush, as well as a pen? To fill up *her own* vacant hours merely to furnish others with the means of misapplying *their* hours, is rendering a sad account of time: nor did we know that a narrow fortune afforded many vacant hours to an industrious hand, however it may be with an industrious mind. As this lady professes to understand the workings of the human heart, and the motives of human actions, so intimately, if she must exercise her pen, can she not use it more profitably than in fabricating idle tales eked out with old stories? Surely, by a proper direction of her own talents, she might afford some aid to others of her sex who may stand in need of a friendly intelligent monitor! As for the novel now offered to us, it possesses no distinction above the general swarm of these productions; its descriptions of mankind

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mankind are not realized in the common courſe of life; and therefore will engage the attention of youth, only to miſlead their views, and to delude their expectations. N.

POETRY *and* DRAMATIC.

Art. 34. *A Pair of Lyric Epiſtles to Lord Macartney and his Ship.* By Peter Pindar, Eſq. 4to. pp. 22. 1s. 6d. Symonds. 1792.

If there be any truth in the old doctrine of the *metempſychoſis*, the ſoul of Democritus now inhabits the body of Peter Pindar:—Peter, who, like the merry Citizen of Abdera, laughs at almoſt every thing, and every body. Lord Macartney, and his Errand to China, and his Lion *, and the Duke of Richmond, and the Bagſhot Camp, are, at this time, the checquer'd objects of his ridicule; and, as the honeſt Boatſwain of the Lion would ſay, "rare fun he makes with them!"—The poet now turns prophet, and predicts a moſt diſaſtrous iſſue to this grand eaſtern miſſion. The Emperor, it is foretold, will take offence at the Britiſh Ambaſſador's throwing out a hint of *preſents* to be ſent to England. "Preſents!" exclaims the Imperial Kien Long:

"Preſents! *preſent* the rogues a Baſtinade!"

* * * *

'In ſhort, behold, with dread, MACARTNEY ſtare;
Behold him ſeiz'd, his ſeat of honour bare;
The bamboo ſounds—alas! no voice of Fame:
Stripp'd, ſchoolboy-like, and now I ſee his train,
I ſee their lily † bottoms writhe with pain,
And, like his LORDSHIP's, bluſh with blood and ſhame.

'Ah! what avails the coat of ſcarlet die,
And collar blue, around their pretty necks?
Ah! what the *Epaulettes*, that roaſt the eye,
And loyal buttons, blazing with *George Rex*?
Heav'ns! if KIEN LONG reſolves upon their ſtripping,
Theſe are no taliſmans toward a whipping.

'Now with a mock ſolemnity of face,
I ſee the mighty Emp'ror gravely place
Fool's-caps on all the poor degraded men—
And now I hear the ſolemn Emp'ror ſay,
"'Tis thus we Kings of China *folly* pay;
"Now, children, ye may all go home again."

Our *laſhing* poet, or prophet, *which* thou wilt, reader, (or *both*, if thou pleaſeſt,) has not yet done with this ſubject. "Odes to KIEN LONG," &c. are publiſhed:—of which, more in our next Review.

Art. 35. *Tea and Sugar, or the Nabob and the Creole*; a Poem, in two Cantos. By Timothy Touchſtone, Gent. 4to. 1s. Ridgway. 1792.

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* The name of the man of war appointed to convey the embaſſy to China.

† The reader may ſuppoſe that the poet here contraſteth the Engliſh fair complexion with the ſallow hue of the Chineſe, but, perhaps, he has another idea.—Obſerve the next ſubſequent ſtanza.

A dread-

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A dreadful picture—and the more dreadful, because, in the outline, there is too much reason to believe that it is drawn from life—is here presented, of Eastern rapacity, and Western cruelty. The versification is not remarkably correct, but the design is benevolent, and the general impression is strongly in favour of justice and humanity. E.

Art. 36. *Fragments of a Poem*, intended to have been written in consequence of reading Major Majoribanks's Slavery. By the Rev. E. Holder of Bristol. 4to. pp. 20. 1s. 6d. Dilly. 1792.

The muses cannot be more dishonoured, than when their aid is invoked against the cause of humanity. We might have borne, in plain prose, the violent ebullition of this writer's indignation against those who are attempting to put a stop to the horrid injustice and cruelty which avarice has so long been practising under the sanction of law. We should only have smiled at the ingenious sophistry, with which he endeavours to persuade the public that the African trade is innocent, because not one in a hundred of the slaves would chuse to return to their native continent; and because the planters purchase only the *usufruct* of their slaves, and do not buy their flesh by the pound: but we are shocked when we see the writer prostituting the powers of versification, which have formerly been at least more innocently employed, and opening a poem written in *defence* of slavery with these lines:

'Curs'd be that baleful wit, that dares to point
Its poison'd shaft against the cause of truth,
Of virtue and humanity, yet oft
Conceals its fell design beneath the veil
Of philanthropic zeal and sympathy!'— E.

Art. 37. *John Bull's Opinion; or the English Ça Ira.* A New Song, to the Tune of Ballinamona, recommended to be sung by all the Friends of Freedom in Great Britain and Ireland. Written by Tom Thorne, no Esquire. 4to. 1s. Ridgway.

Written in the true spirit of the popular French air of *Ça Ira*. Paine, and the Rights of Man, are the burthen of the song. E.

Art. 38. *The Comparison*; or, England Greatest and Happiest. A Poem. By William Whitmore. 4to. pp. 12. 1s. 6d. Bell. 1792.

The author, a good Englishman, at least, evinces the superior happiness of his country, by a comparison with the state of the surrounding nations; and his estimate seems, in the general, a very fair one. We feel and we rejoice in the preference which he so triumphantly gives to the flourishing circumstances of this fortunate island.—We only wish that the poet had been as happy in his strains as he is in his subject. There are, however, some notable strokes in his performance: we may instance his allusion to the religious bigotry with which the Spaniards have been so often, and so justly, reproached:

'——— To *Iberia* turn———
Lo! Torture rising from Religion's urn!
That faith Heav'n will'd to all—here taught in blood—
And priestcraft whipping the devout—to God.'

We

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We hope, however, that the inhabitants of Spain (naturally a noble-minded people,) are, in this enlightened age, leſs immerged in the gloom and barbarity of ſuperſtition, than they were in former days, when the prieſtly court of Rome, unfortunately for mankind, had a greater aſcendency than it is now able to maintain, even in thoſe countries which are denominated CATHOLIC.

Art. 39. *Flagellation of the Whigs.* A Poem. In Imitation of the firſt Satyr [Satire] of Juvenal. By John Dryden, Junior, Eſq. 4to. pp. 45. 2s. 6d. Rivingtons. 1792.

The author of this poem is a writer of abilities. He has well imitated the manly indignation, and the ſtern ſeverity, of Juvenal: but he has here given us rather a flagellation of vice in general, than a flagellation of the Whigs in particular. Our readers will judge of his merit from a few ſpecimens:

'O how my blood and choler inward boil,
When proud oppreſſors, rich with orphans' ſpoil,
With lac'd and powder'd lackeys coach the ſtreet
As if they'd ride o'er every ſoul they meet,
Whilſt injured innocents are left forlorn,
Expoſed to vice, to infamy, and ſcorn.'

Theſe are good lines: but what have they to do with the Whigs more than with any other claſs or deſcription of men? We will turn to ſomething more appropriated:

'Would you be great? ſome bold adventure try,
The ſtocks, the gallows, and the chains defy.
In theſe ſad times, the loyal and the good
Receive faint praiſe, and ſtarve for want of food.
Poor ſniveling vices paltry profits give,
And little raſcals can but barely live.
Go head a faction—half a land inflame,
Bully the Premier—play a deſperate game—
With trumpet Argus rouſe the torpid nation,
To REVOLUTION and to REFORMATION—
All rank and order glorioufly confound,
And kings and nobles level with the ground—
—Let fire, and ſword, and deſolation rage,
And riſe the CROMWELL of the preſent age;
Seize on the Tower, the ſceptre, and the crown,
And royal park and palace be your own.
All meaner Enſigns let your ſide-board ſcorn,
Uſurp the LION and the UNICORN.'

We ſhall cloſe our extracts with ſome ſpirited animadverſions on a vice which, of late, ſeems to have called more loudly than common for the interference both of the magiſtrate and the moraliſt:

'But never ſatyr, I'll be bold to ſay,
Found fairer game than at the preſent day.
Whene'er did folly ope a wider field?
Whene'er did vice more plenteous harveſts yield?
Did ever thirſt of gain our thirſt excel?
Did ever griping uſury thrive ſo well?

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Did ever gambling with ſuch fury rage,
In any country, or in any age?
Fair married dames, and blooming virgins gay
Conſume their charms at routs and midnight play.
Hence haggard looks, hence loſs of health and fame,
Hence jewels pawn'd, and what I will not name;
For debts of honor ladies too muſt pay,
If not in caſh, at leaſt ſome other way.
Princes and peers to gaming haunts reſort,
And round a pharo-table hold their court,
Elbow'd by ſwindlers, ſharpers, hangers on;
Hence R——l F——c mourns his million gone;
Hence O—b—g, in one unlucky hour,
Waſtes every dollar of the P——n dower,
And many green-horn noble Lord and Knight
Of lands and manors bubbled in a night.
Ere while the purſe was only ſtak'd——but now
They riſque their all upon a ſingle throw.
Hence tradeſmen call in vain for promis'd pay,
Hence half-ſtarv'd maidens vow they will not ſtay.
Hence lackey-ſquires in loud inſulting ſtrain,
Of liveries bare, and victuals ſcant complain;
And laſt of all, to crown the ſad diſgrace,
Their warning give, and damn the pimping place.
Then wife and children reft of houſe and home,
Then keen remorſe, then madneſs, rage, and foam,
And all dire ills which deſperate deeds await,
The piſtol, dagger, and untimely fate.'

To this poem are annexed a few Latin Leonine verſes, of no great merit. Pear.

Art. 40. *Croſs Partners*, a Comedy. In five Acts. As performed at the Theatre Royal in the Hay-market. By a Lady. 8vo. 1s. 6d. Kearſley. 1792.

In the prologue to this piece, Mr. Colman junior, very wiſely, we think, appealed to the mercy of the audience, and pleaded the ſex of the author. We are willing to liſten to the ſame plea, and to be ſilent. O.

Art. 41. *The Intrigues of a Morning*. In two Acts. As performed at Covent Garden. By Mrs. Parſons, Author of the Errors of Education, and Miſs Meredith. 8vo. 1s. Lane. 1792.

We are ſorry that we cannot allow any great ſhare of praiſe to this dramatic eſſay, from a lady's pen. It conſiſts of the relation of a variety of ſchemes, intended to prevent the marriage of a young lady to a ſilly country ſquire, whom ſhe deſpiſes: ſuch, however, is the abſurdity of theſe ſchemes, that the plotting parties ſeem as great boobies as the ſquire himſelf. O.

Art. 42. *Modern Comedy*; or, It is all a Farce. A Dramatic After-piece. In three Acts. 8vo. 2s. Ridgway. 1792.

This piece, which does not appear to have been ever acted, is a copy after the Rehearſal, and the Critic: its end is to ridicule what

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have been ſtyled 'private theatricals.' It poſſeſſes ſome humour, though not of the moſt refined ſort, and poſſibly might, with judicious curtailments, afford diverſion to the galleries. O.

Art. 43. *The Battle of Eddington*; or Britiſh Liberty: a Tragedy. 8vo. 1s. 6d. Elmſly. 1792.

This event, we are told, has been noticed by Milton as a proper ſubject for a tragedy: perhaps it is ſo: but, in the preſent author's hands, it ſeems to poſſeſs no one requiſite for the ſtage:—nor is it much better adapted to the cloſet. In truth, it is a heavy performance. O.

Art. 44. *All in good Humour.* A Dramatic Piece, in one Act, firſt performed at the Theatre Royal, Hay-market, July 7, 1792. By Walley C. Oulton. 8vo. 1s. Debrett. 1792.

All in good humour?—Certainly not thoſe, who have paid a ſhilling for the peruſal of ſuch a flimſy thing! O.

Art. 45. *The Mermaid.* A Farce. As performed at the Theatre Royal, Covent Garden. 8vo. 1s. Robinſons. 1792.

This is a dull piece to read: if it pleaſed in the acting, it muſt be becauſe the entertainment and fun of the galleries ſometimes riſe in proportion to the extravagance of the writer, and the grimaces of the actors. O.

EDUCATION.

Art. 46. *A new Grammar of the French Language.* By Dominique de St. Quentin, M. A. 12mo. pp. 246. 2s. 6d. ſewed. Elmſly.

This is a judicious compilation; though, like moſt other grammars, it contains more than is ſtrictly neceſſary for the purpoſe of teaching the language. At the end, are added ſome familiar phraſes, on a new plan. Inſtead of giving the French and Engliſh expreſſion, the Engliſh alone is uſed, with ſuch tranſpoſition of the words as will correſpond to the French conſtruction. For example:

'It is a very dark night.	*It makes a night very thick.*
Are you afraid to be wet?	*Fear you of yourſelf to wet?*' &c.

O.

Art. 47. *Pratique de l'Orateur François, ou choix de Pièces d'éloquence. Tirées des meilleurs Poëtes & Proſateurs de la Langue Françoiſe. Formant un Cours de Rhétorique Pratique, à l'uſage de la Jeuneſſe Anglois qui cultive cette Langue. Ouvrage diviſé en trois Parties, précédé d'un Eſſai ſur l'Action Oratoire, & ſuivi d'une Notice critique ſur les Auteurs qui ont fourni à cette Collection. Par M. Lenoir, Maitre des Arts, & Licencié en Loix de l'Univerſité de Paris, Avocat au Parlement de la meme ville, & ci-devant Profeſſeur de Belles Lettres à l'Ecole Royale Militaire & au Muſée ſous la protection de Monſieur, Frere de ſa Majeſté Tres-Chrétienne; & maintenant Profeſſeur de Belles-Lettres & de Déclamation Françoiſe à Londres.* 12mo. 2 Vols. pp. 496. 7s. Boards. De Boffe. 1792.

This collection, drawn from a great variety of French authors, and comprehending tranſlations from the writings of the ancients, is made with judgment, and is well adapted to the purpoſe of the publication.

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publication. The pieces are claſſed, according to the ancient rhetorical diviſion, under the three heads of demonſtrative, judicial, and deliberative. The introductory eſſay, and the general ſtrictures on authors at the cloſe, plainly ſhew the compiler to be a man of taſte and reading. At the ſame time, it appears clearly, from his remarks on Rouſſeau and Voltaire, that he is no friend to modern philoſophers. His Engliſh oracle appears to be a certain celebrated orator, whom he ſtyles the Demoſthenes of Great Britain, and the miſſionary of truth. E.

Art. 48. *Dramatic Dialogues, for the Uſe of young Perſons.* By the Author of the Blind Child. 12mo. pp. 196. 2s. 6d. bound. Newberry. 1792.

More introductions to novel reading! Notwithſtanding any merit in ſuch books, viewed as literary compoſitions, we muſt ſtill bear our teſtimony againſt theſe enticements to ſtory reading, and teaching youth as if we taught them not: for by rendering learning of any kind a mere matter of amuſement, it runs a great hazard of never becoming a ſerious object of attention. Hence we ſtill lean to the old-faſhioned way of letting direct moral precepts retain their native gravity of appearance, depending for recommendation on the addreſs of the teacher. Thoſe who will not thus receive them on conviction, will never be cheated into correct principles of conduct: but, after much labour in vain, muſt be left among the mob of the claſs in which their circumſtances place them. N.

VOYAGES *and* TRAVELS.

Art. 49. *Remarks made in a Tour from London to the Lakes of Weſtmoreland and Cumberland*; in the Summer of MDCCXCI. Originally publiſhed in the Whitehall Evening Poſt, and now reprinted with Additions and Corrections. To which is annexed, A Sketch of the Police, Religion, Arts, and Agriculture of France, made in an Excurſion to Paris in MDCCLXXXV. By A. Walker, Lecturer in Experimental Philoſophy; and Author of Ideas ſuggeſted on the Spot, in a Tour of Italy, &c. 8vo. pp. 251. 4s. Boards. Nicol, &c. 1792.

Tours to theſe enchanting lakes are now become ſo familiar to us, that Mr. W. has trodden a beaten path: but he is a lively and intelligent remarker on whatever occurs to him in his peregrinations. When he croſſes the channel, to viſit Paris, his road is not leſs familiar to us: but he has the merit of deſcribing paſſed times, —a city as it once was, but *is not*. The full event of the extraordinary changes which it has undergone, remains ſtill to be related!

On the whole, Mr. Walker's book is a ſprightly, entertaining, and ſenſible performance. N.

Art. 50. *Voyages to the Madeira and Leeward Caribbee Iſlands*; with Sketches of the Natural Hiſtory of thoſe Iſlands. By Maria R******. 12mo. pp. 105. 2s. 6d. ſewed. Edinburgh, printed for Hill, and Cadell, London. 1792.

This ſenſible lady appears to have agreeably and rationally amuſed herſelf, by committing to paper the obſervations which ſhe made

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in her travels; and the peruſal of them, (although they do not contain much novelty,) will furniſh an agreeable entertainment, and ſome information, to others. It is evident that ſhe had previouſly made ſome progreſs in the ſtudy of natural hiſtory; in which ſhe is no mean proficient.—Few ladies have ſo well employed the opportunities afforded them of improving their minds, and extending their knowlege of uſeful things, by what is called "*going abroad.*"—Our fair traveller has made good uſe of Linné and Pennant; and it is ſome praiſe to have known how to avail herſelf, with judgment, of ſuch valuable aſſiſtance. N. G.

AMERICA.

Art. 51. *A Brief Examination of Lord Sheffield's Obſervations on the Commerce of the United States.* In ſeven Numbers. With two Supplemental Notes on American Manufactures. 8vo. pp. 135. 2s. 6d. Printed at Philadelphia; reprinted for Phillips, &c. London. 1794.

Lord Sheffield's obſervations were written * juſt at the cloſe of a war commenced againſt revolted Britiſh dependencies, and which left them in the capacity of independent ſtates; an alteration in circumſtances that neceſſarily gave riſe to more material changes in their domeſtic œconomy, than would bear deciſive reaſoning at that period. This examination was undertaken at a convenient diſtance of time, in order to compare Lord Sheffield's predictions with the preſent actual ſtate of facts; and was publiſhed in a periodical work called the American Muſeum. It has every appearance of coming from the pen of an able and well-informed writer, whom Mr. Capel Loffft, the editor of this Engliſh edition, points out to be Tench Coxe, Eſq. Aſſiſtant Treaſurer † to the Government of the United States.

This examination is clearly purſued; and, reſting on known facts, (which, we are to preſume from the authorities cited, are beyond controverſy,) the author writes with more temper and moderation than might have been expected, conſidering the advantages which he claims. He repreſents the productions, manufactures, imports, and exports, of America, as materially differing from what Lord Sheffield expected when he wrote; and if his Lordſhip, arguing from the paſt, ventured too largely into futurity, he ran the riſk to which all political reaſoners expoſe themſelves, more or leſs, of finding their ſpeculations ſet aſide by events which their foreſight could not anticipate.

We are now informed that the Americans are making a rapid progreſs in all the moſt uſeful manufactures, not only for their own

* See Review, vol. lxix. p. 377.

† Why *aſſiſtant* treaſurer? Why are able men, if not puſhed forward by *indeniable* intereſt, generally found in *ſubordinate* offices; while the nominal chief engroſſes all the honour and the greateſt emolument? Becauſe buſineſs muſt be done; and becauſe the honour and profit, deemed ſuitable to the office, are found deſtructive of activity. Abilities muſt be put, it ſeems, to ſhort allowance even in America, to keep them alert!

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consumption, but for exportation, to a degree that was once deemed incompatible with their situation, as having such immense lands to settle:—but while one description of men are spreading themselves over new lands, the population in the old colonies will necessarily occasion new employments to be introduced; for they are not yet sufficiently improved and polished to support drones of any description. When all the useful departments of society are filled, and their system of affairs becomes more complicated, then will be the time to expect drones of all descriptions to creep in, and rise up, to fatten on the labours of the rest, just as they do among their ancestors in the old world. N.

HISTORY.

Art. 52. *The Roman History*, continued from the Second Century of the Christian Æra to the Destruction of the Greek Empire by the Turks. By J. Warburton. 12mo. pp. 287. 3s. 6d. bound. Dilly. 1792.

This history is professed to be compiled from Gibbon, Millot, Robertson, and the Universal History, to complete Dr. Goldsmith's Roman History; and is recommended to those instructors who 'elevate the business of education above that of adjusting the final inflections of words, and the measuring of syllables:'—but is the English language so much indebted to this compilement from *other* English histories, as to justify decrying the means of perusing histories written in other languages? Such compendiums are recommended by their cheapness; and, to attain this recommendation, they are planned on scales too small to be of much use; for the crude traces of facts crouded together in them, convey no lessons for historical reflection, which are only to be gained by serious application to more ample materials. They may indeed enable common people of business, who renounce books when they are taken from school, to talk of the histories which they have read, but they leave no connected traces of events.

Compendiums of this kind, however, are deemed useful in schools; of which the success of Goldsmith's Abridgment affords an unquestionable proof; and Mr. Warburton's production may be ranked among the best works of the kind. N.

POLITICS *and* POLICE.

Art. 53. *A Letter to the Right Hon. William Pitt*, on his Apostacy from the Cause of Parliamentary Reform. To which is subjoined an Appendix, containing important Documents on that Subject. 8vo. pp. 69. 2s. Symonds. 1792.

In stately and sonorous march, the artificial thunder of this writer rolls over the devoted head of the prime minister, in peals which those, who are led by the ear alone, may think terrific, and which those, who attend not to the simplicity of nature, may take to be real. To us, all this affectation of solemnity and pomp suggests the suspicion of an assumed character, which pretends to more than it feels. Terms of dark import and of awful sound are so studiously selected, periods are so accurately balanced and so regularly constructed, sentiments are so elaborately refined, and the

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'repugnant extremes of political depravity' are so tragically heightened and exaggerated, that the whole compoſition has the air of a college declamation, where the ſubject is only taken up as a vehicle for the writer to ſhew his powers, and to recommend himſelf to notice.

The ſimplicity of the appendix, in our idea, places in a more ſtriking point of view than the letter does, the apoſtacy of the miniſter, and the flimſineſs of the reaſons by which he has attempted to excuſe his deſertion of the popular cauſe. Miniſters and Members, who are intereſted in the preſervation of abuſes, where they cannot directly *oppoſe*, will *always* be for *poſtponing* a reform, which thoſe who hold it eſſential to the conſtitution to have a real Houſe of Commons, and not a mere chamber for regiſtering miniſterial edicts, muſt think ought at *no time* to be deferred.

Among other things in this appendix, it appears from Mr. Burgh's Political Diſquiſitions, that 364 voters elect 56 members, about a ninth of the whole for England; whereas, if we even ſuppoſe the number of voters throughout England not to be increaſed, but to be confined to the few who now enjoy the right of ſuffrage, no one member ought to be elected by fewer than the majority of 800 voters, in order to give all the preſent electors *only*, their due and equally diſtributed ſhare of legiſlative power. After this, is it ſurprizing that within twenty years our national debt ſhould be increaſed 120 millions; that we ſhould have ſacrificed 100,000 lives in vain attempts to accompliſh iniquitous projects; that our taxes ſhould have riſen to ſeventeen millions per annum; that our peace eſtabliſhment ſhould be augmented by 1,300,000 l.; and that our penſion liſt ſhould be 107,404 l. per annum? The ſurprize is, that matters are not worſe. That they are not ſo, ſeems to be owing to the ſpirit of the times, the ſenſe of ſhame, the liberty of the preſs, and ſome other indirect cauſes; and not to any direct conſtitutional control ariſing from an independent legiſlature.

If we are not miſtaken in our conjectures, this writer has appeared before us, not long ſince, in a larger form. We then thought his language ſomewhat too fine: but, in conſideration of his other merits, we omitted to notice this defect. It has now increaſed. To this he has alſo added much of the cant of party vehemence and exaggeration. We therefore take the liberty of adviſing him to conſult his own underſtanding, unbiaſſed by party attachments; to ſeek truth from all quarters; and, when he finds it, to expreſs it in the language of nature diveſted of affectation. Pear.

Art. 54. *The Neceſſity of aſſociating for the Purpoſe of obtaining a Parliamentary Reform*, enforced in an Addreſs to the Freeholders and Inhabitants of Hertfordſhire. By a Freeholder. 8vo. 6d. Jordan. 1792.

The object of this freeholder is, to prove to the county of Hertford, the neceſſity of a parliamentary reform—the propriety of the preſent time for ſuch a meaſure—and the utility of aſſociations to accompliſh it. On each of theſe topics he reaſons like a man of ſenſe and integrity. He well obſerves, that what we want is not a change

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change of adminiſtration merely, not the preſervation of the various abuſes and corruptions of government under another ſet of miniſters, but ſuch a reformation as ſhall make our government in reality what it only pretends to be at preſent; a reformation that ſhall make our welfare no longer depend on the very precarious virtue of a miniſter of ſtate, but on the firm and conſtitutional foundation of *parliamentary independence*. He warns his countrymen to beware of placemen, penſioners, and courtiers, on the one hand, who ſeek to make the nation the dupes of their own intereſted deſigns; and of party men and Whigs on the other, whoſe views are wholly of a private nature, and whoſe Whiggiſm conſiſts in firſt deceiving the people, and afterward deſerting them. He encourages the Hertfordſhire freeholders by the proſpect of their being ſtrongly ſupported in different parts of the kingdom. 'At Sheffield in particular,' he ſays, 'there is a ſociety eſtabliſhed for obtaining a parliamentary reform, whoſe number already amounts to two thouſand five hundred perſons. Theſe are formed into leſs aſſociations, of about thirty perſons each. Their meetings have always been conducted with that peace, order, and harmony, which thoſe ever wiſh to preſerve, who are engaged in the firſt of national cauſes. It is only the enemies of reform who have, in any part of the kingdom, ſhewn a diſpoſition to tumult and riot.' Pear.

Art. 55. *Obſervations on the Government and Conſtitution of Great Britain*, including a Vindication of both from the Aſperſions of ſome late Writers, particularly Dr. Price, Dr. Prieſtley, and Mr. Paine. In a Letter to the Right Hon. Lord Sheffield. By the Rev. Jerom Alley, LL. B. M. R. I A. and Author of Hiſtorical Eſſays on the Lives of William and Henry the Fourth, &c. 8vo. pp. 90. 2s. 6d. Printed at Dublin; London, Debrett. 1792.

Art. 56. *A Review of the political Principles of the modern Whigs*. In a Second Letter addreſſed to the Right Hon. Lord Sheffield. By the Rev. Jerom Alley, LL. B. Chaplain to his Lordſhip, &c. &c. 8vo. pp. 137. 2s. 6d. Debrett. 1792.

Here is another clergyman and nobleman's chaplain *, juſtifying the unconſtitutional *influence* of the King and the Lords in the Houſe of Commons; and pleading the cauſe of "*that ſmooth-fac'd gentleman, tickling commodity* †!" Why will theſe miniſters of a religion, which requires the moſt pure and perfect morality, thus expoſe themſelves to the reproaches of their enemies, by engaging in the defence of that which undermines all morality? Why will they

* The Rev. Mr. Nares, chaplain to the Duke of York, alſo defends *influence*. See p. 135 of this month's Review. Some anonymous authors have lately given us apologies for the ſame practice. See a letter to Mr. Roſe, from one who calls himſelf (we hope falſely,) a magiſtrate. Rev. New Series, vol. vi. p. 352. and "Remarks on the proceedings of the ſociety who ſtyle themſelves "Friends of the people:" the next enſuing article.——Apologies for ſuch things ought always to be anonymous.

† Shakſpeare.

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render their apologies for our excellent conſtitution ſuſpected, by endeavouring to apologize for and to vindicate its corruptions?

In one ſenſe, the firſt of theſe letters may be ſaid to be a capital performance. It abounds in capital letters. The laſt two or three lines of a paragraph are generally very great indeed. There may perhaps be ſome myſtery in all this: but as we, unluckily, have no ſkill in myſteries, we cannot fathom it.

In any other ſenſe of the word, neither of theſe performances can be called capital. Their matter is mere common-place, which has been much more forcibly urged, and much more neatly dreſſed, by many of Mr. Alley's predeceſſors on the ſame ſide of the queſtion. Their manner is what we think very faulty, but what the author ſeems to think very fine. Thoſe who are gaudy generally think themſelves fine. Mr. Alley talks of 'tortuous ſophiſtry,' of 'enwitching eloquence,' of 'infracting not duty,' of 'ſegregating the criminal from the innocent,' of 'the infamous traffic of treaſon for treaſure,' of 'nihility, and 'phaſm,' and 'theorizing genii*,' and a number of other very fine things. He calls his opponents 'the children of literary penury;' and when he would tell us that an aſſertion is deſtitute of proof, he ſays, 'the poſition has been left utterly dependant on the penury of aſſertion.' He makes *dogma* a plural word: 'State *dogma* may be ſagacious in theory: to be ſalutary *they* muſt have,' &c. Second Let. p. 33. '*theſe dogma*,' p. 40. 'democratical *dogma are* contrary,' &c p. 103. In pages 86 and 89, he talks of 'a polygarchy,' and in page 96, of 'polygarchical.'

Whence *Polly Garchy* derives her pedigree, we cannot exactly ſay, not being very deeply read in the genealogies of the barbarians: but we are confident that ſhe is no more legitimately deſcended from the Greeks, than *Mun Garchy*, alias *mongarchy*, or than any other branch of the *Garchy* family, that Mr. Alley can mention. We fear there has been a ſad miſtake in blood here! but this is not a ſubject for much wonder now-a-days, when all family diſtinctions are in danger of being obliterated. It looks as if the miſtake had ariſen from the gentleman's having ſomehow confounded *Oligarchy* with *Alexander Garchy*; perhaps by abbreviating the Chriſtian name of the latter, and pronouncing the firſt letter of it broad, ſounding the *A* almoſt like an *O*, after the manner of the Iriſh; of whoſe country, it ſeems, our author is either a native or a reſident, probably both. Thus, *Alexander Garchy* becomes *Ollik Garchy*, and the blood is confounded. Had the gentleman, however, been better acquainted with Greek genealogy, or with Engliſh pronunciation, he would have perceived that the families were quite diſtinct. *Oligarchy* is lawfully deſcended from the ancient and honourable houſe of the *Archies*, and has nothing at all to do with

* Grammarians and critics, and among them, if we recollect rightly, the judicious Dr. Campbell, in his "Philoſophy of Rhetoric," have remarked, that, when *genius* is applied to human beings, its plural is *geniuſes*: but, when uſed to denote imaginary ſupernatural beings, its plural is *genii*.

the

the *Gurchies*, who, for any thing we know to the contrary, may be of the old Iriſh extraction, but certainly cannot boaſt of any Greek blood in their veins.

From theſe few ſpecimens, ſelected from many more of the ſame kind, our readers would hardly expect to find Mr. Alley a rigid cenſurer of the *ſtyle* of his opponents. When we tell them, however, that he criticizes it without mercy, we have no doubt that they will recollect ſomething of an old ſtory about a mote and a beam. Pear.

Art. 57. *Remarks on the Proceedings of the Society who ſtyle themſelves "The Friends of the People;"* and Obſervations on the Principles of Government as applicable to the Britiſh Conſtitution. In Two Letters to a Friend. 8vo. pp. 93. 1s. 6d. Stockdale. 1792.

Moſt of the general arguments urged by this writer againſt a reformation of parliament are ſuch as, if adopted, would preclude all improvement of our government whatever, even if it were as bad as thoſe of Turkey or Morocco. 'Things which in theory appear imperfect, and moſt likely to produce practical evil, are generally counteracted in execution.' 'No human inſtitution is free from evil. The bare exiſtence of evil, therefore, is not ſufficient to warrant alteration.' 'Change is extremely hazardous, and whatever good is ultimately effected by it, it is certainly productive of much immediate evil. A wiſe and temperate man, therefore, ſhould be content, on the whole, with that mixture of clouds and ſunſhine, which the preſent conſtitution of things exhibits, and ought not to meddle with them who are given to change.' Nay, theſe arguments would not only prevent all public reformation, but, if purſued, would effectually exclude all private amendment of life and manners. They may be properly characterized by being called, *Reaſons why mankind ought not to endeavour to be any better than they are.*

The particular arguments here urged againſt extending the right of ſuffrage, are alſo ſuch as would juſtify the taking away all ſuffrage whatever from the people. 'If the right of voting were granted to all men, repreſentation would ſtill be imperfect, becauſe women and children would be excluded:' 'beſides, the members elected would not be unanimouſly choſen by all the voters; neither would they, on all occaſions, ſpeak the ſentiments of all thoſe who even voted in their favour.' 'They therefore could not be repreſentatives of the people.' For the ſame reaſons, the author might ſay, that, at preſent, the Houſe of Commons cannot be repreſentatives even of their conſtituents, and ſtill leſs of the people at large;—and hence it would follow, that all attempts to have a repreſentative body in our conſtitution are vain and uſeleſs. Let us then diſcard the Houſe of Commons, as a nugatory part of the conſtitution, and as a mockery.

A great part of the firſt of theſe letters is taken up with defending what this writer and his coadjutors call '*influence*,' '*gratitude*,' and '*expectation*,' but what we call bribery and corruption. We never meet with theſe apologies for iniquity, without feeling our indignation greatly excited by them. We are not apt to be angry: but not to be offended at palliatives for vice, would

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would be to betray the cauſe of virtue and morality; and let any honeſt man fairly conſult his heart, and ſay whether, in ſpite of all the Jeſuitical caſuiſtry that ever was, or ever will be, or ever can be, urged for this abominable commerce, he does not there find ſomething to condemn this ſacrifice of integrity at the altar of Mammon? It is this ſhameful practice in the upper and public lines of life, that makes honeſty a jeſt, brings all diſintereſtedneſs into deriſion, and pollutes not only the proſperity of the nation, but contaminates the intercourſe of every rank and order of private life. It is from this fountain of profligate venality, that rolls the thick and muddy ſtream, which threatens to ſwallow up all that is liberal and ingenuous, either in public or in private, in the Sorbonian bog of a baſe and ſordid ſelfiſhneſs. Monteſquieu and other men of penetration have predicted, that this *influence* would be the ruin of the Britiſh conſtitution; and yet theſe advocates for influence would perſuade us that they are labouring to *preſerve* our conſtitution. Are they more ſagacious than Monteſquieu? If they were ſo, we ſhould ſtill ſay, if our conſtitution cannot be preſerved without the ſacrifice of our morality, let our conſtitution, and all the conſtitutions on the earth, periſh:—but no: it is a vile calumny; it is a ſlander on the conſtitution, more foul than ever was uttered by the utmoſt virulence of republicaniſm. The Britiſh conſtitution is not that wretched edifice which muſt be propped up with the buttreſs of bribery. It ſtood firm for ages before the ſyſtem of influence was known among us; and it may ſtand for ages to come, unleſs it be overthrown by theſe *preſervers* of the conſtitution; theſe pleaders for a ſyſtem which they are aſhamed to call by its proper name. Why do they inſult us by calling their venality by the venerable name of the conſtitution? Let them boldly avow what they covertly defend; and let them call that for which they plead, a ſyſtem compoſed of a King, a Houſe of Lords, and a *houſe of grateful dependants and humble expectants*; let them call it a ſyſtem of *King, Lords, and Influence*, or *King, Lords, and Bribery*. Let them call it any thing but King, Lords, and Commons; any thing but the Britiſh conſtitution.

The ſecond letter, which treats of the principles of government, is a compound of liberty and ſlavery. In one page, nay ſometimes in one ſentence, the author allows all that the warmeſt friends of liberty require; and in the next he takes it all away. He cannot underſtand what is meaned by political equality of rights, though it has been explained ſo often; and he talks about the natural inequality of men in ſtrength, in beauty, in wiſdom, and in many other qualities which are nothing to the purpoſe. He ſays, that 'right is the offſpring of regulation, the creature of government, and that in a natural ſtate men were poſſeſſed of no rights at all;' and thus at one ſtroke he deprives juſtice and morality of their eternal immutability, and annihilates the laws of nature and of God. He argues, that 'men have no natural rights, becauſe theſe rights exiſt in no certain or tangible form;' and thus he borrows the very argument that was uſed by Mr. Paine, to perſuade us that we had no conſtitution in Britain.

For

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For the ſake of thoſe who may be confounded by this nonſenſe about the natural inequality of men in ſtrength, in wiſdom, in ſtature, &c. which is ſo conſtantly obtruded on us in the controverſy about liberty, we will conclude this article by repeating the explanation of the propoſition, "that men are equal in point of natural rights." When it is affirmed that all men are born and remain free and equal in rights, nothing more is intended and maintained, than that all men are left at liberty by their Creator to exert the faculties and talents which he has given them, in purſuing their own proper happineſs, according to thoſe modes which appear beſt to their own calm and ſober reaſon, aſſiſted by the reaſon of others, and by the revelation which he has made known to them. In the ſight of God, every man, without exception, is juſtified, if he defend this liberty in himſelf; and every man is condemned, if he attack it in another. In this reſpect, all men are equal and on a level:—whence it follows, that no man is bound to obey any mere human laws or regulations, but thoſe to which he has previouſly aſſented. In other words, every man has a right to govern himſelf, or to be governed by his own conſent. Pear.

Art. 58. *The Jockey Club*; or, a Sketch of the Manners of the Age. Part III. 8vo. pp. 210. 4s. ſewed. Symonds. 1792.

In our Review for April, p. 466, we endeavoured to give our readers an idea of the plan of this work, from what we then obſerved, on looking into the Firſt Part of it; and in the Number for the month of July following, p. 354, in ſpeaking of the Second Part, we ſomewhat extended our brief ſketch of the writer's deſign,—at the ſame time making uſe of his own language, and thus precluding every charge of miſrepreſentation, that could be brought againſt us.—In announcing this Third Part, we ſhall purſue the ſame method.

As the work, in its more extended progreſs, now aſſumes an aſpect and character almoſt entirely political, the author has thought it right to notice the opinion of ſome, who have deemed the title of *Jockey Club* no longer ſuitable to this publication. In anſwer to this objection, he remarks, that 'the whole human ſpecies may be fairly conſidered and treated as jockeys, each running his race to the beſt advantage; and that a plan whoſe object is to preſent a faithful picture of the age, is neither confined to ſpace, or limited to ſex; and that it embraces every condition, every country where civil ſociety is eſtabliſhed, and of courſe comprehends a fund of matter, various and inexhauſtible.'—'The chain that combines the ſyſtem is univerſal, and we ſhall indiſcriminately purſue the principle on which we began, ſtill farther extending our plan, without reſpect to birth or fortune; juſt to worth, wherever we find it, and ſpurning the barbarous injuſtice, which grants to wealth and titles the infernal privilege of ſanctioning every ſpecies of infamy and corruption.'

Among the portraits here exhibited,—ſome of which, we think, are drawn with the pencil of exaggeration,—are the King and Queen of France *, ſeveral branches of our own r——l f——y, the

* Nor are their M——s of Gr. Br. overlooked.

M—g—v—ne

M—g—v—ne of A—p—ch, the D—e of M——lb—h, Mr. P—, the E— of C—t—m, Mr. B—rke, La F—y—tte, and Thomas Paine.—Of all this motley group, in which the higher and lower ranks are brought together, the laſt-named perſonage is the only one that is not drawn in colours of an unfavourable hue: but this will not appear extraordinary, when it is recollected that Mr. P. belongs to that claſs of men whom the author does not mean to blacken: Mr. P. is the hero of the Rights of Man,—the only rights which are here reſpected.—The claims of power, domination, and ariſtocracy, are all hurl'd, with Milton's "hoods and cowls, to the backſide of the world."

The *meaneſt* of the male characters which here paſs in review before us, and as here repreſented, is that of the wretched L—s XVI. and among the *worſt* of the females, that of M—ie A—t—n—tte. The latter appears, indeed, too bad to ——: but let us draw the curtain:—it will not become us to exhibit ſo abominable a picture.—What can Mr. B—ke, the mirror of knighthood, ſay to our author?—We do not hear that he has yet *called* the gentleman *out*? Alas! "the age of chivalry is gone," indeed!

As a *ſpecimen* of this author's ſtyle of ſketching manners and characters, let us take a view of his harſh pourtraiture of La Fayette:

"This is the general, ſelf-ycleped the hero of the two worlds,—the eldeſt ſon of liberty. This is the *Marquis* who ſtood forth the champion of the RIGHTS of MAN; and who, in the critical hour of danger, proved a renegade to the cauſe he had long laboured to ſupport, even at the very moment when his triumph might have been complete. The laurel wreath which an emancipated people prepared to twine on his brow, withered in an inſtant, while he ſacrificed the fair fame of honour and humanity to a ſelfiſh pride, and a deſpicable ambition.

"He had beheld Waſhington become the chief of the revolution in America, and preſident of the free congreſs of the ſtates, and he hoped to be of equal importance in the hiſtory of France. He therefore found the principle of EQUALITY ill ſuited to his deſigns, and as he deſpaired of raiſing himſelf into a *Cromwell*, he daſtardly deſcended into a *Monk*. The hackney'd charms of a proſligate Q——n overcame his feeble virtue, and he ſtill pined after the title and impotent diſtinctions he had affected to deſpiſe. In the Jacobin Club, which, notwithſtanding the calumny of our drivelling prints, is the wiſeſt, moſt enlightened, and philanthropic ſociety, that ever exiſted, his mean capacity was eclipſed, and he found himſelf a ſtar of very inferior luſtre in the reſplendant galaxy of truth. He therefore wiſhed to overthrow that ſyſtem which he found impoſſible to convert to his own particular uſe, and with the degraded baſeneſs of an ariſtocrate, he became a ſatellite of deſpotiſm.—But the French are no longer to be duped by artifice; experience has deſtroyed confidence; the patriotic army which he had endeavoured to debauch, revolted at his perfidy; and he is now a wretched, captive outcaſt, deſpiſed by all parties, honourleſs, and hopeleſs.

"Many perſons who had entertained a favourable opinion of La Fayette, are ſtill inclined to juſtify the malignity of his heart at the

expence of his judgment. But the truth is, that he had engaged in the moſt infamous plot of complicated treachery, that even courts ever dared to form; and the damning letters which have been diſcovered in the Queen's cabinet, prove him to be the moſt ungrateful traitor.

'He may now perhaps demand a refuge and reward from ſome of thoſe horrible murderers, who are carrying fire and ſword into France; and who, through the channel of that degraded, profligate, peculator, Calonne, affect to juſtify the principle of deſolating beautiful independent provinces, and of butchering millions of innocent citizens, ſtriving to defend their natural and civil rights againſt the barbarous combination of force, treachery, and rapine, under pretence of reſtoring a weak, cruel, and perfidious prince, to the throne his perjuries had forfeited: but even this hope will be blaſted, for the loſt La Fayette is ſunk ſo low, that even treachery will not truſt him.'

Our indignant author farther ſtigmatizes this degraded character in the general *Introduction* to this Third Part of his *Sketches*.

'Fayette,' ſays he, 'who fought under the banners of republicaniſm for the independence of America, who acquired his power, on the ground of national confidence in the ſincerity of thoſe principles;—we have lately beheld this man labouring by every inſidious pretext to corrupt his army, infuſing the moſt deadly poiſon into the ſoldiers' minds, affecting a faſtidious delicacy for the *letter* while he was levelling a mortal ſtab at the *heart* of the conſtitution *;—aſpiring to be the dictator of his country,—or ſtooping to be the abject tool of royalty; in either caſe an ungrateful apoſtate to the principles and benefactors that raiſed him. At length, however, the traitor is unmaſked, and he has, by *flight*, evaded the vengeance of the nation which he betrayed.'

This anonymous and zealous advocate for the popular party in France, and for the principles of republicaniſm, writes with energy and animation: but his ſtyle has frequently too much of the appearance of careleſſneſs. If his language were more accurate †, he would, in this reſpect, obtain a larger ſhare of the critic's approbation. With regard to his political principles, we leave them to ſpeak for themſelves; and they muſt ſubmit to the common fate of writings of this kind; they will be applauded by one ſet of readers, and condemned by the oppoſite party.

Art. 59. *The Patriot:* or, Political, Moral, and Philoſophical Repoſitory, conſiſting of Original Pieces, and Selections from Writers of Merit, a Work calculated to diſſeminate thoſe Branches of

* 'La Fayette's *tender regard* for the conſtitution has been brought to light, by the detection of his perfidious correſpondence with the Queen, wherein it is demonſtrated, that while loyalty to the conſtitution was ever uppermoſt in his mouth, he was concerting the moſt infamous and ſubtle ſtratagems with the Court, in order entirely to ſubvert this ſame darling Conſtitution.'

† To apply a modiſh phraſe, much uſed by the preſent race of minor wits, he is rather a *daſhing* than a correct writer.

Knowlege

Knowlege among all Ranks of People, at a ſmall Expence. By a Society of Gentlemen. *Pro Patriâ.* Vol. I. containing 13 Numbers*. 12mo. 3s. 3d. ſewed. Robinſons.

Among all the modes which have been deviſed for the purpoſe of diffuſing knowlege among mankind, none is ſo effectual as that of periodical publications; and certainly no ſubject is more proper for ſuch publication, than the general ſcience of politics, ſo intereſting, and, we will add, ſo intelligible to the community at large. It is with pleaſure that we announce to the public a work of this kind, undertaken, as far as we are able to judge from the contents of the numbers before us, by perſons ſufficiently qualified to aſſiſt in enlightening the public mind.

The declared purpoſe of *The Patriot* is to open a channel of univerſal communication on the important ſubjects expreſſed in the title of the work, at a price which ſhall be within the reach of almoſt every individual. The editors avow themſelves the friends of liberty in general, and of the Britiſh conſtitution in particular; and they invite every friend to truth, liberty, and mankind, to aſſiſt them in diſſeminating ſound principles of policy, and in promoting public ſpirit, and public virtue. They declare it to be one of their firſt objects, to diffuſe a general conviction of the importance of an equal repreſentation of the people. Their profeſſed intention is, to purſue the middle path between the well-intended, but perhaps too great, ardour of ſome of the friends to reformation, on the one part, and the abject timidity of thoſe, who cheriſh prejudices, however contemptible, becauſe they are prejudices, on the other. They ſolicit the correſpondence of all, who ſhall think proper to communicate their ſentiments and opinions in the diſpaſſionate and ſober garb, which ſuch a publication requires. E.

Art. 60. *The Secret Hiſtory of the Armed Neutrality.* Together with Memoirs, Official Letters, and State Papers, illuſtrative of that celebrated Confederacy: never before publiſhed. Written originally in French, by a German Nobleman. Tranſlated by A******** H****. 8vo. pp. 260. 4s. Boards. Johnſon. 1792.

When two powers engage in war, and aſſert a right to interrupt the paſſage of the ſhips of other nations navigating the open ſeas, or reſorting to any of the hoſtile ports; on the plea of ſuch ſhips conveying commodities injurious to the intereſts of the party ſtopping and capturing them; the idea of reſiſting ſuch aſſumed power appears to be extremely natural. It is one of thoſe expedients to circumſcribe the operations of violence, which, for the common intereſts of mankind, it may be hoped will be improved, until the horrors of war, and royal depredations on private property, ſhall be effectually reſtrained by a general humane league among the powers of Europe, to arbitrate, with effect, all contentions that may ariſe among them. It has been repeatedly affirmed that the

* A number is publiſhed every other Tueſday morning; at the price of 3d.

armed

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armed neutrality originated in the haughty ſuperiority aſſerted by this country over the ſhips of other nations on the ſeas; and that the idea was firſt ſtarted by the late King of Pruſſia: but we are here informed that the occaſion was furniſhed by Spain, in the ſeizure of two Ruſſian veſſels which were carried into Cadiz; and the plan of the armed neutrality is attributed to another author.

'The fact is,' (ſays the preſent writer,) 'that this armed neutrality, which gave ſo much umbrage to the court of London, and was the cauſe of ſo many conventions, that were ſigned for the ſupport of free navigation, between the ſeveral courts of Denmark, Sweden, Holland, Pruſſia, Vienna, Liſbon, and Naples, on one ſide; and that power of Europe, Ruſſia, on the other, which, of all the contracting maritime powers, had by far the leaſt number of merchant ſhips:—this celebrated confederacy, I ſay, was deviſed by no other perſon than Count Panin, the Ruſſian miniſter, and that merely to ruin Sir James Harris, at a criſis when the Britiſh miniſter had every reaſon, and all poſſible authority, (Count Panin's alone excepted, who was long an entire ſtranger to all his tranſactions,) to think Ruſſia upon the point of joining Britain in its conteſt with America, and with the houſes of Bourbon, and of entering into an alliance for their mutual defence.'

The detail of the negociation of this formidable defenſive alliance is given with great confidence, and probably, though we know not by whom, with equal intelligence; and the ſeveral ſtate papers quoted, are added, both in Engliſh, and in the original French. N.

Art. 61. *Political Eſſays on the Nature and Operation of Money, Public Finances, and other Subjects:* publiſhed during the American War, and continued up to the Year 1791. By Pelatiah Webſter, A. M. 8vo. pp. 504. 6s. Boards. Printed at Philadelphia, and ſold by Dilly in London.

Theſe political eſſays firſt appeared in the Philadelphia newſpapers; and the able writer obſerves in his preface, that, 'It may be worth notice here, that theſe eſſays exhibit not only a diſcuſſion of the principles and nature of money and national finances, but contain alſo a kind of hiſtory of theſe principles compared with facts or their real operation, during the convulſions of America through a ſeven years' war, when the dangers, the diſtreſſes, the firmneſs, the terrors, the wiſdom, the folly, the expedients, the exertions, the reſources, the ſtrength, and the weakneſs, the ſucceſſes, and diſappointments, which appeared under all modes and forms, put every principle into operation, and every concluſion and theorem to the teſt; and left no room for falſe reaſonings or idle projections, becauſe their fallacy was ſure to be detected very ſoon by a failure or deficiency of their effects.'

The reaſonings purſued in theſe papers apply to temporary events, that are now only employment for recollection; yet, as the author adds, 'it may be agreeable to my fellow-citizens to reviſe theſe diſtreſſing ſcenes, as people ſometimes have pleaſure in viewing places in which they have paſſed through ſorrows and calamities that are now over and paſſed.' To Europeans, this volume may be

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acceptable as a course of lectures from a new experimental school of politics and finance; and it is well worth perusal. N.

Art. 62. *A Letter to Mr. Thomas Paine*, in Answer to his Letter to the Right Hon. Mr. Dundas, and his two other Letters to the Right Hon. Lord Onslow. By a Member of the British Parliament. 8vo. pp. 27. 1s. Stockdale.

If this writer had *railed* less, and *reasoned* more profoundly, we might have been better entertained, and more instructed, than we have been, by the perusal of this letter. He has made some tolerable thrusts at the *weaker parts* of Mr. Paine's productions, but he does not attack that bold republican in his *strong holds*. We doubt the truth of *this* gentleman's pretensions, when he assures his readers, that he has the honour of a seat in the British Senate:—yet it may be a fact;—nor is it to be supposed that every one, who attains that honour, is a LOCKE, or a MONTESQUIEU.

MISCELLANEOUS.

Art. 63. *An Historical Sketch of Gibraltar*, with an Account of the Siege which that Fortress stood against the combined Forces of France and Spain; including a minute and circumstantial Detail of the Sortie made by the Garrison on the Morning of Nov. 27, 1781, for the Purpose of destroying the formidable Works erected by the Spaniards against that Fortress. 8vo. large Paper. pp. 148. 6s. Boards. Edwards, &c. 1792.

This interesting abstract, the dedication of which, to the King, is signed J. Heriot, is professed to have 'been thrown together chiefly as an explanatory accompaniment to the admirable print published by Mr. Poggi, descriptive of the *sortie* made by the garrison of Gibraltar, on the morning of the 27th of Nov. 1781, for the purpose of destroying the formidable works erected by the Spaniards against that fortress.' The account is well drawn up; it is very elegantly printed, on fine paper; and, independently of the particular purpose for which it was compiled, is one of those narratives which every true Briton must read with heart-felt satisfaction. N.

Art. 64. *Observations on the Writings and Conduct of our present Political and Religious Reformers:* occasioned by a Letter of Thursday the 26th of July, 1792, in the Paper of the World, with the Signature of Tiberius Gracchus. To which is added, An Appendix, &c. &c. By Percival Stockdale. 8vo. pp. 92. 1s. 6d. Ridgway. 1792.

Touch me, and no minister so sore—would have been a more suitable motto for Mr. Percival Stockdale than that which he has chosen. He seems to labour under an extreme irritability of the nervous system, and cannot therefore endure the rebukes of honest criticism. We wish not to depreciate his literary reputation, nor to retard his advancement in the line of his profession: but we will discharge our duty to the public, by delivering an impartial opinion.

These

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These 'observations' are very loose and desultory: sometimes abusive, and sometimes extravagantly complimentary. He says of himself, that '*he is not afraid to blame, and he disdains to flatter.*' The first assertion will be more readily admitted than the second. In neither case, does he seem to know *how to keep a mean.* While Paine is a *tyrant*, Dr. Priestley a *lawless assassin*, the Bishop of Landaff an *apostate*, and the National Assembly a *bear-garden:* Mr. Granville Sharp's character is 'Christianity thrown almost perfectly into life and action;' Mr. Fox's eloquence 'is like inspiration,' and his mind is so penetrating, that 'he can see more of the spirit of a subject in a week, than a stupid Bishop would in an hundred years;' and of the Quakers he says, 'their baptism has been that of the spirit of the lambent fire of truth.' P. 55.

Had the letter signed T. Gracchus been written by Mr. Stockdale himself, it could not have furnished him with more acceptable materials for observation. He *fortunately* finds in the letter-writer that praise which Reviewers *could not* bestow on him. Of the temper in which the present pamphlet is written, let the reader judge by the following extract:

'How simple, how sublime, how affecting to an unprejudiced and feeling heart, is the liturgy of the Church of England! and how dull and cold, comparatively, are the occasional prayers which are composed, or rather *manufactured*, by its present dignitaries! The former productions are the emanations of reason and inspiration; the latter are the crude vapours of turtle and Champaigne.' P. 59.

The Appendix, which is written to repel the attacks of certain critics who have censured his pamphlet relative to his correspondence with the Bishop of Durham*, proves to us that Mr. S. has not learned to *kiss the rod:* convinced of his own infallibility, he applies to his critics, Bays's criterion of genius and excellence: "if they praise my book, they are men of judgment; if they censure it, they are a set of blockheads."

Moo-y.

Art. 65. *A General View of the Life and Writings of the Rev. David Williams*, drawn up for the Chronique du Mois, a French periodical Publication, at the Request of Messrs. Condorcet, Claviere, Mercier, Auger, Brissot, &c. Editors of that Work. By Thomas Morris, Esq. lately Captain in the Seventeenth Regiment of Foot. 8vo. pp. 68. 1s. 6d. Ridgway. 1792.

It has long been the custom to celebrate illustrious men in eulogies after their death: but to write their lives while their lives are yet unfinished, and to decide on their performances while they are still on the theatre, is one of the refinements of modern times. As we profess to criticise books, and not men, we shall not discuss the subject of these memoirs. The distinction which Mr. Williams has acquired as a writer, induces us, however, to give our readers, from this work, a list of his publications, in the order in which

* See Monthly Review for August last, p. 467.

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they have appeared. In the year 1772, Mr. W. wrote a poignant letter to David Garrick, Esq. on his conduct and talents as manager and performer. This letter, which was duly noticed in our Journal on its first publication, is here reprinted. His next works were polemical Dialogues, entitled *The Philosopher.* About the time when several persons were endeavouring to produce an ecclesiastical reform, he wrote *Essays on Public Worship, Patriotism, and Projects of Reformation*; and a *Liturgy on the Principles of the Christian Religion.* At the time of his establishing a private seminary at Chelsea, he published a short treatise *on Education.* On opening his chapel in Margaret-street, he drew up for the use of the society which assembled there, *A Liturgy on the universal Principles of Religion and Morality.* In this place were delivered *Lectures on the universal Principles and Duties of Religion and Morality,* in two volumes quarto, afterward published, in 1779. See Review, vol. lxii. On the first application of the Dissenters to Parliament, for an extension of privileges, he wrote *A Letter to Sir George Saville in defence of unlimited Toleration.* In the year 1780, at the time of the riots in London, he published a small pamphlet, entitled, *A Plan of Association on Constitutional Principles,* in which he asserted the right and duty of every freeman to be sufficiently armed and disciplined for the defence and protection, of himself and family. The county-meetings and associations, in 1782, gave birth to his *Letters on Political Liberty,* asserting the necessity and practice of national conventions. Since that time, he has published *Lectures on Education,* and *Lectures on Political Principles,* delivered to his pupils and their friends. Mr. Williams is also understood to be the author of *Royal Recollections*; *Lessons to a young Prince*; and *An Apology for professing the Religion of Nature in the 18th Century of the Christian Æra.* His abilities, which are universally allowed to be very considerable, are now engaged in continuing Hume's History of England. E.

Art. 66. *Perpetual and Determinable Annuities* reduced to a Level; or a Comparative View of Long and Short Annuities: with £. 3 per Cent. Reduced, and £. 3 per Cent. Consols, at the Bank of England, &c. By William Blewert, Author of Tables for buying and selling Stock. 12mo. pp. 120. 5s. 3d. bound. Cadell, &c. 1792.

Tables of interest, and annuities, are the peculiar study of the gentlemen on the Stock Exchange;—they will review for themselves; and to their attention, therefore, we recommend Mr. Blewert's publication. N.

Art. 67. *A Vindication of a Right in the Public to a One Shilling Gallery,* either in the new Theatre Royal, Covent-Garden, or somewhere else. 8vo. 1s. Owen. 1792.

This popular cause is well pleaded, by an acute and spirited advocate: but while this zealous friend of the dramatic Muse was pleading, the impatient gods took the *high priori* road, and settled the matter with the theatrical monarch, *à la mode de Paris,*

though

though not *à-la-lanterne*—The one shilling gallery, in Covent Garden, was immediately *restored*.

In this pamphlet, some general observations on the utility of dramatic amusements, with respect to the common people, are with propriety introduced; and these may survive the immediate occasion on which this tract was published.

Art. 68. *A Fashionable Caricature*; or the Proverbs of our Ancestors prophetically descriptive of the most distinguished Personages in the present Age:—Of the Court, the Senate, the Army, the Navy, the Bar, the City, and the Theatres. 12mo. 1s. Thisleton. 1792.

This tagging of old saws to living names and characters, is a very sorry kind of employment!—Of the manner in which this business is here performed, take the following sample:

'*M——e of A—p—h.*

'It is time to yoke when the cart comes to the horses.'

'*Mrs. S—d—s.*

'It is a sad house when the hen crows louder than the cock.'

'*Right Hon. C— J— F—x.*

'When the fox preaches beware of the geese.'

If the reader does not admire the foregoing specimen, we must throw aside the book, for it affords nothing better. N.

Art. 69. *Genuine Sense*; or, a Letter to the Right Hon. George English; including a Letter from Samuel March to Robert Stickler, concerning the Advance of Journeymen's Wages. 8vo. 6d. Brown. 1792.

A sensible, though not well-written, attempt to prove that our manufactures will become dearer in proportion as the wages of the journeymen are raised.—The subject is important: but the discussion is difficult; all depends on experience and observation: Genius, in the writer, is out of the question.

Art. 70. *Integrity and Content*, an Allegory. By Charlotte Palmer. 4to. pp. 44. 2s. Hookham. 1792.

Without that rich variety of scenery and imagery which superior genius alone can supply, a moral allegory in prose is not likely to engage much attention. Of the present attempt, the chief recommendations are, that it is neatly written; and that it teaches, in a way which may, perhaps, to some young minds, be more impressive than simple precepts, several important lessons of morality. An encomium on the Queen is annexed, which was written during the King's illness, and published in the *Times*. K.

THEOLOGY *and* POLEMICS.

Art. 71. *A Review of the chief Difficulties in the Gospel History relating to our Lord's Resurrection*: intended to retract some Errors contained in the Author's Greek Harmony, and to shew that Dr. Benson's Hypothesis is satisfactory. By William Newcome, D.D. Bishop of Waterford. 4to. 1s. Johnson. 1791.

This excellent prelate, who, by his other valuable writings on the scriptures, has been a benefactor to the Christian world, with

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that ingenuous openneſs which diſtinguiſhes real worth, here acknowleges that the manner in which, in his Harmony of the Goſpels, he had endeavoured to reconcile the accounts of our Lord's reſurrection, now appears to him forced and unnatural. The hypotheſis, which he now adopts, is that of Dr. Benſon in his Life of Chriſt. An arrangement of the text is given in parallel columns, and a continued narration and notes are ſubjoined; which, in the judgment of this able critic, will afford an eaſy ſolution of all the difficulties. As the pamphlet is of a kind that does not admit of extracts, we can only recommend the entire peruſal of it to all who are deſirous of ſeeing this important part of ſcripture hiſtory placed in an eaſy and natural light. E.

Art. 72. *Scriptural Reviſion of Socinian Arguments*, in a Letter to the Rev. Dr. Prieſtley. By the Rev. F. Randolph, M. A. late Fellow of King's College, Cambridge. 8vo. pp. 135. 2s. Cadell. 1792.

The purport of this tract is to prove that the triumphant aſſertion of Dr. Prieſtley, that both the Scriptures and the firſt Chriſtian fathers are decidedly in favour of the Socinian doctrine concerning the perſon of Chriſt, is ill-founded; and that a cool and impartial attention to the former as ultimate authority, and to the latter as reſpectable witneſſes, will produce a conviction of the truth of the Trinitarian ſyſtem. It is written in the ſtyle of a ſcholar and a gentleman; and were we not perſuaded that the controverſy has been ſo long before the public, as to leave little inclination, and little ſcope, for farther diſcuſſion, we might ſelect paſſages which would do great credit to the writer. At the preſent ſtage of the controverſy, we ſhall content ourſelves with the general commendation, which, whatever we may think of the argument of the pamphlet, we acknowlege to be due to the manner in which that argument is ſtated. We cannot, however, diſmiſs the work without taking notice of an incidental overſight, which has eſcaped the learned author. 'If your hypotheſis, (ſays Dr. Randolph to Dr. P.) derives the ſmalleſt ſupport from any of the writers who were acknowledged to be apoſtolical *from the earlieſt promulgation of the Chriſtian faith to the fifth century*, we will admit the ſanction of pretended antiquity.' He then quotes a paſſage from the learned and laborious Brucker, as applicable to the Chriſtian fathers in general, of whom he is ſpeaking, which that author expreſsly confines to the immediate followers of the apoſtles, whom he diſtinguiſhes from the ſubſequent fathers, by the appellation of *apoſtolic men*, and makes the corruptions of Chriſtianity to commence as early as the time when the Shepherd of Hermas appeared. E.

Art. 73. *A Short Addreſs to the Proteſtant Clergy of every Denomination*, on the fundamental Corruption of Chriſtianity. 8vo. pp. 29. 1s. Johnſon. 1792.

We have heard of "Every man his own lawyer," and of "Every man his own broker;" the title of this pamphlet ought to have been, "Every man his own prieſt." The writer has the hardineſs

to

to attempt to demonstrate, that the clerical order is an excrescence in the body of the Christian church, the mere growth of ignorance and superstition; and that it is an incumbrance to civil society, loading it with unnecessary expence, and checking the natural operation of sound principles of civil policy. For the argument by which this strange doctrine is supported, we must refer to the pamphlet, which is written with some ingenuity. E.

Art. 74. *Sermons on the Divinity of Christ:* By Robert Hawker, Vicar of the Parish of Charles, Plymouth, and formerly of Magdalen-hall, Oxford. 8vo. pp. 370. 5s. Boards. Deighton. 1792.

It is often said that the *impartial* inquirer after truth must, if it be possible, have a mind free from all prepossessions for or against either side of the question which he proposes to discuss. In what degree such a remark is applicable to the author of the volume before us, we shall leave to the decision of the reader.

We must applaud the motive which Mr. Hawker tells us induced him to the composition of these discourses, viz the particular edification of his parishioners, for whom he acknowleges himself highly interested: the motive for now rendering them more public, he informs us, is to testify that he is one of those *supposed* few among the established clergy, whose professions and convictions are happily blended.

Eight sermons are here given; the first is on the title, *Son of God*; the second, on the evidences of our Lord's pre-existence; the third, an inquiry whether any traces can be found of his personal appearance previously to his incarnation; the fourth, the testimony of the prophets concerning his character; the fifth and sixth, evidences of his divinity during his incarnation; the seventh produces the testimony of the apostles; and the eighth concludes with a recapitulation of the argument, and practical observations.

The author's style is good, and his language is sometimes properly animated: we cannot entertain a doubt of his being himself convinced and satisfied: but he avoids controversial heat and acrimony; though, in some instances, his manner may be rather too popular and declamatory. He professes great candour, and speaks handsomely of those who dissent most widely from his opinions. In the conclusion of his work he pleads with great earnestness for the exercise of a charitable temper;—and here we observe, that, in a note which expresses the divinity of our Lord to be a *material* article in the faith of a Christian, he adds—'But I am equally convinced at the same time, that the great virtues of Christian love and charity towards persons of a different way of thinking, ought by no means to be lessened on this account. The *one* is a clear and evident duty: the *other* but an *opinion*.' H.

Art. 75. *A Letter to every Housekeeper in London*, on behalf of Parochial Industry-schools, for every Child who has no other Opportunity of receiving any Instruction in the several Duties of Life. From a Citizen of the World. 8vo. 6d. Rivingtons. 1792.

This anonymous writer pleads, with great benevolence, for those numerous children whose education, he tells us, is still entirely

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entirely neglected, notwithſtanding all the exertions which have been made in favour of the poor. He propoſes *ſchools of induſtry* in every pariſh, the expence of which he calculates, at twelve ſhillings for each child, to about the annual amount of 300l.; ſpeaking, we ſuppoſe, chiefly of London.—We applaud his philanthropy and public ſpirit:—yet we are tempted to ſay, ought not every *work-houſe* to be a ſchool of induſtry and education?—The writer's ſcheme is no doubt good, and merits attention; yet, when we look to the rates of pariſhes, the numerous taxes which fall with a weight ſo heavy, and the vaſt ſums which are yearly expended in public and private charities, it ſeems rather hard to make farther demands on thoſe by whom ſo much is provided; and may it not alſo be inferred, that there is great miſmanagement and ill-conduct ſomewhere? otherwiſe, there would be little or no occaſion to apply for aſſiſtance in eſtabliſhing the plan here mentioned. *Theſe* evils, it is apprehended, muſt firſt be corrected, before other ſchemes of this kind can be brought to any laſting effect. H.

SINGLE SERMONS.

Art. 76. *The abounding of Iniquity, no juſt Ground for diſtruſting the Prophecies or Promiſes of Holy Writ.* Preached in Quebec Chapel, Mary-le-bone, March 25, 1792, for the Benefit of the Philanthropic Society. By Samuel, Lord Biſhop of St. David's. 4to. 1s. Robſon.

The able pen of the Biſhop of St. David's is here very meritoriouſly employed in the cauſe of philanthropy. The progreſs of this comprehenſive virtue is eſtabliſhed by an appeal to facts, aſcribed to the influence of Chriſtianity, and urged as a deciſive vindication of the ways of Providence in the permiſſion of natural and moral evil. In drawing a compariſon between ancient and modern times in this reſpect, it is with pleaſure that we find the Biſhop introducing the ſlave-trade as a diſgraceful exception to the general character of the preſent age:

'In comparing the manners of the Chriſtian and the heathen world, impartiality hath compelled me to remark, that in one inſtance (and I truſt in one only) an abuſe of authority, and, I muſt add, a cruelty of avarice, obtains among us Chriſtians, in the preſent world, not to be exceeded by the worſt examples that may be found in the annals of heathen antiquity. I ſpeak of that worſe than Tyrian merchandiſe "in the perſons of men *," which is ſtill carried on under the expreſs ſanction of the laws; and the tyranny, which, in deſpight of law, is exerciſed by Chriſtian maſters on the miſerable victims of that infamous traffic. In this inſtance the ſordid luſt of gain has hitherto been deaf to the voice of humanity and religion. And yet I truſt, that the exiſtence of this iniquitous trade is leſs a ſymptom of depravity, than the loud and general cry of the people of this country, for its abolition, is an argument that the mild ſpirit of Chriſtianity is gaining more and more of an

* Ezech. xxvii. 13.'

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aſcendancy; and that God's good work is tending to its conſummation, by that gradual progreſs, by which, from the very nature of the means employed, the buſineſs muſt be expected to proceed.'

The beneficial tendency of the Philanthropic Society is, at the concluſion of the diſcourſe, diſtinctly ſtated; and the ſupport of it, as a promiſing means of promoting reformation in the loweſt orders of ſociety, is recommended, and enforced with eloquence. E.

Art. 77. Preached at St. John's Church, Liverpool, Jan. 4th, 1791, before the Members of the Marine Society. By the Rev. R. Formby, LL.B. 8vo. pp. 28. 1s. Johnſon.

'The Marine Society, Liverpool, was inſtituted in February 1789, for the benefit of maſters of veſſels, their wives, widows and children. The terms of admiſſion are, two guineas entrance, and half-a-guinea quarterly:—at the expiration of three years ſubſcription, widows are entitled to twenty ſhillings per month.—The ſubſcriptions, benefactions, &c. already received, amount to upwards of one thouſand pounds.'

This diſcourſe is well calculated for the occaſion. We hope it had, and may ſtill have, a very beneficial effect: for we are informed that whatever profits ariſe from its publication, are to be applied to the ſervice of the ſociety. H.

Art. 78. *The Bleſſedneſs of thoſe who are perſecuted for Righteouſneſs ſake.* Delivered at the firſt Meeting of the Congregation at Kingſwood, ſubſequent to the Riots, in the Union Chapel, in Livery-ſtreet, Birmingham, the Sunday before,—and in the Chapel, in High-ſtreet, Warwick, the Sunday after,—the Aſſizes at that Place. By the Rev. J. Edwards. 8vo. 1s. Johnſon. 1792.

This is a popular diſcourſe on the general ſubject expreſſed in the title, with occaſional reference to the late riots at Birmingham. The preacher points out to his hearers the uſe that piety and a truly Chriſtian ſpirit will lead them to make of an event, which cannot be conſidered in any other light than as a grievous perſecution. E.

Art. 79. Preached at the Anniverſary Meeting of a Benefit Society at Whitkirk, on Whit-Monday, 1792. By S. Smalpage, M. A. Vicar of Whitkirk, Yorkſhire. 4to. pp. 22. 1s. Johnſon.

An excellent diſcourſe; though not wholly free from ſome imperfection of ſtyle. It is particularly intended for, and adapted to, the lower claſſes of ſociety, but thoſe who are in the *higher* may read it to advantage; and indeed, when candour and moderation are ſtretched to the utmoſt, it muſt be acknowleged that thoſe in ſuperior ſtations are at leaſt equally culpable and criminal with others who may be deemed very much their inferiors.—We are informed, and it is a pleaſing circumſtance, that the good impreſſion which this ſermon apparently made on thoſe to whom it was immediately addreſſed, has occaſioned its being now ſent forth from the preſs. H.

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CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'IMMEDIATELY on the receipt of your laſt month's Review, I began to repeat my former experiments relative to the decompoſition of fixed air, with all the caution that "*Scrutator et Vindex**" could deſire. With lime deaërated by the moſt intenſe heat of a ſmith's forge, (and that would not effervesce with the mineral acids,) I produced more charcoal, than when I uſed chalk in its natural ſtate. To vary the experiment, I introduced into the middle of a large barometer tube, open at both ends, ſome cauſtic, lime, and phoſphorus, as in Mr. Tennant's experiment; to each end of this tube was fitted another of a ſmaller bore, one end of which was bent to a right angle, and inſerted into a phial containing water acidulated with the vitriolic acid, and chalk; the tube at the other end was bent ſo as to direct the fixed air paſſing through the large tube, into an inverted phial of water impregnated as highly as poſſible with fixed air; the middle of the tube was heated red hot by a chafing-diſh of coals; during the time the lime and phoſphorus were heating, the air generated in the phial was conſtantly paſſing through the tube, and received in the inverted phial; yet, in this experiment, ſo favourable, one ſhould imagine, for the decompoſition of the fixed air, leſs charcoal was obtained than in the former experiments; and the reaſon appears pretty obvious; for, as the apparatus was put together a little time before the heat was applied, the fixed air formed in the phial had forced out the atmoſpheric air in the tube: ſo that very little of the phoſphorus was converted into acid, the greater part being ſublimed. The air collected in the inverted phial was almoſt all abſorbed on paſſing it through unimpregnated water.

'The following experiments will prove, that the ſubſtance found in theſe experiments is obtained from the phoſphoric acid, and not from fixed air.—Into an ounce phial with a narrow mouth, I put a few grains of phoſphorus; and, by gradually heating the phial, I decompoſed the phoſphorus without deflagration. The phial, with the phoſphoric acid thus obtained, was heated red hot; the bottom and ſides of the phial were encruſted with a dark-coloured ſubſtance which, when waſhed, appeared to be ſimilar to that obtained in the former experiments.—Lime, ſaturated with the acid obtained from phoſphorus, introduced into a tube, and heated red hot, produces a large quantity of the ſame feculent matter, but not of ſo dark a colour.—The phoſphoric acid obtained from calcined bones, united with lime, and, treated in the ſame manner, produces the ſame ſubſtance in great abundance, and very black.

'Ingenious as Mr. Tennant's idea for the decompoſition of fixed air certainly is, yet I think we muſt ſtill ſeek for other means to effect the analyſis of it. I am,

'Gentlemen,

'*Diſs, Norfolk, Oct.* 20, 1792.' 'Your very humble ſervant,

'B. W.'

*** Our correſpondent 'R. Mac Waillif' is informed that the work, concerning which he inquires, was noticed in our Review for April 1790, *New Series*, vol. i.

††† We have received the letter of M. Frere de Cherenſi.

* See the *Correſpondence* in our laſt number.

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THE MONTHLY REVIEW,

For NOVEMBER, 1792.

ART. I. *Of the Origin and Progreſs of Language.* Vol. VI. 8vo. pp. 473. 6s. Boards. Cadell. 1792.

THE *ſingularly* learned author of this work introduces the preſent volume, by reminding his reader of what is ſufficiently manifeſt in every page of his writings,—his extreme veneration for the ancients, and, with a very few exceptions, his entire contempt for the moderns:

'In this introduction, it is proper to let the reader know, that, as I have learned my philoſophy from Plato and Ariſtotle, ſo I have alſo learned any thing I know of the fine arts from the ſame authors; and rhetoric particularly I have learned from Ariſtotle's three books upon the ſubject. Whoever, therefore, thinks that thoſe arts are ſufficiently taught in the many modern books written upon the ſubject,—or who thinks, that, by his own genius and natural parts, he can diſcover every thing that is neceſſary to be known in them, needs not take the trouble to read this work; but may reſt ſatisfied with his own diſcoveries, or with what he has learned from modern writers.'

Having, in the firſt three volumes, given an account of the origin of language, explained its nature, compared together different languages in order to ſhew wherein they ſeverally excelled or were defective, and treated of ſtyle in general, Lord Monboddo, in his fourth volume, divided ſtyle according to the ſubjects of which it treats, into ſix different kinds; the epiſtolary, the dialogue, the hiſtorical, the didactic, the rhetorical, and the poetical. In that volume, and in the fifth, he treated of the firſt four kinds of compoſition;—the fifth kind, rhetoric, is the ſubject of the preſent publication.

In explaining the nature and the proper uſe of rhetoric, Lord M. follows the footſteps of his admired maſter, Ariſtotle, in his three books on this ſubject. He does not, however, entirely confine himſelf to the plan of this work, but adds a variety

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of ingenious remarks, the result of his own reading and reflection. The leading heads of this volume are, the matter and subject of rhetoric; the style of rhetoric; action or pronunciation; characters of those who have excelled in the rhetorical art; the oratory of Demosthenes, containing observations on his matter and style. Under the head of style, remarking the necessity of being able to command, in speaking, a great variety of words both proper and figurative or *tropical*, our author adverts to one of his favourite topics, the superior excellence of the Greek language, particularly the language of Homer, and thus explains how it came to be so rich and copious:

'The language of Homer is in this respect, as well as in every other, the most perfect that is to be found in Greek, or in any other language that I understand: for he has not only many synonymes; but, by various terminations and flections, by adding, taking away, and inserting letters, he has made the same word different from itself, without any change of the sense; yet not so different, but that it is easily known to be the same by those who have studied the art of his language. Now we are not to suppose, as many do, that this variety of words was taken from the several dialects of the Greek, such as the Doric, Ionic, Attic, &c.; for, in the first place, there is no evidence that those dialects existed at the time that Homer wrote; or, if they did exist, they must have been formed out of the same language in which Homer wrote, not that language out of them. And, secondly, supposing those dialects to have existed at the time Homer wrote, we cannot believe that any author, much less such an author as Homer, would have written a mongrel Babylonish dialect, made out of the different dialects, then spoken in Greece, and which would not have been intelligible to any of the nations that spoke any one of those dialects. The fact, therefore, appears to be, that the language, in which Homer wrote, was the learned language of Greece, and the language of their poetry, the first writing among them*. Nor are we to wonder at its being so rich and copious, that it seems not to be one, but many languages; for there is a language still existing, and preserved among the Bramins of India, which is a richer, and in every respect a finer language than even the Greek of Homer. All the other languages of India have a great resemblance to this language, which is called the Shanscrit: but those languages are dialects of it, and formed from it, not the Shanscrit from them. Of this, and other particulars concerning this language, I have got such certain information from India, that if I live to finish my history of man, which I have begun in my third volume of Ancient Metaphysics, I shall be able clearly to prove, that the Greek is derived from the Shanscrit, which was the ancient language of Egypt, and was carried by the Egyptians into India, with their other arts, and

'* It is upon record, that Pherecydes was the first writer of prose in Greek.'

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into Greece by the colonies which they ſettled there. This is a moſt curious and important fact in the hiſtory of man; but for our preſent purpoſe it is ſufficient to obſerve, that it is a great beauty of a language, to have ſuch a variety in the ſound of the ſame words, if that introduces no confuſion, and is agreeable to the rules by which the language is formed.

'But though the Greek of later times has not that variety of ſound of the ſame word without any change of the ſignification, yet it has a great number of words which are ſimilar both in their ſound and ſignification, though not exactly denoting the ſame thing. Theſe are words formed by derivation, compoſition, and flection, the three great arts of language, without which it would have been impoſſible to have connected together millions of words, ſo that they could be comprehended in the memory and readily uſed*. All theſe words, however different in their ſound and ſignification, come all under the denomination of words *proper*; for there is nothing in them that can be called trope or figure. But even in theſe the language of Homer is more rich than any other language in Greek, but not ſo rich as the original language; the Shanſcrit, in any of the three articles I mentioned, derivation, compoſition, or flection: and particularly it has in it words of wonderful compoſition, ſome of which I have been ſhewn.'

To trace the origin of the Greek language to the Sanſcrit, as the ancient language of Egypt, is a new and curious inveſtigation, which we earneſtly wiſh this learned philologiſt may live to complete.

On the ſubject of compoſition, Lord M. remarks, that the firſt writing was probably in ſhort ſentences, connected together by the ſenſe, yet independent of one another: but he ſtrongly expreſſes his diſapprobation of this kind of ſtyle, when it is the effect of labour and ſtudy:

'This ſtile, which was neceſſary before the art of compoſition was invented, is ſimple and pleaſant. But when it was ſtudied, as a beauty, by Salluſt and Tacitus and their modern imitators, it is, I think, very bad writing; for it is impoſſible that it can be beautiful, wanting art and that variety which is eſſential to beauty. But in Salluſt I think it is tolerable; and though I cannot praiſe it, it does not give me offence. But where there is point and turn affected, and a ſtudied obſcurity, which is the caſe of Tacitus, and ſome of his modern imitators, I think it is the worſt ſtile that can be written. There are, I know, readers that delight in decyphering ſuch enigmatical ſentences, and flatter themſelves that they not only read but invent. But for my part, I have no ſuch pleaſure; and any time that I may have beſtowed upon expounding thoſe oracles of wiſdom that are ſuppoſed to be contained in the ſhort ſentences of Tacitus, I have thought very ill employed, not finding in them all that wiſdom which ſome think they diſcover in him;

'* Vol. 5. p. 434.'

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but only a very common ſenſe, and perhaps not a true one, or not belonging to the ſubject.'

Treating of melody and rhythm, a ſingular notion is advanced, that ſinging is more natural to man than ſpeech; and that, therefore, men ſung before they ſpoke. In confirmation of this opinion, it is obſerved, that language came from the ſouth and eaſt, the inhabitants of which countries are more muſical than thoſe of the north and weſt:

'Hiſtory informs every man who ſtudies it in the grand and comprehenſive view of the hiſtory of the ſpecies, that language and the race of men came from the ſouth and eaſt. Now, the people there are much more muſical than in the north and weſt, where they appear to have almoſt quite loſt thoſe muſical talents, which they brought with them from the ſouth and eaſt: and the further north they have gone, the more they have loſt of thoſe talents; ſo that, as Lemmius, the Daniſh miſſionary among the Laplanders, informs us, theſe people, though undoubtedly they came from a country far to the eaſt, could hardly be taught the common church tunes. But there is a ſouthern and eaſtern nation, with which we are pretty well acquainted, I mean the Chineſe, who retain the muſical genius of their country ſo much, that they have a much greater variety of muſical accents upon their ſyllables than the Greeks had: for the ſame monoſyllable among them, by being differently accented, ſignifies nine or ten different things; ſo that their language, conſiſting of no more than three hundred and thirty words, ſerves all the purpoſes of a highly civiliſed life. Mr. Bevin, the gentleman whom I have mentioned in my fifth volume, was ſo obliging as to let me hear him ſpeak ſome Chineſe, and, as far as I could obſerve, their tones did not riſe ſo high as the acute accents of the Greeks; but the notes were very much divided, and the intervals very ſmall, ſo that the muſic of their language reſembled, in that reſpect, the ſinging of birds. Whether they did not vary their monoſyllables, by pronouncing them longer or ſhorter, I forgot to aſk him; but I think it certain, that as rhythm is an eſſential part of muſic, they could not have had ſo much muſic in their language without rhythm; and I am perſuaded that they diſtinguiſh in that way the ſenſe of ſeveral of their monoſyllables, as we know the Greeks diſtinguiſhed ſome of their words, by the length or ſhortneſs of the ſyllables.

'Of the Chineſe language I have ſpoken in page 108 of this volume; and I will only add here, that it is the greateſt phenomenon of the language kind that is to be found on this earth: for it is a language without any of the three arts of derivation, compoſition, and flection, without one or other, or all of which, I ſhould have thought it impoſſible to have formed a language, which could ſerve the purpoſes of a life of civility and arts, ſuch as that of the Chineſe. It is, as I have obſerved in the paſſage above quoted, in that infantine ſtate of articulation, when men had only learned to articulate ſingle ſyllables, but not to put them together in words; for

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for there muſt be a progreſs in all arts, from what is ſimpleſt and eaſieſt, to what is compound and more difficult.

'The firſt words, therefore, were as ſimple as poſſible, being only monoſyllables; and there, I think, it is natural to ſuppoſe that they would ſtop a while; and by giving tones and rhythms to thoſe ſyllables, expreſs their wants and deſires, and ſo keep up an intercourſe with one another. In this ſtate, I imagine, the language remained for ſome time, even in Egypt, where I ſuppoſe it to have been firſt invented: and while it was in that ſtate, it found its way to China, with other Egyptian arts, and particularly hieragryphical writing, which M De Guignes has ſhewn came from Egypt to China. See vol. 34. of the Memoirs of the French Academy. The Chineſe, who, I believe, are, as Dr. Warburton has ſaid, a dull uninventive people, have preſerved both the language and the writings of the Egyptians as they got them. But in Egypt I do not believe that either of theſe arts continued long in ſo infantine a ſtate. That alphabetical characters were invented there I think there can be no doubt, and alſo the three great arts of language, derivation, compoſition, and flection. When they had got ſo far in the art of language, words of many ſyllables became abſolutely neceſſary: the tones and rhythms of the monoſyllables were nevertheleſs ſtill preſerved; and in this manner was formed ſuch a language as the Shanſcrit, which is now diſcovered to have been the ancient language of Egypt, and of which the Greek is a dialect. Thus was completed the moſt wonderful of all human arts, by which about five millions of words were ſo connected together, as to be comprehended in the memory, and readily uſed, and at the ſame time pronounced with a beautiful variety of melody and rhythm.

'But to return to the muſical accents of the Chineſe language. The queſtion is, Whether they firſt learned to articulate their monoſyllable, and then learned theſe muſical notes by which they diſtinguiſh them one from another? or, whether they firſt practiſed muſic, and then learned articulation? And it appears to me very much more probable, that having firſt ſung, whether by inſtinct, or having learned it from the birds; and after that, having learned from ſome nation with which they had an intercourſe, to articulate a few ſounds, they ſtill continued to ſing, and, as it was very natural, joined their muſical tones to their articulate ſounds, and ſo formed a muſical language, and at the ſame time ſupplyed the defects of their very ſcanty articulation.'

How far theſe ingenious conjectures are founded in fact, cannot be determined without a more perfect acquaintance with the hiſtory of the Eaſtern languages, than Europeans have hitherto been able to gain.

Riſum teneatis amici?—Lord M. condeſcends to become a diſciple of that modern fine gentleman, Lord Cheſterfield. In the following paragraph, he fully adopts the Cheſterfieldian doctrine, that it is *ungentlemanlike* to laugh.

'*The Ridiculous* is a kind of ſtile which, according to my obſervation, is becoming every day more and more common, both in

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private converſation and public ſpeaking: and people laugh now at ſo many different things, that it is not eaſy to ſay at what they laugh. Quintilian has beſtowed a long chapter upon the Ridiculous: but I think he has not explained it ſo well in many words as Ariſtotle has done in two, where he ſays that the γελοιον, or *Ridiculous*, is αμαρτημα ανωδυνον, that is, *the deformed without hurt or miſchief*. And with this definition of Ariſtotle Cicero agrees, when he ſays, that *Locus autem et regio quaſi ridiculi, turpitudine et deformitate quâdam continetur*. It is therefore the oppoſite of the Beautiful; and as there is the ſame knowledge of contraries, ſo that we cannot know any one thing without knowing at the ſame time what is contrary to it, this accounts for laughter being peculiar to our ſpecies, as no animal upon this earth, except man, has any ſenſe of the Beautiful, and conſequently of the Deformed. And the higher our ſenſe of beauty is, the more lively, and the more correct at the ſame time, will our perception of the Ridiculous be; whereas thoſe, who have not a correct taſte of the Beautiful, will be diſpoſed to laugh at they do not know what; and hence it is, that laughter is ſo common among vulgar men. But men of exalted minds, and who have a high ſenſe of the Beautiful and Noble in characters and manners, are very little diſpoſed to laugh; for, though they perceive the Ridiculous, they are not delighted with it. This we obſerve among the Indians of North America, whom we call Savages; for not only in their public aſſemblies, where they deliberate upon ſtate affairs*, there is the greateſt gravity and dignity of behaviour obſerved, but in their private converſation there are none of thoſe violent burſts of laughter which we ſee among us; nor do you obſerve in a company of them ſo many people laughing and ſpeaking at the ſame time, that one can hardly underſtand what is ſaid, or what is the ſubject of the laughter. This I have been aſſured of by ſeveral perſons, who have lived for years among them, underſtood and ſpoke their language, and converſed familiarly with them †. Thoſe people, we muſt, I am afraid, allow, have a higher ſenſe than we of what is

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' * Dr. Franklin in a pamphlet, which he has publiſhed, containing, among other things, *Remarks upon the Savages of North America*, ſays, that in theſe aſſemblies they behave with the greateſt order and decency, without having any need of a ſpeaker, ſuch as in our Houſe of Commons, who is often hoarſe with calling *to order*. Every ſpeaker in thoſe Indian aſſemblies is heard with the greateſt attention, and after he has ſat down, before another riſes they wait a while to know whether he has any thing to add.'

' † I know three gentlemen who were in the ſervice of the Hudſon's Bay Company, and lived in that country, one of them twenty-nine years, another twenty-four, and the third ſeventeen. The firſt gentleman I mentioned was three years by himſelf, without any other European, among a nation of Indians far to the weſt of Hudſon's Bay, who ride on horſeback, and are from thence called Equeſtrian Indians, by whom he was moſt hoſpitably entertained, provided with every thing he wanted for food and raiment, and all without fee or reward.'

beautiful,

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beautiful, graceful, and becoming in ſentiments and behaviour. The generality of men among us are ſo much diſpoſed to laugh, that they do not diſtinguiſh properly betwixt the ſubjects of laughter and thoſe of admiration. Thus we commonly laugh at a witty or clever ſaying; whereas we ſhould admire it, and approve of it with a ſmile expreſſing pleaſure. Such men do not appear to know, that the paſſion which excites laughter is contempt; and the proper object of contempt is vanity, without which the meaneſt animal that God has made is not contemptible: and therefore we do not laugh at the fooliſh abſurd things which any idiot ſays or does; but if he is vain, and thinks he is ſpeaking and acting very properly, we deſpiſe and laugh at him. The objects, therefore, of ridicule are confined to our ſpecies, as well as the ſenſe of it. And in this way I underſtand what both Ariſtotle and Cicero ſay of it.

'I would have thoſe who indulge themſelves ſo much in laughter, look at themſelves in the glaſs when they laugh, and attend to the noiſe they make; for there are many people who have faces not otherwiſe diſagreeable, but which they diſfigure very much when they laugh. And ſome of them make a noiſe upon that occaſion which is very diſagreeable, and indeed is hardly human. It is true that the *dulce loqui*, and the *ridere decorum*, qualities which Horace ſays he poſſeſſed when he was young, are the gifts of nature; but ſuch men, though they be obliged to ſpeak, whatever their natural tone of voice may be, are not obliged to laugh. And they ſhould conſider that men of genius and an exalted mind are not at all delighted with the ridiculous, though, as I have obſerved, they muſt perceive it; but their delight is in the beautiful, which, as I have ſhewn elſewhere, is the only pleaſure of our intellectual nature.'

The principles and rules of rhetoric are well illuſtrated in the examples of eloquence, which our author brings from the Grecian and Roman writers, and particularly in an excellent critique on Demoſthenes, in which the ſubject and the ſtyle of his orations are diſtinctly conſidered, and fully illuſtrated. The volume concludes with an account of an oration, pronounced at Oxford, by Lord Mansfield, on the ſubject of Demoſthenes's oration *De Coronâ*.

Though we cannot think, with this enthuſiaſtic and venerable admirer of former times, that nothing is improved in England ſince the days of Milton, but that, on the contrary, every thing has grown worſe, and, among other things, language; we allow that there are faults in the preſent faſhionable mode of writing and ſpeaking, which a judicious attention to the precepts of Ariſtotle and Lord Monboddo might correct.

E.

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ART. II. *Medical Facts and Observations:* Vol. II. 8vo. pp. 232. 3s. 6d. Boards. Johnson. 1792.

THIS volume consists of eleven original communications, together with the abridged account of two papers from the French *Journal de Chirurgie* and our Philosophical Transactions.

The first article is a *Case of a Compound Fracture of the Leg, with Remarks.* By Mr. Henry Yates Carter, Surgeon at Kettley, near Wellington, Salop.

This case is rendered curious on account of the leg being preserved, although the muscles were almost completely divided: we are told, 'that the lower part of the leg, with the foot, remained hanging only by a small portion of the gastrocnemius internus muscle.'

The second case is of a boy whose head was pressed in an engine employed for draining a coal-mine. It is related by the same writer. The injury was extensive, and the boy, though he recovered in other respects, lost the sight of both eyes.

3. *Case of a Boy whose left Leg and Thigh, together with Part of the Scrotum, were torn off by a Slitting Mill.* By the same.

In this dreadful accident, the lad's great toe was caught between the pinion wheels, while the mill was at work. The consequence was, that the toe fastened, and the limb was gradually drawn in, and crushed it as it went, till the mill had reached close to his body. At that instant, a man, hearing his cries, came to his relief, and forcibly tore him from the machine. The boy lingered till the sixth day from the accident, when he died. In this case, no hæmorrhage ensued from the division of the crural artery.

4. *Case of a fungous Enlargement of the Extremity of the Female Urethra: with Remarks.* By Mr. T. Hughes, Stroud Water, Gloucestershire.

This fungus was extirpated by the knife. The cure was retarded by frequent suppressions of urine.

5. *Case of Emphysema, brought on by severe Labour Pains.* By Mr. R. B. Blagden, Petworth, Sussex.

6. *An Account of the spontaneous Cure of an Aneurism.* By the same.

This disease (No. 6.) was occasioned by puncturing the artery with a lancet. After six months, a tumor was formed nearly as large as a cricket ball, hard, and having in it a strong pulsation. The arm was shrunk and cold, and no pulse was perceptible at the wrist.—After a short time, the tumour began

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gan to leſſen, and gradually diſperſed: the arm acquired its warmth, and the pulſe at the wriſt was again to be diſtinguiſhed.—Mr. Blagden thinks that this caſe ſerves to confirm the opinion, that nature is capable of effecting the cure of aneuriſms ſolely by her own efforts.

7. *Some Remarks on the Anguſtura Bark.* By Mr. George Wilkinſon, Sunderland.

Mr. Wilkinſon's experiments and opinions coincide with thoſe of Mr. Brande, who has lately publiſhed a treatiſe on this bark; (ſee Review, New Series, vol. vii. p. 398.). In enumerating the virtues of this drug, he appears, however, to be too ſanguine: its utility we can readily allow, for we have often proved it: but while, with Dr. Pearſon, we rank it as a medicine that will produce the effects of the warm vegetable bitters, but with greater efficacy, we cannot admit, for many reaſons, that, in caſes where the Peruvian bark has hitherto been exhibited, this new drug is a preferable medicine. Nothing is ſo ſure to bring a remedy into diſrepute, as to attribute to it a variety of powers, diſcordant among themſelves.

8. *An Account of two Caſes of Polydipſia, or exceſſive Thirſt.*

Exceſſive thirſt is a frequent ſymptom of other diſeaſes, but it does not often occur as conſtituting a diſeaſe itſelf. It may indeed be doubted, whether, in the preſent inſtances, it can with propriety be termed a diſeaſe, ſince its preſence never deranged the health of the body, and its abſence was then only noticed when the body was under the influence of ſome complaint.—Under whatever name it paſſes, it is certainly a rare occurrence, and, as ſuch, worthy of notice.—Two perſons, one a poor woman in Paris, the other a labouring man in this country, drank daily ſixteen or more quarts of liquor; principally water. In both caſes, the practice had been of long continuance.

9. *An Account of the good Effects of Electricity in a Caſe of Paralytic Affection.* By William Gilby, M. D. Birmingham.

Dr. Gilby endeavours 'to prove, that, in theſe caſes, the electric ſparks ſhould be taken from the muſcles which are antagoniſts to thoſe that are contracted.'

10. *Obſervations on ſome Epidemical Effects.* By Mr. William Blizard, F. R. S. and S. A. Surgeon to the London Hoſpital.

Mankind, as Mr. Blizard juſtly obſerves, are very generally intereſted in inquiries into the nature of epidemical effects on the human body; and the ſubject requires great elucidation.

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The varying and unexpected appearances of the ſame diſeaſe, at different ſeaſons, plainly point out the influence of an agent, againſt whoſe attack we are not guarded; and this agent frequently proves to be ſome epidemical diſpoſition, which afterward manifeſts itſelf by clear ſigns. To obſerve whether there be a reigning epidemical conſtitution, or general tendency to particular complaints, is ſurely an object of importance; and the hints furniſhed by Mr. Blizard may tend to promote the inquiry.

His introductory reaſoning, in which he attempts to ſhew how epidemical cauſes act on the body, is rather obſcure, nor will it admit of abridgement: we ſhall, therefore, only extract the facts on which his theoretical reflections are founded:

'In the autumn of 1787 a man was admitted into the London Hoſpital on account of a hurt of the head. After a few days a conſiderable degree of eryſipelatous inflammation appeared over the whole ſcalp. The evacuations were larger than would have been judged proper had the nature of the ſymptom been clearly underſtood. The man died. Eryſipelas ſoon generally appeared both in the hoſpital and out of it; and almoſt every caſe of injury of the ſcalp, however ſlight, was attended with more or leſs inflammation of the eryſipelatous kind*.

'In the beginning of the year 1789, in ſeveral recent caſes of ſyphilis, in which mercury was in uſe, diſtreſſing ulcerations originated in the tonſils, which became worſe during the employment of the mineral. On diſcontinuing the mercurial preparations, employing the warm bath, and waſhing with ſoft gargariſms, they all got well†.

'The diſeaſe called the Mumps *(Cynanche parotidea)* is underſtood to be frequently ſucceeded by ſymptoms of inflammation in the breaſts of women and *teſtes* of men. A few years ſince this complaint appeared in ſeveral patients at the hoſpital. Not one of theſe caſes was ſucceeded by the different ſymptoms in the ſexes: but at the very ſame time there was a remarkable number of inſtances of inflamed breaſts and teſtes without any known cauſe whatever‡.

'Hernia humoralis, and ſpaſmodic affections about the neck of the bladder and urethra are ſometimes of general occurrence. In

'* Contemporary inſtances of gouty inflammation, frequently obſervable in conſequence of ſlight caſual irritation, ſeem alſo ſtrikingly to evince the power of epidemical cauſes in prediſpoſing parts to be variouſly affected.'

'† Theſe ulcerations were widely different from thoſe about the mouth which are of common occurrence in mercurial courſes.'

'‡ Inſtances of this kind, and of the retroceſſion of gouty and erythematous inflammation, may poſſibly one day prove ſome kind of ſimilarity of ſtructure or function, in diſtant parts, affected together, or in ſucceſſion, by the ſame cauſes.'

January,

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January, 1791, they were common symptoms of gonorrhœa. About the same time also cases of suppression of urine frequently happened without the least suspicion of gonorrhœal taint.

'In two cases of simple fracture of the thigh, at the same time in the hospital, without comminution or much contusion, delirium took place within a few days of the accidents. The like symptom occurred at another hospital at the same period, in several cases of simple fracture. In these instances the delirium subsided, and the patients did well, without any other remarkable event.

'A disposition to inflammation and abscess reigned during the whole of the last autumn, and still prevails.

'During the months of October and November abscesses in the neighbourhood of the bladder and rectum were very common. At present the disposition, in respect of particular parts, appears to be changed. The extremities seem to be more strongly disposed to inflammatory attacks than the perinæum and contiguous parts. Many have been the instances that have lately occurred of inflammation, and its consequences, in the arms, legs, fingers, and toes. In some of them the immediate occasion has been so very trifling, that it is no wonder it was supposed inadequate to the effect, and that virulence was resorted to in accounting for the consequences. This has been the case, particularly, in those little accidents students are liable to in their anatomical researches. The appearance that is commonly considered as conclusive in these and similar cases, there is reason to believe ought to be viewed in a very different light. The red streaks that are so alarming to those who are ready to admit absorption of poisonous matter, are generally no more than expressions of extraordinary irritability, the effects of which are propagated in the vascular parts, along the sides of the absorbents: for they more frequently arise from hurts, in which no possible virulence can be introduced, than in cases of inoculation, syphilis, &c. *

'The instances of inflammation in the perinæum were attended with circumstances that seem interesting, as leading to useful distinctions.

'1. Old urethral obstruction was one of the distinguishing circumstances. The irritation, so common in this case, produced the most dreadful consequences during the period mentioned. The inflammation was sure to proceed to abscess, and sloughing of the cellular substance and membranous part of the urethra; so that in case a discharge of the matter did not happen, either by nature or art, before the bursting of the urethra, the urine insinuated itself into the surrounding parts, and produced extensive gangrenous destruction.

'2. When no obstruction in the urethra had pre-existed, on the membranous part becoming compressed either by the swelling in

'* Numerous facts, similar to the following, might be adduced in illustration of this remark:—A gentleman received a slight hurt in one of his toes; the consequences were, much pain, red streaks from the foot along the leg and thigh, and a smart fever. Means for allaying irritation removed the symptoms.'

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the perinæum or the preſence of matter, a difficulty in voiding the urine or total ſuppreſſion was the conſequence. On the abatement of the inflammation, or the diſcharge of the matter, the excretion became as free as before.

'3. In ſome caſes, from the want of an external opening, the evolved air, and volatile pungent particles from the putrefied cellular membrane, penetrated very extenſively from the perinæum upwards to the pubis and abdomen, exciting inflammation, a gangrenous tendency, and emphyſema with crepitation to the touch.

'In one of the caſes that occurred I was miſtaken in opinion as to the cauſe of the ſwelling, &c. about the hypogaſtric region, in thinking that the urine had eſcaped into the cellular membrane. Upon making an ample opening in the perinæum the urine was voided without any trouble, not a drop eſcaping by the wound, and the nature of the ſymptoms was clearly aſcertained.'

The advantages which may be derived from purſuing this ſubject, are thus enumerated:

'The nature of ſymptoms that may ſupervene in wounds, and other accidents, will be better underſtood.

'The reaſons why certain operations at one time prove generally ſucceſsful, and at another time otherwiſe, will appear.

'The periods when particular parts of the body may more or leſs ſafely bear operations will be pointed out.

'The obſervation ſo frequently made at hoſpitals, "That many caſes of the ſame nature happen together," will be explained.

'Why ulcers, &c. throughout an hoſpital, ſuffer a change of condition from favourable to unfavourable, and *vice verſa*, at nearly the ſame inſtant of time, will not appear ſo extraordinary*.

'The various effects, at different times, of applications, &c. will be leſs often aſcribed to wrong cauſes.

'The power of epidemical cauſes may undoubtedly derive much additional force, or be diminiſhed, by many circumſtances. The effects of the various degrees and modes of congregation of men in cities and families, and particularly in hoſpitals, ſhould be attentively conſidered, as being highly intereſting, and much requiring elucidation †.'

11. *Account of a Method of curing Burns and Scalds.* By Mr. David Cleghorn, Brewer in Edinburgh.

This article, which is communicated through the means of Mr. John Hunter, certainly deſerves attention.—In caſes of burns and ſcalds, the remedy on which principal dependance is placed, is vinegar. With this the injured part is to be kept conſtantly

'* On a ſudden ſhifting of the wind, for inſtance, to the eaſt from the oppoſite point, I have ſeen almoſt every ſore in the hoſpital preſently aſſume a bad aſpect.'

'† Accurate analyſes of the air of hoſpitals, ſhips, camps, marſhy parts of land, &c. made at various times, could not fail of proving curious and uſeful.'

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wet: the vinegar ſhould be frequently changed, and the wound kept overflowing with the moiſture. The application is generally made cold, but, in ſome caſes, the vinegar has been a little warmed: its uſe ſhould be continued for ſeveral hours —Such are the general directions for a mode of practice, of which we can venture to ſay that whoever tries it will experience its efficacy. We will, however, hint to Mr. Cleghorn, that the ſucceſs of his method does not depend on any peculiar quality ſolely poſſeſſed by vinegar: many other *cold fluids* have ſimilar properties; for, on a conſtant application of *coldneſs* and *moiſture*, the cure depends. *We know*, from the experience of many years, that cold water will produce the effects which are here attributed to vinegar; and the application of water has theſe advantages: It is cheaper than vinegar: it can be had when vinegar may not be eaſily or at all procured; and it can be uſed in caſes, where, from the violence of the injury, vinegar would prove too ſtimulating.—On the other hand, in ſome injuries, the ſtimulating quality of the vinegar might increaſe its utility.—Cold vinegar, then, in large quantities, (for the fluid ſhould be conſtantly *flowing* over the injured part,) is the remedy recommended in recent accidents.—When ulceration has taken place, the ſore muſt be healed with other applications. Mr. Cleghorn's mode is this:

'The firſt dreſſing I uſe is a common poultice made of bread and milk, with a little ſweet oil or freſh butter in it. I lay the poultice cloſe to the ſore, and uſe no gauze or cambric between them. The firſt dreſſing ſhould remain ſix, or, at moſt, eight hours, and when it is removed the ſores muſt be covered entirely with chalk finely pounded or ſcraped (for, inſtead of pounding the chalk, I generally hold a lump of it over the ſores, and ſcrape it with a knife upon them) till the powder has abſorbed the matter or ichor from the ſores, and appears quite dry all over them. A freſh poultice is then laid over the whole, and the ſame ſort of dreſſing with chalk and poultice is repeated morning and evening till the ſores are healed.

'In ſome caſes, after the ſecond or third day, if the ſores are on a part of the body where it is difficult to keep the poultice from ſhifting, I uſe, inſtead of it, a plaſter, pretty thickly ſpread, of the common white lead ointment through the day, (covering the ſores previouſly with chalk,) and chalk and poultices through the night as already directed. I alſo uſe the ſame kind of white ointment, occaſionally, through the day, when I think the conſtant renewal of poultices has ſoftened and relaxed the ſores too much; a circumſtance which, notwithſtanding the abſorbent quality of the chalk, will, at times, in ſome degree happen.

'In caſes where there are large bliſters, before I apply the vinegar, I open them with a pin or a lancet in different parts, and gently preſs the water out of them with a linen cloth. The intention

tion of this is to bring the vinegar to act more closely upon the burnt flesh, and I have found it to have an excellent effect.

'Whilst any of the skin of the blisters remains on the sore, matter will form and lurk under it, which cannot be reached by the chalk. New punctures, therefore, must be made at every dressing, whenever matter (which must be gently pressed out with a cloth) is seen lurking, and as soon as the skin has lost its toughness so much that it can be separated from the sore without irritating it, which in general is the case on the second or third day, it ought to be gently and gradually picked off when the sores are dressed, and plenty of chalk instantly laid on to prevent any bad effects the air might have on sores in a state so highly susceptible of injury.

'In severe cases, or such as are attended with excoriation or loss of substance, when the vinegar is not applied within twenty-four hours of the time the accidents happen, it almost always gives considerable pain; but if the patient can endure it, the sores may safely be wetted all over for a quarter or half an hour, or even much longer. The smarting is no doubt a little irksome, but it is worst at first, and, at any rate, goes off immediately upon discontinuing the vinegar, and leaves the sores in a much cooler or less inflamed state. If the patient, however, cannot or will not bear the vinegar on the raw and tender parts of the sore, I then cover those parts close with a plaster of the white ointment, and wet all round them with the vinegar for a quarter or half an hour, or longer. The ointment is then taken off, and the sores are covered with the powdered chalk, and a poultice laid over all; and they are afterwards to be treated, in all respects, till they heal, as the severer sort of sores, to which the vinegar has been early applied, are already directed to be, after the pain and heat have left them.'

From this method, Mr. C. observes, that his cures are almost always effected without leaving any mark or scar.

The two remaining articles in this volume are, *an account of the cure of a præternatural anus*; with remarks on the history and treatment of cases of this kind; extracted from a paper of M. Desault, in the *Journal de Chirurgie:* and, experiments and observations on the matter of cancer, from Dr. Crawford's paper in the Philosophical Transactions.

Art. III. *Discourses, chiefly on the Evidences of Natural and Revealed Religion.* By John Sturges, LL. D. Chancellor of the Diocese of Winchester, and Chaplain in Ordinary to his Majesty. 8vo. pp. 454. 6s. Boards. Cadell. 1792.

After the many excellent treatises, both scientific and popular, which have been written in defence of religion, it may perhaps be thought wholly unnecessary to increase the number. The public faith, it will be said, may surely, by this time, be safely rested on the proofs which have been so fully stated, and so frequently repeated, by a long series of writers, from

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from the Reformation to the preſent time; and the labours of learned and ingenious men may now be more advantageouſly directed into leſs beaten tracks of inquiry, or employed in a way more immediately ſuited to the peculiar character and circumſtances of the preſent times. It ought, however, to be conſidered, that the public taſte in writing, as in every thing elſe, is continually varying; and that if this taſte be not in ſome degree conſulted in the inſtruction of the riſing generation, it is not probable that they will be induced to pay a due attention to the abſtract ſubjects of theology and morals. Many, who would have thrown aſide with diſguſt the ſyſtematic treatiſe of a Puffendorf, will be enticed into moral wiſdom by the lively and captivating pen of a Paley;—and thoſe who might find the maſſy ſentences of a Barrow too cumbrous for their faculties, or the cloſe and methodical reaſoning of a Clarke too fatiguing to their underſtandings, may be pleaſed and inſtructed by ſuch lighter and more general views of religion, as may be given in diſcourſes of the preſent faſhionable form.

The judicious and learned author of this volume has rendered an eſſential ſervice to the public, by ſtating the leading heads of argument in defence of natural and revealed religion, without the formality of logical arrangement, in diſcourſes of a moderate length, written in a ſtyle equally free from the dryneſs of ſcholaſtic diſquiſition, and the looſeneſs of juvenile declamation. The natural evidences of the being of a God, a providence, and a future ſtate; the fitneſs and efficacy of the means employed by God in revealing his will to mankind; the ſufficiency and clearneſs of the proofs of divine revelation from miracles; the force of the evidence ariſing from prophecy; the confirmation given by Chriſtianity to the doctrine of a future ſtate; the ſeaſonableneſs of the time of our Saviour's appearance; the doctrine of ſcripture concerning the death of Chriſt as a ſacrifice for ſins, and concerning the influence of the Holy Spirit; the different characters of the Moſaic and Chriſtian diſpenſations; are the principal theoretical ſubjects treated in this volume. To theſe are added a few diſcourſes on more miſcellaneous topics. On ſubjects which have been ſo often diſcuſſed, it would be unreaſonable to expect much originality:—it is ſufficient to ſay, that theſe diſcourſes contain a clear and intereſting repreſentation of the ground of religious and Chriſtian faith, without minutely diſcuſſing, but, at the ſame time, not wholly overlooking, points of theological controverſy. The writer's candour is ſtrongly expreſſed in a diſcourſe on moderation with reſpect to religious differences, in which the duty is recommended from the following conſiderations; 'that the bulk of mankind muſt always be determined

termined to the religion they profeſs by circumſtances out of their own power; that, even ſuppoſing them at liberty to chuſe for themſelves, there are many difficulties in making ſuch a choice, and perſons with the beſt intentions may be led to form very different concluſions; that the ſubjects of diſpute are for the moſt part ſuch, as do not concern the great and eſſential parts of our duty; and that, where opinions are the moſt unreaſonable, and the corruptions of religion the groſſeſt, there are many, who do not act up to the abſurd and bad principles they profeſs, and who are reaſonable and good men, notwithſtanding the doctrines of the church to which they may belong.'

This diſcourſe concludes with the following liberal remarks reſpecting Roman Catholics:

'There cannot be a more ſtriking inſtance of the corruptions, to which a religion is expoſed, and of the changes which may be produced in it by men to make it ſubſervient to their own intereſts or ambition, than the ſtate of Chriſtianity under the church of Rome. We cannot ſee without aſtoniſhment the immenſe fabric of power, which that church erected on a foundation, in which human power has properly no part; and the policy and crimes, with which it was ſupported. In the worſt periods of her hiſtory, when her power was at its height, and the temptation and ability of committing crimes the greateſt, there was no meaſure ſo violent, none ſo perfidious, none ſo ſanguinary, which ſhe ſcrupled to employ for the accompliſhment of her purpoſes. Viewing her amidſt ſuch tranſactions, we do not wonder to ſee her the diſtinguiſhed object of the divine indignation; and the part ſhe then acted ſeems abundantly to juſtify the application of ſome of the prophetic ſcriptures to her, as the antichriſtian power marked out by them, as the great tyrant and corruptreſs of the Chriſtian world. Since that time, happily for herſelf as well as the reſt of mankind, her power has declined. We no longer hear of Popes dethroning monarchs, and giving away kingdoms, of involving whole countries in diſſentions and war; we no longer hear of enormities in themſelves and their court, of which the moſt profligate temporal prince would be aſhamed *. With the diminution of exceſſive power (with which mankind can ſo little be truſted) her rulers are become more decent, more moral, more hu-

* For the corruptions of the church of Rome, for its acquiſition and abuſe of power, ſee Dante, inf. Can. xix. where he applies to it what is ſaid of *Babylon, the great harlot*, in the Rev. ch. xvii. Petrarch. Epiſ. fine Titulo 5. 8. 16, and Sonn. Part 3. *De l'empia Babilonia—Fiamma dal ciel—Fontana de dolore—L'avara Babilonia*; Machiavel. Iſt. Fior. Lib. i. p. 11. 23, 24. ed Barretti; & Guicciardini Iſt. Lib. iv. towards the latter part, in a long paſſage left out in the common editions, but added at the end of the Venetian ed. fol. 1738.

'I cite for my preſent purpoſe theſe authors by preference, as Italians and Catholics.'

mane;

mane; and if they are ſunk from the rank of formidable princes, they at leaſt approach nearer that of Chriſtian biſhops *.

'But notwithſtanding this, her doctrines, ſome of them derived from the worſt times, remain fixed upon her by virtue of her own principles, though they may not in practice be now carried into their full effect. To propagate and ſupport a religion, which recommends the moſt extenſive benevolence, and teaches the moſt improved morality, by perſecution armed with all its terrors, by ſlaughter, by devaſtation, by executions; to conſider every crime, even of the blackeſt kind, ſanctified by this end; to offer the human expedients of pardons and indulgencies, in order to exempt men from moral obligations, and to make them eaſy under the violation of them, are doctrines and practices which ſtill remain authoriſed by the infallible voice of her Popes and the decrees of her councils; and are wonderful inſtances of the degree of perverſion, to which the beſt inſtitutions are liable in the hands of men.

'But with whatever ſeverity we may treat the audacity and flagitiouſneſs of theſe eccleſiaſtical politicians, however we may execrate the principal actors, who employed the name of Chriſtianity to theſe criminal purpoſes, however we may reprobate ſuch corruptions as are repugnant to the whole tenor of it; who can heſitate a moment in believing, that, in paſt times as well as the preſent, throughout the vaſt extent of territory which popery has overſpread, in our own country as well as in others, there is and has always been a vaſt proportion of benevolent and virtuous Catholics, who would abhor the conſequences to which ſome principles of their religion would lead them; who would deteſt being the authors of calamities and miſery to their fellow-creatures, by whatever religious diſtinctions they may differ from themſelves; who, from their own reaſon and natural ſenſe of things, muſt be perſuaded, that thoſe who live well will be accepted by God, and that no human expedients will avail to protect men in immorality †?'

In

* 'The Pope in theſe days—ſtat magni nominis umbra.'
LUCAN.

† To the Catholics (and in ſome degree perhaps to all men profeſſing bad or unreaſonable principles) may be applied what Cicero ſays of Epicurus and his followers: Mihi quidem, quod et ipſe bonus vir fuit, et multi Epicurei fuerunt, et hodie ſunt, et in amicitiis fideles, et in omni vita conſtantes et graves, nec voluptate ſed officio conſilia moderantes, hoc videtur major vis honeſtatis et minor voluptatis. Ita enim vivunt quidam, ut eorum vita refellatur oratio; atque ut cæteri exiſtimantur dicere melius quam facere, ſic hi mihi videntur facere melius quam dicere. De Fin. ii. 25.

'The diſpoſitions of the Catholics towards *us* can hardly be eſtimated with more juſtice by the tendency of ſome of their doctrines, than our diſpoſitions towards *them* could by the perſecuting ſpirit of our penal laws againſt popery. Theſe laws were dictated *recentibus odiis*, and were to be juſtified (if any thing could juſtify them) by political neceſſity. It is a circumſtance fortunate and ho-

In a diſcourſe on univerſal notions, Dr. Sturges, after Dr. Beattie and other advocates for the ſyſtem of *Common Senſe*, maintains, that thoſe religious truths, and moral principles, in which mankind have almoſt univerſally agreed, muſt *for that reaſon* be true.

The appendix to theſe diſcourſes contains many judicious and important remarks on Mr. Hume's Eſſay on a particular Providence and a future ſtate; and on his Dialogues concerning Natural Religion: with conjectures and reaſonings of the Ancient Heathens concerning a future State. E.

ART. IV. *The Meditations of the Emperor Marcus Aurelius Antoninus.* A new Tranſlation from the Greek Original; with a Life, Notes, &c. By R. Graves, M. A. Rector of Claverton, Somerſet, late Fellow of All Souls College, Oxon, and Chaplain to the Counteſs Dowager of Chatham. 8vo. pp. 377. 5s. Boards. Robinſons. 1792.

WHATEVER paradoxes or abſurdities modern philoſophers may be able to detect in the ſyſtem of the ancient Stoics, it is an unequivocal proof of its general merit, that ſome of the firſt characters of antiquity are to be found among the diſciples of the Porch. The good emperor, Marcus Aurelius Antoninus, is well known to have been an illuſtrious ornament of this ſchool. He was diſtinguiſhed not only by that virtuous magnanimity, which Stoical principles ſeemed more immediately adapted to inſpire, but by qualities of a more attractive kind, modeſty, humanity, generoſity, and piety. Theſe virtues were, from his earlieſt years, cheriſhed by the precepts of philoſophy. In the midſt of the avocations of his imperial dignity, he always found leiſure for philoſophical ſtudies; and it was his cuſtom, in order to ſtrengthen his virtuous principles and habits, occaſionally to commit his thoughts and reflections to writing. It was this practice which gave riſe to his excellent manual of moral reflections, entitled 'Meditations,' which has happily eſcaped the ravages of time.

The Engliſh reader is indebted to Mr. Graves for giving to this valuable relic of Stoic morals a modern Engliſh dreſs; hereby acquainting him with the manner in which one of the moſt virtuous and excellent princes thought, and with the ſentiments which occupied his mind in the moments of ſolitary

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norable to the preſent times, that we have in great meaſure diſarmed them: and no longer treat as enemies, but receive as faithful ſubjects and good citizens, thoſe catholics, who have given ſolemn aſſurances of obedience to our civil government, and diſclaimed the principles which rendered their religion ſuſpicious and hoſtile to it.'

reflection.

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reflection. This work has been already twice tranſlated into Engliſh, within the preſent century: but the firſt tranſlation, by Jer. Collier, abounds with vulgar and ludicrous expreſſions; and the ſecond, printed at Glaſgow, though in the main correct, is ſo deficient in elegance, as to leave ample room for the preſent attempt. If the learned reader will compare the following paſſage with the original, he will entertain, on the whole, a favourable opinion of this tranſlation:

'When you are provoked at the impudence of any one, immediately aſk yourſelf this queſtion, "Is it poſſible that there ſhould be no impudent people in the world?" It certainly is not poſſible. Why then ſhould you expect impoſſibilities? For this very man is one of thoſe impudent fellows, who, you acknowledge, muſt neceſſarily be in the world.

'Have the ſame queſtion ready at hand, and apply it to the inſidious, faithleſs, and every kind of vicious perſons. For, when you recollect, that it is impoſſible but ſuch wicked wretches ſhould exiſt, this will make you more indulgent to the faults of individuals.

'It will alſo be very uſeful to conſider, what particular virtue nature has implanted in men againſt any particular vice. For, againſt ingratitude, ſhe has given us lenity and patience; and, againſt other vices, other antidotes.

'At all events, you have it in your power to inform better, one that has wandered from his road: for every one that acts wrong has miſſed his aim, and has gone out of his way. But, in reality, what injury have you ſuffered? For you will find, upon enquiry, that no one of thoſe, againſt whom you are exaſperated, has done any thing by which your *mind* is rendered leſs perfect. Now, in your mind alone, any thing really evil or detrimental can have its exiſtence.

'And what great harm is there, or what is there unuſual, that an ignorant fellow ſhould act as ſuch? Conſider, if you yourſelf are not rather to blame, for not having foreſeen, that ſuch a character would act in ſuch a manner: for you had ſufficient aids from reaſon and knowledge, to ſuppoſe, that it was probable, ſuch a man would thus offend you; yet, forgetting this, you are ſurpriſed that ſuch a man ſhould be thus guilty.

'But, more eſpecially, turn to yourſelf, when you accuſe any one of breach of promiſe, or of ingratitude: for the fault is evidently your own, when you truſted that a man of ſuch a diſpoſition would be true to his word; or that, when you beſtowed a favour, you did not do it diſintereſtedly; and did not think that you received a ſufficient reward from the generous action itſelf.

'For, what more would you deſire, when you have done a kind office to any one? Is it not ſufficient, that you have acted, in this inſtance, agreeably to your nature? And do you expect a reward for it? As well might the eyes or the feet expect to be rewarded for performing their reſpective offices. For, as each of theſe was formed for a particular purpoſe, and when they have acted accord-

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ing to their deſtination, they have gained their end; ſo man, being born for benevolent actions, when he does a kind office to any one, or acts in any way for the good of the community, does what he was formed for, and has obtained his utmoſt perfection.'

The noble ſentiments of this paſſage are fully, though perhaps ſomewhat too paraphraſtically, repreſented by the tranſlator. If he has ever deviated from the ſpirit of his original, it has been chiefly where he has introduced a phraſeology more properly Chriſtian than Stoic; for example, where, for the original phraſe, τῶν ὅλων φύσει, "the nature of the univerſe," he has ſubſtituted, "the diſpenſations of Providence." Such liberties tend to a miſrepreſentation of ancient tenets, which ought to be carefully avoided.

The tranſlator has added a few notes: others might very properly and advantageouſly have been ſelected from Gataker. E.

ART. V. *Rinaldo*, a Poem; in Twelve Books: tranſlated from the Italian of Torquato Taſſo. By John Hoole. 8vo. pp. 326. 6s. Boards. Dodſley. 1792.

MR. HOOLE's abilities, as a tranſlator of Italian poetry, are too well known to require our commendation: it will ſuffice to ſay, that we here meet with the ſame eaſy and harmonious flow of verſification, which we have hitherto obſerved in his poems. By tranſlating into Engliſh this juvenile performance of Taſſo, he has afforded opportunities of gratification to thoſe, who are delighted with the hiſtory of romantic exploits, and ſupernatural exertions. He has done more, indeed:—by deſcribing the milder paſſions of the human breaſt, and by ſhewing the progreſs of natural feelings and affections, he has opened a ſource of pleaſure to thoſe who love to trace the common, but intereſting, emotions of the youthful mind.

The hero of this piece is the Rinaldo, mentioned by Arioſto; one of the famous Paladins of the court of Charlemagne. The poem conſiſts of a detail of the exploits atchieved by him for the love of the fair Clarice, whom, in the end, he marries. Never did knight do more for his miſtreſs, than Rinaldo! to follow him through his adventures, or to recount their numbers, would be impoſſible: let thoſe who deſire to be ſurprized and terrified, read and admire. It is enough for us to ſay, that, amid the romantic and flighty effuſions of a youthful imagination, we meet with traces 'of the genius that was afterwards to produce the JERUSALEM DELIVERED.'

Mr. Hoole thinks that Spenſer was acquainted with the poem of Rinaldo; and that the ſtrong painting of the Valley of Deſpair, in the preſent performance, furniſhed the Engliſh poet

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poet with thoſe hints which he has ſo wonderfully worked up in the ſtory of the Red-croſs knight. As ſome of our readers may wiſh to compare theſe paſſages, we will extract this part as a ſpecimen of the work; prefixing the original Italian:

' Quivi era un'uom, d'aſſai ſtrana figura,
Che ſoſtegno del braccio al mento fea,
E con ſembianza tenebroſa e ſcura,
Gli occhi pregni di pianto al ciel volgea:
In ogni atto di lui gravoſa cura,
E duol profondo impreſſo ſi vedea:
La bocca apriva, e queruli lamenti
Quindi ſpargeva in doloroſi accenti,
Quanto alla valle ria più s'avvicina
Il cavalier, più creſce in lui la pena,
Tal ch' oppreſſa dal' duol l'alma meſchina
Reggerſi, e reſpirar puote a gran pena;
Ma pur ſenza arreſtarſi egli camina
Per l'ampia ſtrada, che là dritto il mena,
Sin, che giunto a quel' uomo, in lui mirando,
Sente il martir nel petto ir formontando.
Giace la valle tra duo monte aſcoſa,
Da' quali orribil' omba in lei deriva;
L'aria ivi 'l giorno appar sì tenebroſa,
Sì colma di ſqualor, di gaudio priva;
Com' altrov' è, quando alma e luminoſa
Fiamma i color non ſcopre, e non ravviva;
La terra ancor di ſpoglie atre e funeſte,
La fronte' l tergo ſuo ricopre e veſte.
Sorgon con foſche e velenoſe fronde
Quivi piante d'ignota orrida forma,
Ed in quelle s'annida, e ſi naſconde
Di neri infauſti augelli odioſa torma;
E l' un ſtridendo all' altro ognor riſponde
Con ſuon, ch' a luogo tal ben ſi conforma;
Quel noioſo a ferir va l' altrui core,
Sicche ben par la valle del dolore.'

' There ſate a ſhape, that ſeem'd of human kind,
On his ſad arm his drooping head reclin'd.
Squalid his mien; tears trickled from his eyes
With upward gaze directed to the ſkies;
While from his lips, in chill affliction's tone,
He breath'd the loud complaint and mingled groan.
' Soon as the knight approach'd this mournful vale,
He felt increaſing pangs his heart aſſail:
Such pangs he never till that day confeſs'd,
Such pangs as all his vital powers oppreſs'd.
Onward he paſs'd, and ſilent ſtill purſu'd
The guiding path, till nearer now he view'd
This child of woe; and, as he gaz'd, he drew
Infectious grief, that deep and deeper grew.

'Between two hills conceal'd the valley lies
Two hills that intercept the cheering ſkies
With horrid gloom, where ſcarce a joyleſs ray
Through lazy vapours gives a doubtful day,
Such as we ſee ere yet reviving light
Reſtores the colour'd tints obſcur'd by night.
The earth around diſplays a baleful ſcene,
With plants and herbage of funereal green:
There trees, of forms unknown to mortal eye,
From ſable leaves envenom'd juice ſupply,
Where black ill-omen'd birds ſecurely reſt,
And build, in odious flocks, their frequent neſt;
Theſe, each to each, in ſhrieks their wants impart,
In ſhrieks that pierc'd the ſhuddering hearer's heart!'

Mr. Hoole points out ſome other paſſages, in which he thinks that Taſſo has furniſhed hints to later poets; and ſome which he himſelf ſeems afterward to have expanded and improved, in order to introduce them into his more perfect poem. In whatever way the queſtion may be decided reſpecting the imitators of Taſſo, his own obligations to others are very frequent and apparent. To notice one inſtance out of many: the meeting of Rinaldo with Floriana, queen of Media; his entertainment at her court; the queen's paſſion for the knight; their ſubſequent adventures; till, being warned by a dream, the faithleſs hero flies; all theſe are the exact circumſtances attending Dido's paſſion for Æneas;—and indeed much of the ninth book is a tranſlation of Virgil's words.—In proof of our aſſertion, we ſhall only produce the addreſs of Floriana to her nurſe:

'My Helidonia! by whoſe tender care
I liv'd when firſt I breath'd the vital air,
From whom theſe lips the milky moiſture drew,
In whom alone a mother's name I knew,
Aſſiſt me now—when ſtrange deſires infeſt
The deep receſſes of my virgin breaſt:
Yet ſcarcely known, ſo ſtrong this evil grows,
As threatens ſoon my wretched days to cloſe.
My ſuffering from theſe foreign gueſts I date,
The elder rules thy Floriana's fate—
Ah! ſeeſt thou not how beauty, valour, grace,
Excel in him, the firſt of human race.
Ah me!—ah! never, never thence to part,
How deep his form is imag'd in my heart!
How every action to my ſight appears!
How every word ſtill vibrates in my ears!
Ah! mother, ſhall I dare to thee proclaim
My ſecret wiſh to indulge this wretched flame?
But whither rove I?—firſt let earth enhume
My living body in her opening womb,

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Ere, chaſtity, I break thy ſacred tie—
If death awaits—I ſtand prepar'd to die.

If our limits would allow us, we ſhould with pleaſure give the romantic epiſode of the Knight of the Tomb, whoſe unfortunate hiſtory, with that of his Clytia, is, in fact, Ovid's ſtory of Cephalus and Procris:—but, as we muſt avoid extenſive quotations, we ſhall conclude with the elegant verſes, in which the author addreſſes his performance to his father:

'Thou earlieſt fruit of my creative powers,
Dear produce of a few ſhort ſtudious hours,
Thou, ſlender volume! child of fancy, born
Where Brenta's waves the ſunny meads adorn;
To thee may friendly ſtars protection give,
And grant thee life when I ſhall ceaſe to live;
And may'ſt thou, rank'd with learning's favourites, know
Thoſe honours which the learn'd alone beſtow.
Ere him thou ſeeſt, whoſe name, the boaſt of years,
Dwells in my heart, and in thy front appears,
Whoſe honour'd name with thee vouchſafes to reſt,
(Too poor a manſion for ſo great a gueſt!)
Go firſt to him, from whom my birth I drew,
(Whate'er my gifts, to him thoſe gifts are due)
He, with a glance, that Nature's depth explores,
And ſearches all Creation's hidden ſtores,
Surveys thy faults that undiſcover'd lye
To the ſhort viſion of this feeble eye;
And with that hand, which to the meaſur'd cloſe
Of fabling verſe, can join the truth of proſe,
Shall add thoſe charms that grace the poet's rhymes,
And ſend thy fame to far-ſucceeding times.'

A well-engraved head of Taſſo, from a drawing by the ingenious authoreſs, Miſs Knight, and alſo one of the very reſpectable tranſlator, are prefixed to this volume.—For our accounts of Mr. H.'s tranſlations of Taſſo's Jeruſalem, of Metaſtaſio, and of Arioſto, ſee our *General Index*, Claſs *Poetry*. **D.**

ART. VI. *Poems.* By G. Dyer, B. A. late of Emanuel College, Cambridge. 4to. pp. 54. 3s. Johnſon. 1792.

IN a ſenſible preface, Mr. Dyer informs us of the motives which gave birth to the preſent productions. 'He has ſometimes compoſed a verſe, as a relaxation from ſeverer ſtudies; to raiſe his ſpirits when they have been low; to amuſe himſelf in illneſs; or to paſs away the languor of ſleepleſs nights.'—He adds, 'As his addreſſes, therefore, have of late years been made to the Muſe, merely to ſuit his own convenience, and ſometimes only when he could find pleaſure in no other company, he cannot reaſonably complain, if ſhe be not

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over liberal of her favours.'—Reſpecting the opinion of critics, he obſerves, that

'He will not ſay he is unconcerned about his reception with theſe gentlemen, nor wholly unprepared for their cenſure. To himſelf, however, theſe Poems have already anſwered two valuable purpoſes. They have ſometimes afforded him recreation, when little elſe could; and ſome entertainment to perſons, whoſe friendſhip he prizes. With the public they muſt take their chance. But, whatever reception they meet with, he can with truth declare, he is by no means ſatisfied with his own performances; and that he even ſees imperfections in them, which he has not, at preſent, time to correct.'

Mr. Dyer's poetry has afforded us pleaſure. His verſes are ſenſible and nervous, if they do not abound in ſplendid imagery, nor in glowing fiction. His poems, however, are ſometimes rendered obſcure by alluſions to circumſtances which require to be explained at the bottom of the page; and which, by drawing our attention from the text, injure the effect of the whole. For the ſame reaſon, the frequent introduction of paſſages imitated from other writers, is injudicious: if theſe are marked as imitations, our progreſs is ſtopped by continual references; if left unmarked, they lead to a ſuſpicion of the author's poverty of invention. Poets have been too fond of introducing ſentiments borrowed from ancient writers: theſe may ſometimes give a grace and value to their compoſitions, but, in general, they require an apology; and if they admit of excuſe more readily than ſimilar copies of contemporary productions, it is only becauſe they are leſs univerſally known or remembered.

The following ſtanzas are taken from an Ode on the Spring:

'I too the vernal influence feel,
And join the rapt'rous choral ſong,
Muſing ſmooth numbers *, as I ſteal,
Oh Cam! thy banks along.
Though on thoſe banks no myrtle breathes perfume,
No roſe unfolds its bluſhing beauties there,
No tulip there diſplays its gaudy bloom,
No ſtately lilly decks the gay parterre;
Inclos'd within the garden's fair domain,
Theſe all in ſultan pride ſtill keep their ſplendid reign.

Yet wild flow'rs o'er the ſimple ſcene
Warm'd by the touch of gentle May,
Spring up to life, a num'rous train,
Softly ſweet, and neatly gay.
To me the violet hath a balmy ſweet,
To me the kingcup ſcatters golden hues,
E'en in the primroſe modeſt beauties meet,
E'en the meek daiſy can inſtruct the muſe;'

'* Sylveſtrem tenui muſam meditaris avena. VIRGIL. Ecl. 1.'

Roving

Roving with silent eyes* she loves to stand,
And e'en in field-flowrs views a master's matchless hand.

And see! the glowing sun-beams play,
Dancing on the crisped stream;
While thousand insects, light and gay,
Swift o'er the surface skim †.
Nor does in vain the swan majestic sail,
Nor fervid bees rove on the flow'ry brink,
Nor fishes down the silver current steal,
Nor little songsters on the margin drink:
Then wild with bliss shiver the painted wing ‡,
Or to their feather'd loves their sweetest wild notes sing.

We shall select the Ode on the Morning, as affording a more favourable specimen of Mr. Dyer's poetry:

'Child of the light, fair morning hour,
Who smilest o'er yon purple hill!
I come to woo thy cheering pow'r,
Beside this murm'ring rill ||.
Nor I alone—a thousand songsters rise
To meet thy dawning, and thy sweets to share;
While ev'ry flow'r that scents the honied air,
Thy milder influence feels, and sheds its brightest dies.

And let me hear some village swain
Whistle in rustic glee along;
Or hear some true love's gentle pain
Breath'd from the milkmaid's song.
Wild are those notes, but sweeter far to me
Than the soft airs borne from Italian groves:
To which the wanton muse and naked loves
Strike the wild lyre, and dance in gamesome glee.

And rosy health, for whom so long
Mid sleepless nights I've sigh'd in vain,
Shall throw her airy vestment on,
And meet me on the plain.
Gay laughing nymph, that loves a morning sky;
That loves to trip across the spangled dews;
And with her finger dipp'd in brightest hues,
My faint cheek shall she tinge and cheer my languid eye.

'* ——————— Totumque pererrat
Luminibus tacitis——— VIRGIL, Æneid iii.'

'† Some lightly o'er the current skim,
Some shew their gaily gilded trim,
Swift glancing to the sun. GRAY'S ODE ON SPRING.'

'‡ In fond rotation spread the painted wing,
And shiver every feather with desire. THOMSON'S SPRING.'

'|| Αδυ τι το ψιθυρισμα, και α πιτυς, αιπολε, τηνα,
Α ποτι τας πηγαισι μελισδεται.' THEOC. Σιδυλλ. I.'

Then

Then will I taſte the morn's ſweet hour,
And, ſinging, bleſs the new-born day;
Or, wand'ring in Amanda's bow'r,
Riſe the ſweets of May:
And to my ſong Amanda ſhall attend,
And take the poſie from the ſylvan muſe;
For ſure the virtuous fair will not refuſe
The muſe's modeſt gifts, her tribute to a friend.'

An elaborate and acute inveſtigation of the doctrine of ſubſcription to the thirty-nine articles, by the author of theſe poems, has lately made its re-appearance, in a ſecond edition, of which we propoſe to give an account in a future Review; the firſt edition, (which was never advertiſed for ſale,) not having been noticed in our publication.

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ART. VII. *The Robbers.* A Tragedy. Tranſlated from the German of Frederick Schiller. 8vo. pp. 220. 3s. Robinſons. 1792.

PREFIXED to this play is the following advertiſement:

'The author of this tragedy, Mr. Schiller, was educated in the *Ecole Militaire*, founded by the Duke of Wirtemberg. At the age of twenty-three, he wrote this piece, which procured him the higheſt reputation over all Germany; but the rigour of that inſtitution, to whoſe diſcipline he was then ſubjected, being adverſe to ſuch purſuits, he was prohibited the uſe of his pen, under pain of impriſonment. Indignant at this unworthy reſtraint, he left his native country, and now reſides at Manheim, where he has the title of Aulic Counſellor of the Palatinate of Bavaria. Beſides this tragedy, he is the author of two others, *The Conſpiracy of Fieſco*, and *Cabal and Love*. He was likewiſe employed lately in the compoſition of a tragedy on the ſtory of *Don Carlos*; but whether it is yet finiſhed or not, is uncertain.'

The tranſlator of this tragedy has given ſo juſt a character of it in his preface, that we ſhall inſert a part of his obſervations:

'Of this moſt extraordinary production, *The Tragedy of the Robbers*, it is probable that different opinions may be formed by the critics, according to thoſe various ſtandards by which they are in uſe to examine and to rate the merit of dramatical compoſitions. To thoſe who have formed their taſte on Ariſtotelian rules, derived from the meagre drama of the Greeks, or on the equally regular, though more varied, compoſitions of the French ſtage, accommodated to the ſame rules, this tragedy, as tranſgreſſing againſt the two chief unities of time and place, will be judged a very faulty compoſition. But even to ſuch critics, if they are endowed with any real perception of the ſublime and beautiful, this compoſition will be acknowledged, in ſpite of its irregularity as a whole, to abound with paſſages of the moſt ſuperior excellence, and to exhibit ſituations

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ſituations the moſt powerfully intereſting that can be figured by the imagination.

'On the other hand, to thoſe who are diſpoſed to conſider a ſtrict adherence to the unities, as a factitious criterion of dramatic merit, as originating from no baſis in nature or in good ſenſe, and as impoſing a limitation on the ſphere of the drama, by excluding from it the moſt intereſting actions or events, which are incapable of being confined within thoſe rules, this performance will be found to poſſeſs a degree of merit that will entitle it to rank in the very firſt claſs of dramatical compoſitions. This tragedy touches equally thoſe great maſter-ſprings of terror and of pity. It exhibits a conflict of the paſſions, ſo ſtrong, ſo varied, and ſo affecting, that the mind is never allowed to repoſe itſelf, but is hurried on through alternate emotions of compaſſion and abhorrence, of anxiety and terror, of admiration and regret, to the cataſtrophe. The language too is bold and energetic, highly impaſſioned, and perfectly adapted to the expreſſion of that ſublimity of ſentiment which it is intended to convey.

'A diſtinguiſhing feature of this piece, is a certain wildneſs of fancy, which diſplays itſelf not only in the delineation of the perſons of the drama, but in the painting of thoſe ſcenes in which the action is laid. This ſtriking circumſtance of merit in the tragedy of the Robbers was obſerved and felt by a critic of genuine taſte, who, in an excellent account of the German theatre, in which he has particularly analyzed this tragedy, thus expreſſes himſelf: "The intrinſic force of this dramatic character, (the hero of the piece,) is heightened by the ſingular circumſtance in which it is placed. Captain of a band of inexorable and ſanguinary banditti, whoſe furious valour he wields to the moſt deſperate purpoſes; living with thoſe aſſociates amidſt woods and deſerts, terrible and ſavage as the wolves they have diſplaced; this preſents to the fancy a kind of preternatural perſonage, wrapped in all the gloomy grandeur of viſionary beings *."

'But the circumſtance which of all others tends moſt powerfully to increaſe the intereſt of this tragedy, while it impreſſes on the delineation of its ſcenes a ſtrong ſtamp of originality, is the principle of fataliſm, which pervades the whole piece, and influences the conduct of the chief agents in the drama. The ſentiment of moral agency is ſo rooted in the mind of man, that no ſceptical ſophiſtry, even of the moſt acute genius, is capable of eradicating it: and it is a ſingular phenomenon, that the oppoſing principle of fataliſm, while it urges on to the perpetration of the moſt flagitious acts, has in reality no effect in weakening the moral feeling, or in diminiſhing that remorſe which is attendant on the commiſſion of crimes. For this reaſon, the compaſſionate intereſt which the mind feels in the emotions or ſufferings of the guilty perſon, is not diminiſhed by the obſervation, that he acts under an impreſſion of inevitable deſtiny. On the contrary, there is ſomething in our nature which

'* Account of the German theatre, by Henry Mackenzie, Eſq. Tranſactions of the Royal Society of Edinburgh, vol. ii.'

leads

leads us the more to compaſſionate the inſtrument of thoſe crimes, that we ſee him conſider himſelf as bound to guilt by fetters, which he has the conſtant wiſh, but not the ſtrength to break. The hero of this piece, endowed by nature with the moſt generous feelings, animated by the higheſt ſenſe of honour, and ſuſceptible of the warmeſt affections of the heart, is driven by perfidy, and the ſuppoſed inhumanity of thoſe moſt dear to him in life, into a ſtate of confirmed miſanthropy and deſpair. In this ſituation, he is hurried on to the perpetration of a ſeries of crimes, which find, from their very magnitude and atrocity, a recommendation to his diſtempered mind. Believing himſelf an inſtrument of vengeance in the hand of the Almighty for the puniſhment of the crimes of others, he feels a ſpecies of ſavage ſatisfaction in thus accompliſhing the dreadful deſtiny that is preſcribed for him. Senſible, at the ſame time, of his own criminality in his early lapſe from the paths of virtue, he conſiders himſelf as juſtly doomed to the performance of that part in life which is to conſign his memory to infamy, and his ſoul to perdition. It will be allowed, that the imagination could not have conceived a ſpectacle more deeply intereſting, more powerfully affecting to the mind of man, than that of a human being thus characteriſed, and acting under ſuch impreſſions.'

We ſhall now furniſh our readers with ſome ſpecimens of the manner in which this drama is conducted.

The circumſtances, under which Charles de Moor is induced to head a band of robbers, are explained in the following ſcene. In conſequence of the treachery of his brother Francis, he has juſt received a letter from his father, (whoſe forgiveneſs he had been ſupplicating,) caſting him off for ever:

'*Enter* Moor, *with wild geſture, ſtalks backwards and forwards, ſpeaking to himſelf.*

'*Moor.* Men!—Men! falſe! treacherous crocodiles! Your eyes are water! your hearts are iron! kiſſes on your lips! and poniards in your boſom! The lion and the panther feed their whelps—the raven ſtrips the carrion to bring to her young; and he—he!—Whatever malice can deviſe I have learnt to bear—I could ſmile when my enemy drinks of my heart's blood.—But when a father's love becomes a fury's hate—O then, let fire rage here where once was humanity!—the tender-hearted lamb becomes a tyger—and every fibre of this tortured frame be rack'd—to ruin and deſpair!

'*Roller.* Harkee, Moor—what's your opinion—Is n't the life of a robber better than ſtarving in a dungeon on bread and water?

'*Moor.* Why did not this ſoul inhabit the tyger's boſom, that ſatiates his maw on human fleſh!—Was that a father's kindneſs!—Love for love!—Would I were a bear of the North, and could arm my ravenous kind againſt thoſe murderers!—To repent, and not to be forgiven!—Oh! I could poiſon the ocean, that they may drink death in every ſource!—I truſted to his compaſſion—relied on it wholly—and found no pity!

'*Roller.* Hear me, Moor, hear what I ſay!

'*Moor.*

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'*Moor.* It is incredible—all a dream.—So earneſt a requeſt, a picture of miſery ſo ſtrong—contrition ſo ſincere!—the moſt ſavage beaſt would have melted to compaſſion—ſtones would have wept; and yet—If I ſhould publiſh it to the world, it would not be believed—'twould be thought a libel on the human ſpecies; and yet—Oh! that I could blow the trumpet of rebellion through all nature, and ſummon heaven, earth, and ſeas, to war againſt this ſavage race!

'*Grimm.* Do you hear, Moor! This frenzy makes him deaf!

'*Moor.* Begone! fly.——Is not your name man? Was not you born of woman? Out of my ſight with that human face!—I loved him with ſuch unutterable affection.—No ſon ever loved a father ſo! I would have ſacrificed a thouſand lives for him. *(Stamping with fury.)* Ha! where is he that will put a ſword in my hand, to extinguiſh with one mortal blow this viperous race!—that will teach me where to ſtrike, that I might deſtroy the germ of exiſtence!—Oh! he were my friend, my angel, my god!—I would fall down and worſhip him!

'*Roller.* We will be ſuch friends—let us but ſpeak to you.

'*Grimm.* Come with us to the foreſts of Bohemia—we'll form a troop of robbers—and then—*(Moor ſtares at him.)*——

'*Switzer.* Thou ſhalt be our Captain!—Thou *muſt* be our Captain!

'*Moor.* Who put that thought in your head? tell me, ſirrah! *(Seizing Roller with a rough graſp.)* That *man's* heart of thine never conceived the project! Who put it in your head?—Yes, by the thouſand arms of death! that we will—that we *ſhall* do! 'Tis a thought worthy of a divinity!—Robbers and aſſaſſins—as my ſoul lives, I will be your Captain!

'*All.* *(With a loud ſhout.)* Long live the Captain.

'*Moor.* So now!—The ſcales drop from my eyes! What a fool I was to think of returning to my cage! My ſoul thirſts for action, my ſpirit pants for liberty!—Robbers and aſſaſſins! with thoſe words I ſet all laws at defiance!—Man had no humanity when I appealed to humanity! Pity and compaſſion! here let me throw you off for ever!—I have no father—no affection more! Come, Death and Murder be my maſters! and teach me to forget that this heart e'er knew what fondneſs was! Come to my ſoul, ye fiends! Now for ſome horrible exploit.—'Tis reſolv'd I am your Captain,—and glory to him who moſt ſhall murder and deſtroy—he ſhall have a king's reward.—Here, ſtand around in a circle, and ſwear to be true to me till death!

'*All.* *(Giving them their hands.)* Till death!

'*Moor.* And now, by this man's right hand, *(Stretching out his hand.)* I ſwear to be your faithful commander—till death! Now, by my ſoul, I'll make a corpſe of him who firſt ſhews fear among you! And when I break this oath, be ſuch my fate from you!—Are you agreed?

'*All.* *(Throwing their hats in the air.)* We're all agreed——

'*Moor.* Then let us go! Fear neither danger nor death—our deſtiny has long been fixed, unalterable—and each ſhall meet his end

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end as fate decrees—on the down bed, or in the bloody field—the gibbet, or the wheel—one of theſe deaths we die for certain!—'

Francis de Moor having determined, by means of his inſtrument *Herman*, to deceive the old Count de Moor into a belief of his ſon's death, the following pathetic ſcene enſues:

'SCENE, *Count de Moor's Bedchamber.*

'The Count aſleep, Amelia.

'*Amelia.* Softly,—oh ſoftly,—he is aſleep. *(She ſtops and looks at him.)* How good! how venerable!—Such is the countenance with which they paint the bleſſed ſaints!—Angry with thee! Oh no—with that gray head! Oh never, never! *(She ſcatters a bunch of roſes upon the bed.)*—Sweet be thy ſlumber, as the roſe's ſweet perfume. May the image of Charles viſit you in your dreams! May you wake in a bed of roſes!—I too will go ſleep amidſt perfumes;—mine is the Roſemary. *(She goes a few ſteps.)*

'*O. Moor. (In his ſleep.)* My Charles! my Charles! my Charles.

'*Amelia.* Hark! His guardian angel has heard my prayer! *(Coming near him.)* 'Tis ſweet to breathe the air in which his name was uttered.—I'll ſtay here.

'*O. Moor. (Still in his ſleep.)* Are you there? Are you truly there? Ah! do not look ſo pitifully upon me!—I am miſerable enough already! *(He ſtirs reſtleſsly.)*

'*Amelia. (Wakens him haſtily.)* Uncle! my dear uncle!—'Twas but a dream!

'*O. Moor. (Half awake.)* Was he not there? Had I not his hand in mine?—Is not this the ſmell of roſes? O hateful Francis, will you not let me dream of him?

'*Amelia. (Drawing back.)* Mark'ſt thou that, Amelia.

'*O. Moor. (Wakens.)* Where am I?—Are you here, my niece?

'*Amelia.* You had a delightful ſleep, uncle.

'*O. Moor.* I was dreaming of my Charles.—Why did they break my dreams?—I might have had my pardon from his mouth.

'*Amelia. (Paſſionately.)* His pardon! Angels have no reſentment. He forgives you, uncle. *(Preſſing his hand.)* Father of my Charles, I forgive you too.

'*O. Moor.* No, no, my child,—that wan cheek,—that deadly pale bears witneſs,—in ſpite of thee! Poor girl!—I have blaſted all the promiſe of thy ſpring,—thy joys of youth.—Don't forgive me,—but oh, do not curſe me!

'*Amelia.* Can there be a curſe of love*?—Here it is then, my father. *(Kiſſes his hand with tenderneſs.)*

'*O. Moor. (Riſing from the bed.)* What's here, my child? Roſes? Did you ſtrew theſe roſes here? On me?—On me, who killed your Charles?

'*Amelia.* I ſtrew'd them on his father! *(Falling on his neck.)* No more on him can I ſtrew them!

'* GERM. *Die liebe hat nur einen fluch gelernt.* Love has learnt but one curſe.'

'*O. Moor.*

'*O. Moor.* With what delight would'ſt thou have done ſo!—And yet, my child, unknowingly 'tis done;—for ſee,—know you that picture? *(Drawing aſide the curtain of the bed.)*

'*Amelia. (Ruſhing towards the picture.)* 'Tis Charles!

'*O. Moor.* Such was he in his ſixteenth year—But now how changed!—I ſhudder to think upon it.—That ſweetneſs, now ſell miſanthropy—that ſmile, deſpair!—Is't not ſo, Amelia?—It was upon his birth-day—in the bower of jeſſamine, that you drew that picture of him.

'*Amelia.* O, never will I forget that day!—Paſt and gone for ever! He ſat juſt before me—a ray of the ſetting ſun ſhone full upon his face—and his dark locks floated careleſsly on his neck! O, in that hour 'twas all the woman here—the artiſt was forgot—the pencil fell from my hand—and my trembling lips fed, in imagination, on every line and track of that dear countenance!—My heart was full of the original.—The weak, inanimate touches fell feebly on the canvas—languid as thoſe faint traces which the memory bears of muſic that is paſt*!——

'*O. Moor.* Say on! continue thus! theſe images bring back paſt time.—O my child, I was ſo happy in your loves!

'*Amelia. (Keeping her eyes ſtill on the picture.)* No, no—it is not he!—no, no, by heaven! 'Tis not my Charles!—Here! *(Striking her heart and her forehead,)* Here he is quite himſelf—ſo like—but there ſo different.—The pencil can give no idea of that ſoul that ſpoke in his countenance!—Away with it—'tis a poor image—an ordinary man!—Oh! I was a mere novice in the art!

'*Enter* Daniel.

'*Daniel.* There is a man without who wiſhes to ſee you, Sir. He ſays he brings tidings of importance.

'*O. Moor.* To me, Amelia, there is but one ſubject of ſuch tidings—you know it.—Perhaps 'tis ſome poor wretch who comes to me for charity—for relief—he ſhall not go hence in ſorrow.

[*Exit* Daniel.

'*Amelia.* A beggar!—and he is let in at once!

'*O. Moor.* Amelia! Oh ſpare me, my child!

'*Enter* Francis, Herman *in diſguiſe, and* Daniel.

'*Francis.* Here is the man, Sir. He ſays he has terrible news for you.—Can you bear to hear it, Sir?

'*O. Moor.* I know but one thing terrible to hear.—Speak it out, friend.—Give him ſome wine there.

'*Herman. (In a feigned voice.)* Will your honour take no offence at a poor man becauſe he brings you bad news?—'tis againſt his will. I am a ſtranger in this country—but I know you well: you are the father of Charles de Moor.

'*O. Moor.* How know you that?

'*Herman.* I know your ſon——

'*Amelia* Is he alive?—is he alive?—Do you know him?—Where is he?—where, where? *(Is running out.)*

'*O. Moor.* Do you know my ſon?

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* GERM. *Geſtriche adagio.* Soft muſic of yeſterday.' '*Herman.*

'*Herman.* He ſtudied at the univerſity of Leipzick.—Whither he went from thence I know not.—He wandered all over Germany bare-headed and bare-footed, as he told me himſelf, and begg'd his bread from door to door!—About five months afterwards that terrible war broke out between the Poles and Turks—and being quite deſperate, he followed the victorious army of King Matthias to the town of Peſt.—Give me leave, ſaid he to the King, to die on the bed of heroes!—I have no father now!——

'*O. Moor.* O do not look at me, Amelia!

'*Herman.* He got a pair of colours—he followed Matthias in his victories;—he and I ſlept in the ſame tent—often did he ſpeak of his old father—of the days of his former happineſs—and of his blaſted hopes—till his eyes ran over at the thought!—

'*O. Moor. (Hiding his head.)* Enough, enough,—no more!—

'*Herman.* Eight days afterwards, we had a hot engagement.—Your ſon behaved like a gallant ſoldier.—He did prodigies that day,—as the whole army witneſſed;—he ſaw five regiments ſucceſſively relieved, and he kept his ground. A whole ſhower of fire was poured in on every quarter.—Your ſon kept his ground;—a ball ſhattered his right hand;—he ſeized the colours with the left, and ſtill he kept his ground.—

'*Amelia. (In tranſport.)* He kept his ground, father! he kept his ground!

'*Herman.* On the evening of the day of battle, I found him lying on the field,—on that ſame ſpot.—With his left hand he was ſtopping the blood that flowed from a large wound. He had buried his right hand in the earth.—Fellow-ſoldier, ſaid he, I am told that the General has fallen an hour ago.—He is fallen, ſaid I, and you—Well then! ſaid he,—every brave ſoldier ought to follow his General.—He took his hand from the wound;—and in a few moments—he breathed his laſt—like a hero.

'*Francis. (Pretending rage.)* Curs'd be that tongue!—May it be dumb for ever.—Wretch! Are you come here to be our father's executioner?—to murder him?—My father! Amelia! My dear father!

'*Herman.* It was the laſt requeſt of my dying friend—Take this ſword, ſaid he, in a faltering voice,—carry it to my old father.—It is marked with the blood of his ſon.—Tell him, his malediction was my doom;—'twas that which made me ruſh on battle, and on death.—I die in deſpair.—The laſt word he uttered was,—*Amelia.*

'*Amelia. (As if ſtarting from a deep reverie.)* The laſt word was Amelia!

'*O. Moor. (With a dreadful ſhriek, and tearing his hair.)* My malediction was his death! He died in deſpair!

'*Herman.* Here is the ſword,—and here a picture that he took from his boſom at the ſame time.—Methinks it is this lady's picture.—This, ſaid he, my brother Francis will——What more he would have ſaid, I know not.

'*Francis. (With aſtoniſhment.)* To me, that picture? To me? Amelia to me?

'*Amelia. (Coming up to Herman with fury.)* Impoſtor! Villian, baſe, hired, perfidious villain! *(Seizes him rudely.)*

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'*Herman.* Madam, I know nothing of it.—Look at it yourſelf: —See whether it is your picture:—Perhaps you gave it him yourſelf.

'*Francis.* By heavens! Amelia, 'tis your picture! Yours, as I live!

'*Amelia.* (*Giving it back.*) 'Tis mine!—'tis mine! O heaven and earth!

'*O. Moor.* (*With an agonizing cry.*) Oh, Oh! My malediction was his death! He died in deſpair!

'*Francis.* He thought of me in the laſt moment of exiſtence:—Of me!—Bleſſed ſpirit,—when the hand of death was on him?——

'*O. Moor.* 'Twas I that gave him my curſe! he died by my hand!—he died in deſpair!

'*Herman.* (*With real emotion, and much agitated.*) I cannot ſtand it! This ſight of miſery unmans me! My Lord, farewel.—— (*Aſide to Francis.*) Have you a heart? How could you do this?

[*Exit haſtily.*

'*Amelia.* (*Running after him.*) Stay, ſtay! what was his laſt word?

'*Herman.* (*Coming back.*) With his laſt breath, he ſigh'd Amelia. [*Exit.*

'*Amelia.* Amelia! with his laſt ſigh;—No, thou art no impoſtor —it is true—alas, too true! He is dead! my Charles is dead!

'*Francis.* What do I ſee? What is that upon the ſword?—written in blood—Amelia!

'*Amelia.* With his blood?

'*Francis.* Am I in a dream? or is it really ſo?—Look at theſe characters—they are traced in blood: "*Francis, do not abandon my Amelia!*" See again—ſee here, on the other ſide, "*Amelia, all-powerful death has freed you from your vows!*" Do you mark that? With his dying hand he traced it—he wrote it with his heart's blood—yes, on the awful brink of eternity he wrote it!

'*Amelia.* Almighty God! it is his hand.—Oh! he never loved me! [*Exit.*

'*Francis.* (*Stamping with his feet.*) Damnation! he has a heart of adamant! thus buffetted, and yet unbroken—all my art is loſt upon him!——

'*O. Moor.* O miſery! My child, my daughter, do not abandon me! (*To Francis.*) Wretch! give me back my ſon!

'*Francis.* Who was it that gave him his malediction?—who was it that made him ruſh on battle and on death?—who drove him to deſpair?—Oh! he was a charming youth! a curſe upon his murderers!

'*O. Moor.* (*Beating his breaſt and forehead.*) A curſe! a curſe! curſe on the father who murdered his own ſon! I am that curſed father! He loved *me*, even in death! To expiate my vengeance, he ruſh'd on battle and on death!—Monſter that I am! Oh monſter!

'*Francis.* (*With malignant irony.*) He's dead—what ſignifies this idle lamentation.—'Tis eaſier to murder a man than to bring him alive!

'*O. Moor.* Wretch! it was you who made me throw him off,—Who forced that malediction from my heart?—'Twas you!—you! O give me back my ſon!

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'*Francis.* Rouſe not my fury.—I abandon you in death!

'*O. Moor.* Monſter! inhuman monſter! give me back my ſon! *(He riſes furiouſly, and endeavours to ſeize Francis by the throat, who runs out.)* Ten thouſand curſes on thy head! lightning of heaven conſume thee!—Thou haſt robb'd me of my only ſon! *(He ſinks down.)* Oh! oh!—to be in deſpair—and not to die!—They abandon me in death.—Is my good angel fled?—Yes! every angel muſt deſert the murderer—the hoary murderer!—Oh! oh! will none for pity hold this head—will none releaſe this ſpirit—no ſon! no daughter! no friend!—Is there to be found not one kind—Oh! deſpair—and not to die! *(He faints.)*

'*Amelia. (Coming ſlowly in, ſees him, and ſhrieks.)* Dead! quite dead! *(Ruſhes out in deſpair.)*'

The picture of remorſe, occaſionally exhibited in the perſon of the unhappy Charles de Moor, is drawn with a maſterly hand.—The robbers had juſt been victorious in an engagement with a much more numerous body of troops, and are repoſing on a height on the banks of the Danube, while their horſes are graſing on the declivity below, when the following ſcene enſues:

'*Moor.* I muſt reſt here. *(He throws himſelf on the ground.)* My joints are ſhook aſunder;—my tongue cleaves to my mouth,—dry as a potſherd.—I would beg of ſome of you to fetch me a little water in the hollow of your hand from yonder brook, but you are all weary to death. *(While he is ſpeaking, Switzer goes out unperceived, to fetch him ſome water.)*

'*Grimm.* Our wine-cantines are empty long ago.—How glorious, how majeſtic, yonder ſetting ſun!

'*Moor. (Loſt in contemplation.)* 'Tis thus the hero falls;—'tis thus he dies,—in godlike majeſty!

'*Grimm.* The ſight affects you, Sir!

'*Moor.* When I was yet a boy,—a mere child,—it was my favourite thought,—my wiſh to live like him! *(Pointing to the ſun.)* Like him to die. *(Suppreſſing his anguiſh.)* 'Twas an idle thought, a boy's conceit!——

'*Grimm.* It was ſo.

'*Moor. (Pulling his hat over his eyes.)* There was a time.—Leave me, my friends—alone——

'*Grimm.* Moor! Moor! 'Sdeath! How his countenance changes!—

'*Raxman.* Zounds! what is the matter with him?—Is he ill?

'*Moor.* There was a time, when I could not go to ſleep, if I had forgot my prayers!——

'*Grimm.* Have you loſt your ſenſes? What! yet a ſchool-boy!—'Twere fit indeed ſuch thoughts ſhould vex you!

'*Moor. (Reſting his head on Grimm's boſom.)* Brother! brother!

'*Grimm.* Come, come—be not a child, I beg it of you—

'*Moor.* A child! O that I were a child once more!

'*Grimm.* Fy, fy! Clear up that cloudy brow! Look yonder, what a landſkip! what a lovely evening!

'*Moor.* Ay, my friend! that ſcene ſo noble!—this world ſo beautiful!

'*Grimm.*

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'*Grimm.* Why, that's talking like a man.

'*Moor.* This earth ſo grand!

'*Grimm.* Well ſaid!—That's what I like!

'*Moor.* And I ſo hideous in this world of beauty—and I a monſter on this magnificent earth—the prodigal ſon!

'*Grimm.* (*Affectionately.*) Moor! Moor!

'*Moor.* My innocence! O my innocence!—See how all nature expands at the ſweet breath of ſpring.—O God! that this paradiſe—this heaven, ſhould be a hell to me!—When all is happineſs—all in the ſweet ſpirit of peace—the world one family—and its Father there above!—who is not my Father.—I alone the outcaſt—the prodigal ſon!—Of all the children of his mercy, I alone rejected. (*Starting back with horror.*) The companion of murderers—of viperous fiends—bound down, enchained to guilt and horror!

'*Razman.* 'Tis inconceivable! I never ſaw him thus mov'd before.

'*Moor.* (*With great emotion.*) Oh! that I could return once more into the womb that bare me! that I hung an infant on the breaſt! that I were born a beggar—the meaneſt hind—a peaſant of the field! I would toil till the ſweat of blood dropt from my brow, to purchaſe the luxury of one ſound ſleep, the rapture of a ſingle tear!

'*Grimm.* (*To the reſt.*) Peace, O peace!—the paroxiſm will ſoon be over.

'*Moor.* There was a time when I could weep with eaſe.—O days of bliſs!—Manſion of my fathers! O vales ſo green, ſo beautiful! ſcenes of my infant years, enjoy'd by fond enthuſiaſm! will you no more return? no more exhale your ſweets to cool this burning boſom!—Oh never, never ſhall they return—no more refreſh this boſom with the breath of peace. They are gone! gone for ever!'

The reader will ſee, from the paſſages which we have extracted, that the poet poſſeſſes the means of exciting both our pity and our fears: his tender ſcenes we always read with pleaſure, but his ſcenes of terror are too horrible; and his frequent and ſolemn appeals to the Almighty, his ſhocking imprecations, and the curſes which, as commiſſioned from the Deity, he denounces, make us ſhudder with dread, inſtead of inſpiring us with awe.

O.

ART. VIII. *Odes to Kien Long*, the preſent Emperor of China; with the Quakers, a Tale, &c. &c. By Peter Pindar, Eſq. 4to. pp. 77. 3s. Symonds, &c. 1792.

"I MUST have Kings," ſaid Peter Pindar, Eſquire, once on a time;—'Kings let him have,' ſaid we, thinking he would then be ſatisfied: but, lo! he *riſes* in his demands! and, now, the cry is, 'I muſt have EMPERORS!'—well, then, give him Emperors: but will aught "within the viſible diurnal ſphere" content him? would he go yet HIGHER?—Here we ſtop, and await the flights of this aſpiring Bard.

It is not, however, merely to anſwer the purpoſes of *ſatire* that the modern Pindar requireth *Emperors*, as well as *Kings*; no, he makes the diſtinction that is due to the difference of rank and dignity. EMPERORS being a ſuperior order of beings, he pays higher reſpect to THEM; and all the ridicule is *kept at home*. Lord Macartney, and his embaſſy, are ſtill, as before *, the objects of his wit and deriſion: but, of the venerable Emperor of China, Peter deems very highly indeed! He conſiders him, not merely as the chief of a mighty empire, but as a POET—as a BROTHER POET! and, accordingly, terms of mutual friendſhip and alliance are here propoſed: 'a literary *commerce* between the great KIEN LONG, and the no leſs celebrated PETER PINDAR.'

'Thou art,' quoth Peter, 'a man of rhymes—and ſo am I. Thou art a genius of uncommon verſatility—ſo am I. Thou art an enthuſiaſt to the Muſes—ſo am I. Thou art a lover of novelty—ſo am I. Thou art an idolater of Royalty—ſo am I. With ſuch a congeniality of mind, in *my* God's name, and *thine*, let us ſurpriſe the world with an interchange of our lucubrations, both for its improvement and delight. And to ſhew thee that I am not a literary ſwindler, unable to repay thee for goods I may receive from thy Imperial Majeſty, I now tranſmit ſpecimens of my talents, in Ode, Ballad, Elegy, Fable, and Epigram.

'I am, dear KIEN LONG,

'Thy humble Servant and brother Poet,

'P. PINDAR.'

In the five odes here tranſmitted, *per favour of Lord Macartney*, to the ROYAL BARD of the EAST †, much ſatire on Royalty in a *nearer part of the world*, and ſome invidious compariſons, are introduced,—as might be expected:—we have, alſo, a humorous, ironical, invective againſt the *impudence* of the French Revolution, and the *impious reformation* of the church of Rome. In the fifth ode, the ridicule on the Britiſh embaſſy to China re-commences, and the ſuppoſed requiſition for *preſents* is repeated, with circumſtances highly ludicrous, bold, and ſarcaſtic:—but, ſurely, it is high time for General Pindar to raiſe the ſiege of St. James's! Friend Peter! thou wilt never get into the place!—Enough of this:—we proceed, with more pleaſure, to the remaining pieces in this collection;—to the inoffenſive *ode*, or *tale*, of William Penn, the celebrated Quaker; which tale, though not new, is told in a new manner;—to the very pretty, moralizing, *beautifully de-*

* See Review for the laſt month, p. 214.

† For our accounts of the Emperor of China's poetical works, ſee Review, vol. xlii. p. 551; and vol. lv. p. 537.—We believe that the authenticity of theſe poems reſts on good evidence.

ſcriptive

ſcriptive verſes on a Fly taken out of a Bowl of Punch;—to the *pleaſant* 'Elegy addreſſed to *the Fleas of Teneriffe*,' where the poet was ſufficiently tormented by them, for one night*;—to the droll and diverting 'ode to Meſſrs. *Townſend*, *Macmanus*, and *Jealous*, thief-takers, and attendants on Majeſty,' on their being lately employed at St. James's as *gardes du corps*, ſays Peter †;—to the amorous *Ode to Celia*;—to another amorous *ode*, addreſſed to *a pretty Milliner*;—to a comical *Lyric Epiſtle to Sir William Hamilton*, on the recent diſcovery of the town of *Gabia*, ſifter in misfortune to Herculaneum;—and to ſeveral ſmaller poems: the laſt of which we beg leave to *borrow* from this ingenious *(unbridled)* writer;—wiſhing that it were in our power to *repay* him in kind with any thing ſo good.

'*To my* CANDLE.

'Thou lone companion of the ſpectred night,
I wake amid thy friendly-watchful light,
To ſteal a precious hour from lifeleſs ſleep—
Hark, the wild uproar of the winds! and hark,
HELL's genius roams the regions of the dark,
And ſwells the thund'ring horrors of the DEEP.

From cloud to cloud the pale moon hurrying flies;
Now blacken'd, and now flaſhing through her ſkies.
But all is ſilence here—beneath thy beam,
I own I labour for the voice of praiſe—
For who would ſink in dull Oblivion's ſtream?
Who would not live in ſongs of diſtant days?

Thus while I wond'ring pauſe o'er SHAKESPEARE's page,
I mark, in viſions of delight, the SAGE,
High o'er the wrecks of man, who ſtands ſublime;
A COLUMN in the melancholy Waſte,
(Its cities humbled, and its glories paſt)
Majeſtic, 'mid the ſolitude of TIME.

Yet now to ſadneſs let me yield the hour—
Yes, let the tears of pureſt friendſhip ſhow'r.
I view, alas! what ne'er ſhould die,
A Form, that wakes my deepeſt ſigh;
A Form, that feels of Death the leaden ſleep—
Deſcending to the realms of ſhade,
I view a pale-ey'd panting Maid;
I ſee the VIRTUES o'er their fav'rite weep.

* Written in the year 1768, at Santa Cruz, in company with a ſon of Admiral Boſcawen, at the houſe of Mr. Mackerrick, a merchant of that place.

† We add, to keep off the pick-pockets, on a grand court day; and where was the harm of this?

Ah! could the MUSE's ſimple pray'r
Command the envied trump of Fame,
OBLIVION ſhould ELIZA ſpare:
A world ſhould echo with her name.

Art thou departing too, my trembling friend?
Ah! draws thy little luſtre to its end?
Yes, on thy frame, Fate too ſhall fix her ſeal—
O let me, penſive, watch thy pale decay;
How faſt that frame, ſo tender, wears away!
How faſt thy life the reſtleſs minutes ſteal!

How ſlender now, alas! thy thread of fire!
Ah, falling, falling, ready to expire!
In vain thy ſtruggles—all will ſoon be o'er—
At life thou ſnatcheſt with an eager leap:
Now round I ſee thy flame ſo feeble creep,
Faint, leſs'ning, quiv'ring, glimm'ring—now no more!

Thus ſhall the ſuns of ſcience ſink away,
And thus of Beauty fade the faireſt flow'r—
For where's the GIANT who to TIME ſhall ſay,
"Deſtructive Tyrant, I arreſt thy pow'r?"

The lines in which the immortal SHAKSPEARE is introduced, are worthy of the pen of Shakſpeare himſelf;—we could not but feel ourſelves ſtruck with the imagery in the happy alluſion to the lonely column in the deſart.

G.

ART. IX. *Speeches of M. de Mirabeau the Elder*, pronounced in the National Aſſembly of France. To which is prefixed a Sketch of his Life and Character. Tranſlated from the French Edition of M. Mejan. By James White, Eſq. 2 Vols. 8vo. pp. 269 and 436. 12s. Boards. Debrett. 1792.

THOUGH we do not gaze on Monſ. de Mirabeau with the fond admiration of his Engliſh tranſlator, nor worſhip him with the extravagant idolatry of his French editor, we are very ready to allow that he was a man of great and ſignal talents, eſpecially as an orator. In the part which he acted in the French revolution, he was alſo of ſingular ſervice in aſſiſting the nation to throw off the yoke of deſpotiſm: but his moral character was ſuch as by no means made us wiſh to ſee him poſſeſſed of much power. Had he lived, we ſhould not have been ſurprized to ſee him, like ſome of the leaders in the late proceedings in France, abetting, in his own perſon, that tyranny and deſpotiſm, which he oppoſed in the perſons of others. Much more of ſelf-denial enters into the compoſition of a genuine lover of liberty, than many perſons are aware; and we have little confidence in any man, as a firm and faithful ſupporter of the cauſe of freedom, unleſs we ſee him, at the ſame

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ſame time, a firm friend, and practical adherent, to the cauſe of moral virtue.

Our preſent buſineſs, however, is with M. de Mirabeau's abilities as a ſpeaker, and as a writer; and not with his virtues as a man. The following ſpecimen will enable our readers to judge of his literary powers:

'*Addreſs to the King*,' to entreat him to remove the troops from the neighbourhood of Paris and Verſailles, July 9th, 1789.

'SIRE, You have invited the National Aſſembly to give you proofs of its confidence: this was even going beyond their moſt ardent wiſhes.

'We are come to acquaint your Majeſty with the cruel alarms at preſent exiſting: were we ourſelves the object of them, had we the weakneſs to be apprehenſive for ourſelves, your goodneſs would vouchſafe to rid us of thoſe fears, and even, while blaming us for having doubted of your intentions, would attend to our uneaſineſſes; you would diſpel the cauſe of them; you would not leave the leaſt uncertainty with reſpect to the ſituation of the National Aſſembly.

'But, Sire, we are not imploring your protection; that would be an offence againſt your juſtice: we have entertained fears, and, we are bold to ſay, they are connected with the pureſt patriotiſm, with the intereſt of our conſtituents, with the public tranquillity, with the happineſs of the beloved ſovereign, who, while ſmoothing for us the road to felicity, well deſerves to find an unobſtructed paſſage to it himſelf.

'In the emotions of your own heart, Sire, we look for the true ſafety of the French. When troops advance from every quarter, when camps are forming around us, when the capital is beſieged, we aſk one another with aſtoniſhment: Hath the king diſtruſted the fidelity of his people? Had it been poſſible for him to have doubted of it, would he not have made our hearts the depoſitary of his fatherly affliction? What mean theſe menacing preparations? Where are the enemies of the ſtate and of the king that are to be ſubdued? Where are the rebels, the leaguers, that are to be reduced?—It is unanimouſly anſwered, in the capital, and throughout the kingdom: *We have an affection for our king; we bleſs Heaven for the gift which in its love it hath beſtowed on us.*

'Sire, the piety of your Majeſty can never be impoſed upon, unleſs under the pretext of the public good.

'Had they who have given thoſe counſels to our ſovereign, ſufficient confidence in their own principles to lay them before us, this moment would confer the moſt glorious triumph upon truth.

'The ſtate hath nothing to dread, except from the wicked principles which daringly beſiege the throne itſelf, and reſpect not the confidence of the pureſt, the moſt virtuous of princes. And upon what grounds, Sire, would they induce you to doubt the attachment and the affection of your ſubjects? Have you been prodigal of their blood? Are you cruel, are you implacable? Have you perverted the courſe of juſtice? Does the people impute its miſery to

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you? Does it mention your name in the midſt of its calamities? Can they have told you that the people is impatient of your yoke, that it is weary of the ſceptre of the Bourbons? No—no; they have not told you ſo; calumny is at leaſt not abſurd; ſhe looks for ſome veriſimilitude to colour her baſe practices.

'Your Majeſty hath had a recent inſtance of your power over your people; ſubordination is reinſtated in the agitated capital; the priſoners, to whom the populace had given liberty, have of themſelves reſumed their fetters; a ſingle word from your mouth hath reſtored that public order, which perhaps, had force been uſed, it would have coſt torrents of blood to re eſtabliſh. But that word was a word of peace; it was the expreſſion of your heart; and your ſubjects glory in having never made reſiſtance to it. How delightful to exerciſe ſuch ſway! It was the ſway of Louis IX. of Louis XII. of Henry IV.; it is the only ſway worthy of you.

'We ſhould deceive you, Sire, if, forced as we are by circumſtances, we neglected to add, that ſuch a ſway is the only one which, at the preſent day, it is poſſible to exerciſe in France. France will not endure that the beſt of kings ſhould be impoſed on, and drawn aſide, by ſiniſter views, from the noble plan which he himſelf hath traced out. You have ſummoned us to act in concert with you in ſettling the conſtitution, in labouring at the regeneration of the kingdom: the National Aſſembly approaches you, in order to declare ſolemnly that your wiſhes ſhall be accompliſhed, that your promiſes ſhall not be vain, that no ſnares, no difficulties, no terrors ſhall retard its progreſs, nor intimidate its courage.

'Where then, our enemies will affect to ſay, is the danger to be apprehended from the ſoldiery? What mean they by theſe complaints, if they are inacceſſible to diſcouragement?

'The danger, Sire, is urgent, is univerſal, is beyond all the calculations of human prudence.

'The danger is for the inhabitants of the provinces. Should they once be alarmed for our liberty, we ſhould no longer have it in our power to reſtrain their impetuoſity. Diſtance alone magniſies every thing, exaggerates every thing, doubles the diſquiet, angers it, envenoms it.

'The danger is for the capital. With what ſenſations will the people, in the lap of indigence, and tortured with the keeneſt anguiſh, ſee the relics of its ſubſiſtence diſputed for by a throng of threatening ſoldiers? The preſence of the military will cauſe heats and animoſities, will provoke the people, will produce a univerſal ferment, and the firſt act of violence, exerciſed under pretence of police, may commence a train of evils truly horrible.

'The danger is for the troops. French ſoldiers drawn cloſe to the very centre of our diſcuſſions, partaking of the paſſions and the intereſts of the people, may forget that the ceremony of enliſting made them ſoldiers, and recollect that nature made them men.

'The danger, Sire, menaces thoſe labours, which are our primary duty, and which will only obtain their full ſucceſs, and a real permanency, as long as the people looks on them to be altogether free. There is, moreover, a contagion in commotions where the

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the paſſions take the lead: we are but men; diſtruſt of ourſelves, the fear of appearing weak, may drive us beyond our object; we ſhall be beſieged by counſels violent and immoderate; and calm reaſon, tranquil wiſdom, utter not their oracles amidſt ſcenes of diſorder, faction, and tumult.

'The danger, Sire, is yet more terrible, and judge of its extent by the alarms which bring us before you. Mighty revolutions have ariſen from cauſes far leſs illuſtrious; more than one enterpriſe fatal to the peace of nations hath been uſhered in in a manner leſs inauſpicious and leſs formidable.

'Believe not thoſe who talk to you diſreſpectfully of the nation, and who, according to their own views, repreſent it to you, one while as inſolent, rebellious, ſeditious; one while as ſubmiſſive, docile for the yoke, ready to bow down the head to receive it. Theſe two pictures are alike unfaithful.

'Ever ready to obey you, Sire, becauſe you command in the name of the laws, our fidelity is unbounded, as it is untainted.

'Ready to reſiſt all the arbitrary commands of thoſe who miſuſe your name, becauſe they are hoſtile to the laws, our fidelity itſelf enjoins us ſuch reſiſtance; and we ſhall ever conſider it an honour to us to merit the reproaches which our firmneſs brings upon us.

'Sire, we conjure you, in the name of our country, in the name of your own happineſs, and your own glory, to ſend back your ſoldiers to the poſts from which your counſellors have drawn them; ſend back that artillery, deſtined to cover your frontiers; above all, ſend back the foreign troops, thoſe allies of the nation, whom we pay to defend, and not to trouble our domeſtic peace. Your Majeſty hath no need of them: why ſhould a monarch, adored by five-and-twenty millions of Frenchmen, aſſemble round the throne, in a hurry, and at vaſt expence, ſome thouſands of mere foreigners?

'Sire, amidſt your children, be guarded by their love. The deputies of the nation are ſummoned to conſecrate, with you, the lofty rights of royalty upon the immoveable baſis of the liberty of the people: but, while they are performing their duty, while they are giving way to their reaſon, to their ſentiments, would you expoſe them to the ſuſpicion of having yielded only to fear? The authority which is delegated to you by every heart, is the only pure, the only unſhakeable authority; it is the juſt return for your benefits, and the immortal appanage of the princes to whom you will be a model *.'

Mr. White is of opinion, that, on account of the ſtrength and manlineſs of our language, and its having been ſo long the language of freemen, Mirabeau's labours may gain by their being rendered into Engliſh. We entertain different ſentiments. We think it is not eaſy for any tranſlation to exceed the origi-

'* It was decreed that this *immortal* addreſs ſhould be carried inſtantly to the king. Four-and-twenty deputies were named for that purpoſe; and perhaps it is not unneceſſary to obſerve, that M. *de Mirabeau* was one of the members of the deputation.'

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nal, and at the ſame time to be a tranſlation. We do not mean, however, to inſinuate any thing to the diſadvantage of the preſent verſion; which, notwithſtanding that we are inclined to make a little drawback on account of ſomething of affectation which marks Mr. White's prefaces, tranſlations, and notes, is, on the whole, a good one. **Pear.**

ART. X. *Nugæ Antiquæ:* being a Miſcellaneous Collection of Original Papers in Proſe and Verſe: written in the Reigns of Henry VIII. Q. Mary, Elizabeth, K. James, &c. By Sir John Harington, the Tranſlator of ARIOSTO, and others who lived in thoſe Times. Selected from authentic Remains by the Rev. Hen. Harington, A. M. of Queen's College, Oxon, and Minor Canon of the Cathedral Church of Norwich. A New Edition. 12mo. 3 Vols. 10s. 6d. ſewed. Cadell. 1792.

OF the firſt and ſecond volumes of this collection, ſome notice was taken in the forty-ſecond and fifty-third volumes of our Review:—a third volume is now added, conſiſting of ſeveral original and curious letters, in the poſſeſſion of the ancient and illuſtrious family whoſe name they bear; together with ſome pieces which have appeared before, but, from their ſcarcity, were in danger of periſhing.

The pieces in this collection are not all of equal value: but at theſe mental feaſts, as well as at the dinner-table, the gueſts have no great reaſon to complain if two or three very good diſhes are ſet before them;—they will make a hearty meal, without much regarding the little cates that fill up the ſides and corners.

Among the articles in this third volume, that have chiefly attracted our notice, are ſeveral valuable letters from the celebrated Mr. Cheeke; one (very ſhort) from Prince Henry to Lord Harington; ſome other letters from diſtinguiſhed characters of thoſe days; and ſeveral ſpeeches in parliament, particularly one by Queen Elizabeth. We have alſo ſeveral curious ſtate-papers, the titles of which, were we to enumerate them, would too much encroach on the ſhort ſpace which is allotted to this article.

'*The following Order of Council to the* LORD MAYOR *of* London, *is given to the Reader, as a Specimen of the Proceedings in the Reign of* Q. ELIZABETH, *from which he may draw his own Concluſions, on comparing the different Modes of Proceeding in different Times.*

'To the LORD MAYOR of LONDON.

'After our right hartie commendacions, Whereas their hathe bene of late printed and publiſhed within that citie a certaine libell intituled, A Diſcoveringe of the gapinge gulphe, &c. whearin the

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author hathe not onlie verie contemptuouſlie intermedled in matters of ſtate towchinge her Maieſties perſon, but alſoe vttered certaine things to the diſhonour of the Duke of Aniou, brother to the Frenche Kinge. Forasmuch as divers of the ſaid books have been verie ſeditiouſlie caſt abroade, and ſecretle diſperſed into the hands of ſondrie of her Maieſties ſubiects, as well the inhabitants of that citie, as in other parts of this realme; with an intencion, as much as in them laie, to alter the mind of her Highneſs good and dewtifull ſubiects, and to drawe them into a ſuſpition and miſliking of her Maieſties actions, as though the ſame tended to the preiudice of the realme, and ſubverſion of the eſtate of true religion, (nowe a longe time, by the goodnes of Almightie God, and her Highneſs authoritie, as God's Miniſter, eſtabliſhed and contynewed among vs) Albeit her Maieſtie hathe received ſuch an aſſured opinion of the loyaltie of her ſaid ſubiects, and ſpeciallie of the inhabitants of that her citie of London, that they will not ſoe eaſelie giue credit to any ſuche ſecret ſyniſter deviſes tending to the impairing and defacinge of her Highnes good proceedings, eſpeciallie in the pointe of religion, where ſhee hath willed vs to aſſure you, that ſhee deſireth no longer life than ſhee ſhalbe a mayntayner and vpholder of the ſame; yet forasmuch on the one parte yt behoveth her Maieſtie in honour to have ſoe notorious an iniure done to ſo great a Prince, her neighbour, whoe in ſuche kinde and confident ſorte (all reſpecte of perill and dainger layd aparte) vowchſafed to doe her Majeſtie that honor to come and viſit her, repaired by all the waies and meanes that any waie can be deviſed: ſoe on the other ſide, hir Highnes is verie deſireous, that as hitherto ſhee hathe bene verie careſull (as by her doings hathe well appeared) to maintaine and contynewe this realme, bothe in matters of policie and religion, in ſuch quiet and peaceable eſtate as hitherto ſhee hathe done, and which never any Prince did more carefullie before; ſoe at this preſent yt ſholde be knowen vnto her ſubiects what her meaning is; not by any treating or dealing with the ſaid Duke of Aniou, whoe, neither by himſelffe nor his Miniſters, dyd at anye time preſſe her to doe anye thinge to the preiudice of this ſtate, to innouate or infringe any thinge in the government which ſhee hath bothe eſtabliſhed, and hytherto, by God's goodnes and aſſyſtaunce maintayned againſt ſondry deſignes and complotts of many enimes, of whomie the Lord be thanked, there is at preſent no ſouche great doubt as was heretofore to be conceiued: For theſe and other good conſideracions, to the intent that her ſaid ſubiects giue not any credit to ſuche vntrewe and vaine ſuſpitions, her Highnes hathe at this preſent cauſed a proclamation to be made in her name, to be printed and directed thither to be publiſhed, at the publiſhing whearof within that citie and liberties in place accuſtomed, her Majeſties pleaſure is, that you the Lord Mayor, accompanyed with ſome good nombre of the Aldermen your bretherin, and the Shrives nowe, as in like caſes hath bene accuſtomed, ſhoulde be preſente; and further, for the better confirminge of the inhabitants of the ſaid citie on her Maieſties ſincere meaning towards theme, and the whole realme, it is alſoe thought conuenient, and ſoe wee require your

your Lordſhip to call the Maſters, Governors, and Wardens of the Company of the citie before you, and, in hir Highnes name, to commaund theme, that, appointinge ſome daie as ſoone as conveniently maie be, for the aſſemblies in their ſeuerall halls of their companies, they doe cauſe the ſaid proclamation and contents of theſe our letters to be openlie red and publiſhed, chardginge all and euerie perſon, vpon the penaltie contayned in the ſaid proclamation, to bringe vnto the ſaid Maſter, Governor, and Wardens, all ſuch the ſaid bookes, printed or written, as they or any of theme maie have. And bothe nowe, and frome tyme to tyme hereafter, to ſignifie what perſons, to their knowledge, have, or maie have, had any of the ſaid bookes; which bookes ye ſhall chardge the ſaid Maſter, Governor, and Wardens to bringe vnto you, with the names of the parties and manner how they came by theme, except in caſes where any perſon ſhall willinglie bring the ſame themſelves to lighte, to be diſtroyd according to the content of the ſaid proclamacion. And therevpon ſhall, with as muche ſpeede as you conveniently maie, perticulierlie certifie vs theirof, to th' entent, if any perſon ſhall be found culpable, wee maie take ſuch further order as ſhalbe thought expedient. And ſoe, earneſtlie chardging you that hearof their be no defalt, as youe tender her Majeſties favour, and will, upon your perill, aunſwer the contrarie, we byd you right hartelie farewell, From Gydde-Hall, the 27 of Septembre, 1579.

'*Your Lordſhip's veris loving frendes,*

BROMLEY, Canc. — W. BURGHLEY.
ROB. LEYCESTER. — H. HUNDSDON.
CHR. HATTON. — H. SYDNEY.
FRA. WALSINGHAM.'

The foregoing ORDER of the court to the city will be read, at this time, with peculiar attention; and the curious will not fail to note what difference of ſtyle may be obſervable between a MANDATE from Queen Elizabeth, and the Royal PROCLAMATIONS of later date.

There are likewiſe ſeveral POETICAL compoſitions in this volume; of which the two following pieces may be given as ſpecimens of what was juſtly deemed elegant in the middle of the fifteenth century; and will yet be admired, notwithſtanding the alterations that have ſince taken place in our language:

'ELEGY *wrote in the Tower by* JOHN HARINGTON, *confined with the* Princeſs ELIZABETH, 1554.

'I.

'The lyfe is longe that lothſomely dothe laſt,
The doleful days draw ſlowly to their date,
The preſent pange, or painful plage, ſcarce paſt,
But ſome new greif, ſtill green, doth marr our ſtate;
In all we find 'midſt this worlds ſtorme and ſtryfe,
Sure death is ſweete that ſhortythe ſuch a lyfe.

'II.

'II.

The pleſaunte years that ſome ſo ſwiftelye runne,
The merrie daies to end ſo faſte that fleete,
The riot-night which day draws on ſo ſoone,
The happie hours which more do miſſe than meete;
Do all conſume lyke ſnow kyſs'd by the ſunne,
And death ſoon ends all that vain lyfe begunne.

'III.

Death is a porte whereby we paſs to joye,
Lyfe is a lake that drownethe all in payne;
Death is ſo dear it killeth all annoye,
Lyfe is ſo lewd that all it yeilds is vayne.
For, as by lyfe to bondage man was broughte,
Even ſo by deathe all freedom too was wroughte.'

There is a ſweetneſs, a ſoftneſs, and an elegance, in the following SONNET, that will recommend the lines to every reader who has a heart to feel, and a taſte to reliſh, the beauties of this delightful ſpecies of poetry:

'*A* SONNET *made on* ISABELLA MARKHAME, *when I firſte thought her fayre as ſhe ſtood at the Princeſs's Windowe in goodlye Aſtyre, and talkede to dyvers in the Courte-Yard.*

'*From a MS. of* JOHN HARINGTON, *dated* 1564.

'I.

Whence comes my love, O hearte, diſcloſe,
'Twas from cheeks that ſhamed the roſe;
From lips that ſpoyle the rubies prayſe;
From eyes that mock the diamond's blaze.
Whence comes my woe, as freely owne,
Ah me! 'was from a hearte lyke ſtone.

'II.

The bluſhynge cheek ſpeakes modeſt mynde,
The lipps befitting wordes moſte kynde;
The eye does tempte to love's deſyre,
And ſeems to ſay, 'tis Cupid's fire;
Yet all ſo faire, but ſpeake my moane,
Syth nought dothe ſaye the hearte of ſtone.

'III.

Why thus, my love, ſo kynde beſpeake,
Sweet lyppe, ſweet eye, ſweet bluſhynge cheeke,
Yet not a hearte to ſave my paine,
O Venus, take thy giftes again;
Make not ſo faire to cauſe our moane,
Or make a hearte that's lyke our owne.'

We are informed that a *fourth* volume of this collection is intended, partly in compliance with the advice, and even the requeſt, of the celebrated Dr. Samuel Johnſon, who, as we are aſſured, was much pleaſed with the contents of the two former volumes.

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ART. XI. *The Book of Common Prayer of the Church of England, reformed upon Unitarian Principles:* together with the Pſalter or Pſalms of David. Crown 8vo. pp. 275, excluſively of the Pſalter. 4s. Boards. Printed at Newcaſtle; and ſold by Longman in London. 1790.

ART. XII. *A Common Prayer Book,* according to the Plan of the Liturgy of the Church of England, with ſuitable Services. 12mo. pp. 379. 4s. ſewed. Printed at Exeter; and ſold by Johnſon in London. 1791.

THAT our liturgy ſhould have remained now more than 130 years, ſince the paſſing of the Act of Uniformity, without any reviſal, although it was reviſed, we believe, no leſs than eight times in the 125 years between the Reformation and the paſſing of that act, muſt be matter of aſtoniſhment to every reflecting mind:—but it muſt appear ſtill more aſtoniſhing, when it is conſidered how many learned and pious men, as well of the clergy as of the laity, both in and out of the church, at home and abroad, have at various times, and by various means, with a ſerioufneſs and ſincerity becoming Chriſtians, and with a temper and moderation the moſt unexceptionable, ſuggeſted the neceſſary improvements requiſite to make it fully anſwer the end deſigned, and to do all the good of which it is ſo capable, if the propoſed alterations were but adopted. Theſe repeated attempts to amend and improve our liturgy, are a proof, at once, of the excellence of its compoſition as a whole, and of the defects of its ſubordinate and inferior parts. At the ſame time, the unwillingneſs to profit by the labours of thoſe who are thus ſtudious to promote the credit of our national church, and the efficacy of religious worſhip, proves the truth of the propoſition ſo ably maintained of late, by one whoſe liberality of ſentiment is an ornament to the epiſcopal bench, viz. "the propoſition which aſſerts, that the prieſthood is averſe from reformation." [See Review, New Series, vol. ii. p. 402.]

Surely ſome alteration ought to be made, were it only to ſatisfy the ſcruples of the many conſcientious, worthy, and learned men who have ſo often, by every peaceable method in their power, made known their earneſt wiſhes for a reformation. The uneaſineſs, however, excited in the minds of thoſe who have publicly preferred their complaints, though an evil of magnitude, and which ought to be redreſſed, is trifling when compared with the ill effects, which a want of alteration produces on the conduct of many whoſe complaints are not publiſhed to the world. Numbers, who cannot join in any diſſenting worſhip, have, by their perſuaſion that our liturgy in many parts countenances popiſh and other unſcriptural doc-

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trines, been driven from all public worſhip whatever. What is ſtill worſe, thoſe who are regular in their attendance on the ſervice of the church, have their attention ſo deadened, and their devotional feelings ſo benumbed, by the frequent repetitions of the very ſame ideas, and often of the very ſame words, in the courſe of one ſervice; by the conſtant recurrence of the ſame ſervice, with little or no variation, every time of aſſembling; by ſome parts of the liturgy that are abſtruſe and unintelligible; and by others that are obſolete and antiquated; that they find themſelves, during their continuance in the houſe of prayer, diſpoſed to any frame of mind rather than to that fervent piety to God, and that liberal benevolence to man, which ſhould manifeſt its effects in their daily intercourſe when they come abroad again into the world. To the majority of church-goers, we fear that our excellent form of prayer is become little better than a mere *prayer of form*. They take up and lay down their Sunday manuals, as they put on and off their Sunday clothes—mechanically. What they do or ſay on the Sabbath, has no effect on them when the Sabbath is over. It is well if it occupies their attention, or even excites any conſciouſneſs, during the hour of celebration: for it is very poſſible, and in this caſe we ſuſpect it is but too common, for the lips to utter, and the body to perform, habitually, that, in which the mind takes no part. It is painful, too, to think, that this is a ſpreading evil; growing worſe and worſe every day that it continues unredreſſed: ſo that, what with the languor and habitual mechaniſm, created in the unthinking maſs of worſhippers by the want of variety, and what with the diſguſt excited in the judicious few by exceptionable paſſages, there is reaſon to apprehend that, unleſs ſomething effectual be done to obviate it, "the dram of baſe," may, ere long,

> "Do all the noble ſubſtance of worth out
> To its own ſcandal;" (Shakſpeare.)

and our public ſervice may become a dead letter, and a lifeleſs formality.

To ſay nothing of the many alterations in our liturgy, which were propoſed as neceſſary by the Commiſſioners appointed, more than a century ago, by K. William, and aſſembled at the recommendation of Dr. (afterward Archbiſhop) Tillotſon *, among which Commiſſioners were ſome who, at that time, and others who, ſhortly afterward, wore the mitre with the

* Some account of what was done by theſe Commiſſioners, may be ſeen in "Calamy's Abridgment of Baxter's Life," and alſo in Biſhop Watſon's "Conſiderations on the Expediency of reviſing the Liturgy, &c."

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greateſt credit; to ſay nothing of Dr. Clarke's corrections*; to ſay nothing of the "Free and candid Diſquiſitions" publiſhed in 1749, and republiſhed with improvements in the year afterward, a book which, for its accurate and copious information on the ſubject, for the learning, the piety, the liberality, and, above all, for the ſingular modeſty and good temper, with which it is written, deſerves to be made a model for all controverſial writers †; to ſay nothing of the Queries on the Book of Common Prayer, publiſhed twenty years ſince by a moſt reſpectable and learned beneficed clergyman now living ‡;—the abſolute neceſſity of a reviſal and reform has been very lately pointed out by a temporal ‖, and by a ſpiritual peer § of the realm; very material alterations have been particularly adopted by ſeveral congregations in various parts of England, by the epiſcopal church in America**, and by the Engliſh proteſtants at Dunkirk ††; and ſpecimens, plans, and propoſals for reformed liturgies have been ſubmitted to the public by a late under-ſecretary of ſtate ‡‡; by the compiler of a reformed liturgy, printed at Plymouth §§; and by the authors of the liturgies now before us, which come from the oppoſite extremities of the kingdom.

Theſe two liturgies are both conſtructed on the Unitarian plan; and, without deciding any thing for or againſt the doctrine of the Trinity, we have no heſitation in ſaying that, on this plan, all forms of public worſhip ought to be conducted. Let the doctrine of the Trinity be ever ſo true, it is nevertheleſs a myſtery. This is allowed on all ſides:—but myſteries of every kind ought to be excluded from public worſhip; the deſign of which is to make, not what Lord Bacon calls *believing* Chriſtians *†, but practical Chriſtians. Myſteries tend not to invigorate, but to check, devotion. In all our devotional intercourſe with the Deity, if we would benefit our own hearts,

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* For a liſt of theſe corrections, ſee Review, vol. I. p. 102.

† We gave an account of this work in our firſt volume, (1749,) p. 198.

‡ For our review of the "Queries," the work of the Rev. Francis Woolaſton, LL. D. Rector of Chiſelhurſt in Kent, ſee vol. I. p. 414.

‖ See "Hints," &c. Review, New Series, vol. ii. p. 343.

§ See "Conſiderations on the Expediency," &c. Review, New Series, vol. ii. p. 401.

** See Review, vol. lxxx. p. 387.

†† See Review, New Series, vol. viii. p. 281.

‡‡ William Knox, Eſq.—Review, vol. lxxx. p. 383.

§§ Review, New Series, vol. vi. p. 166.

*† Ditto, vol. v. p. 74, note.

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and worſhip him in ſpirit and in truth, we ſhould contemplate him, not metaphyſically, as he is in his own nature and eſſence, but morally, as he ſtands in relation to his creatures.

For ſimilar reaſons, we think all creeds and confeſſions of faith ſhould be diſcarded from religious worſhip. "When we aſſemble and meet together," we do it not to confeſs our faith before men, "but to acknowlege our ſins before God;" not to publiſh our ſpeculative opinions to the world, but ſolely for thoſe purpoſes which are well ſummed up in our liturgy; "to render thanks to our Creator for the great benefits we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul." We were happy to find this ſentiment concerning the impropriety of introducing creeds into forms of public worſhip, ſupported by the Rev. William Manning, the ſenſible and liberal rector of Diſs and Brome in Norfolk *. We were alſo pleaſed to ſee no creed admitted into the Exeter liturgy before us, and none but what has been very improperly called the Apoſtle's Creed in the Newcaſtle liturgy, and to obſerve that, from this creed, the compilers have expunged thoſe additions which were foiſted into it many hundred years after the Apoſtle's days †.

The firſt of the preſent liturgies contains an order for morning prayer on Sundays; another for holidays and all days of the week, except Sundays, for which no particular ſervice is appointed, and for ſuch days as the Lord's ſupper is adminiſtered; an order for evening prayer; ſome occaſional prayers and thankſgivings; the collects, epiſtles, and goſpels, for the Sundays and holidays appointed to be kept holy according to the calendar of the church of England ‡; an order for the adminiſtration of the Lord's ſupper; a form for the baptiſm of infants; and the pſalms according to the verſion in the Book of Common Prayer.

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* See Review, New Series, vol. vi. p. 160.

† The three creeds are alſo omitted in the Plymouth liturgy. Review, New Series, vol. vi. p. 167.

‡ We were ſurprized to ſee this calendar retained, and the reading of the leſſons regulated by it. K. William's eccleſiaſtical commiſſioners objected to this, and wiſhed to throw out the apocryphal leſſons, and thoſe of the Old Teſtament, which, as they ſaid, are *too natural*. Some perſons have thought the leſſon appointed for the firſt Sunday in Lent too *un*natural, and ſtrangely adapted to the ſeaſon. It is true, the compiler of this liturgy leaves the miniſter at liberty to depart from the order of the calendar whenever he thinks proper. Why then not leave him to his diſcretion altogether to chuſe a leſſon, without regulating the matter at all by a calendar?

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The ſecond, or Exeter liturgy, contains two forms for morning and two for evening prayer; and a fifth form, which, by the change of a few prayers, may be adapted either to the ſervice of the morning, or of the evening; a litany to be occaſionally introduced inſtead of other prayers, after the ſecond leſſon, in any of the foregoing forms; ſome collects to be read before and after the ſermon, when thought proper; prayers, thankſgivings, and collects for ſome particular occaſions and ſeaſons; the Bible verſion of the Pſalms, not entire, but ſelected, with few omiſſions however; ſome anthems to be read after the ſecond leſſon, inſtead of the ſelect pſalms, when thought proper, and on particular feſtivals and faſts; offices for the adminiſtration of the Lord's ſupper; for infant and adult baptiſm; for burial; for viſiting the ſick; for matrimony; and for ordination; and a catechiſm. In an advertiſement at the end, the author informs us, that he has drawn up a work containing eleven other ſervices, beſide one for a faſt, and offices for baptiſm and the Lord's ſupper; which he propoſes to lay before the public if the preſent liturgy meets with approbation. We greatly approve of his attempt to introduce variety into our public worſhip; as by theſe means, we think, every reaſonable objection is anſwered, that can be urged againſt forms of prayer; and we believe ſuch variety would be attended with the happieſt effects in exciting the ſerious attention, and conſequently in improving the morals, of thoſe who frequent our churches. It would alſo be a motive with many to go more regularly to the houſe of prayer, than they now do.

In the firſt of theſe liturgies, the abſolution is entitled: "the *conditions* of abſolution to be pronouneed by the miniſter;" and the words, *hath given power and commandment to his miniſters to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins*, are left out. In the ſecond liturgy, the abſolution is omitted altogether. In this laſt, alſo, the exhortation is divided into two parts. The firſt part, in which the miniſter exhorts the people to render thanks to God for the great benefits received at his hands, to ſet forth his moſt worthy praiſe, &c. follows the prefatory ſentences, as in the liturgy now in uſe. The ſecond part, or that in which the people are exhorted to confeſs their ſins before the face of Al-

We were alſo ſurprized to ſee a particular collect, epiſtle, and goſpel, for Trinity Sunday. This ſounds oddly in an Unitarian liturgy. No notice indeed is taken therein of the doctrine of the Trinity:—but why have a particular ſervice appropriated for the day, unleſs there be ſomething in it particularly relating to that day? This queſtion will apply to the appointment of particular collects, epiſtles, and goſpels, for ſeveral other days in the year.

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mighty God, together with the confeſſion which follows it, are not introduced till after the ſecond leſſon. The Lord's prayer occurs twice in the Newcaſtle liturgy, once after the confeſſion, as in our common ſervice, and again after the collect, epiſtle, goſpel, and ſermon, all which this compiler would introduce in the middle of the ſervice, immediately following the apoſtles' creed. In the Exeter liturgy, the Lord's prayer is inſerted only once, and that at the concluſion of the ſervice. The doxology in the firſt of theſe liturgies is, for the miniſter, Epheſ. iii. 21. and for the people, Luke, ii. 14. In the ſecond liturgy it is 1 Tim. i. 17. for miniſter and people united. In this ſecond liturgy alſo, inſtead of the pſalms preceding the firſt leſſon, one or more ſelect pſalms are propoſed to be read after the firſt leſſon, and a pſalm or anthem after the ſecond leſſon. The *Te Deum* is altered in the firſt liturgy, and addreſſed throughout to God, inſtead of being, as it now is, addreſſed in part to Chriſt. In the ſecond liturgy, it is wholly omitted. In the reſponſes following the ſecond rehearſal of the Lord's prayer; *Becauſe there is none other that fighteth for us, but only thou, O God*, is changed by the Newcaſtle compilers to, *Becauſe there is no other who can ſecure it to us, but only*, &c. In the prayer for the clergy and people, *Almighty and everlaſting God, who alone workeſt great marvels*, is changed, in both liturgies, to, *Almighty and everlaſting God, who art the author of every good and perfect gift.* In the Exeter liturgy, all high titles and appellations are omitted in the prayers for the king and royal family; agreeably to the recommendation of K. William's eccleſiaſtical commiſſioners, and to the ſentiments of Archdeacon Paley: but, in the Newcaſtle liturgy, they are ſomewhat inconſiſtently retained in the above-mentioned prayers, and in the litany, while they are omitted in the prayer for the high court of parliament. In the prayer for the king, and in the litany, *ſtrengthen him that he may vanquiſh and overcome all his enemies*, and *giving him the victory over all his enemies*; are altered for *proſper all his righteous undertakings againſt his enemies*, in the firſt of the preſent compilations; and for *all his righteous undertakings for the public good*, in the ſecond.

In the Exeter liturgy, the general thankſgiving is introduced between the firſt and ſecond leſſons; and we obſerve that the words, *through Jeſus Chriſt our Lord*, which ſo conſtantly make the concluſion of moſt of the petitions in the eſtabliſhed worſhip, do not conclude more than two or three prayers in all the five ſervices of this liturgy. The words are ſcriptural, and therefore, if rightly underſtood, there can be no objection made to them: but, as we believe they are by the generality of

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worſhippers either underſtood in a wrong ſenſe, or not underſtood at all, we approve of the omiſſion.

In the litany, which is introduced on the days in which it is to be read in the Newcaſtle liturgy, before the firſt leſſon, and in the Exeter liturgy inſtead of the prayers after the ſecond leſſon, the ſecond addreſs in the firſt of theſe prayer-books is, *O God, who by the precious blood of thy only begotten ſon haſt purchaſed to thyſelf an holy church, and placed it under thy continual protection, have mercy*, &c.; and in the third addreſs is, *O God, who by thy holy ſpirit doſt govern, direct, and ſanctify the hearts of all thy faithful ſervants, have mercy*, &c. In the other prayer-book, theſe two addreſſes are as follows: *O God, who by the miſſion, death, and reſurrection of thy beloved ſon haſt gathered for thyſelf a church and people, and placed them under thy continual protection, have mercy*, &c.; and, *O God, who by thy gracious aſſiſtance doſt govern*, &c.: but, in this laſt liturgy, theſe two addreſſes are included between crotchets; by which the editor denotes ſuch parts of the ſervice as may be altogether omitted if the officiating miniſter ſhould think proper. *The craft and aſſaults of the devil*; and, *the world, the fleſh, and the devil*; are retained in the Newcaſtle liturgy, but, in the Exeter, are changed to *the crafts and dangerous aſſaults of temptations*, and to, *the deceitful allurements of this tranſitory world. Sudden death* is, in both, changed to *untimely death*. The obſecrations, as they are called, *By the myſtery of thy holy incarnation*, &c. and, *by thine agony and bloody ſweat*, &c. as well as all the invocations toward the end of the litany, are judiciouſly diſcarded from both.

In the order for the adminiſtration of the Lord's ſupper, the words to be uſed at the delivering of the bread and the wine are, in the Newcaſtle liturgy, *Take and eat this in remembrance that Chriſt died for thee, and feed on it in thy heart by faith with thankſgiving*; and, *Drink this in remembrance that Chriſt's blood was ſhed for thee, and be thankful.* In the Exeter liturgy, they are more ſimple: *Take and eat* [*or drink*] *this in remembrance* [*or commemoration*] *of Chriſt.*

In the baptiſmal ſervice, the words uſed by the Newcaſtle compilers at the naming of the child are the ſame as thoſe in our common liturgy, except that *Holy Spirit* is ſubſtituted for *Holy Ghoſt* *. In the Exeter form, the words are: *I baptize thee in the name of Jeſus Chriſt.* In other reſpects, the baptiſmal office is, in the firſt of theſe compilations, cloſely, and in the ſecond, with but little variation, copied from the form now

* In ſome other places of this liturgy, the words *Holy Ghoſt* are retained. This ſeems not quite ſuited to Unitarian worſhip. Perhaps it may be an overſight.

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uſed by the numerous and reſpectable congregation of Unitarians aſſembling at the chapel in Eſſex-ſtreet in the Strand. The parents, or neareſt relations, are in both recommended to be the ſponſors.

In the Exeter liturgy, in the burial ſervice, the words: *to take unto himſelf the ſoul of our dear brother*, are changed to, *put an end to the mortal life of our brother*; and, *we commit his body to the ground..... in ſure and certain hope of the reſurrection to eternal life*, is altered to, *ſure and certain hope that there ſhall be a reſurrection to eternal life of all thoſe who die in the fear and love of God.* The words *deliver us not into the bitter pains of eternal death*, are altered to *the bitter pains of the ſecond death.* Inſtead of: *We give thee hearty thanks for that it hath pleaſed thee to deliver this our brother out of the miſeries of this ſinful world, beſeeching thee.....ſhortly to accompliſh the number of thine elect*; we read: *we bleſs thee for all thy ſervants who are removed out of this life, in thy fear and love*; and, *we beſeech thee to accompliſh the purpoſes of thy providence.* In the concluding collect, that we may reſt in him, *as our hope is, this our brother doth*; is omitted.

In the viſitation of the ſick, the Exeter compiler has omitted the abſolution; which has by many been thought to ſavour much of popery; and, in the other offices of this liturgy, there are many very excellent improvements which we have not room to ſpecify. We are much pleaſed with the burial and ordination ſervices in particular; and the exhortations to the parties, in the offices of adult baptiſm, and of matrimony, are admirable. They are copied from the Eſſex-ſtreet liturgy. Theſe, and many other things, for which we muſt refer to the book itſelf, may be of great aſſiſtance to ſuch as are deſirous to profit by the labours of a compiler, whoſe work breathes throughout a genuine ſpirit of true Chriſtian piety, benevolence, and reſignation. As a ſmall ſpecimen of this ſpirit, we will conclude our account with two ſhort prayers, which we think are excellent both for their language and ſentiments. They conſtitute a part of the changes in the ſecond morning ſervice:

'Create in us a clean heart, O God, and renew a right ſpirit within us. Let every ſinful deſire and affection be put far from us, and all our thoughts and purpoſes be brought into ſubjection to thine authority. In all our ways may we acknowledge thee as the God, whoſe we are, and whom it is our duty and wiſdom to ſerve; and impreſs on our minds ſuch a conviction of the righteouſneſs of thy precepts, the unſpeakable obligations by which we are bound to obey thy word, and thy great goodneſs to thoſe who love thee, that we may be ever fervent in fulfilling thy pleaſure, and run the way of thy commandments with great delight. Amen.'

'While we continue in this world let thine eyes be over us for good; and ſo conduct us through the various changes of life as thou

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ſeeſt will be moſt profitable to us. We rejoice that our times are in thy hands; and, amidſt all the darkneſs which hides future events from our ſight, we chearfully commit ourſelves to thy ever righteous and merciful diſpoſal. Guard us, O thou compaſſionate Father, from every thing which may be truly evil to us; vouchſafe to us every real bleſſing; permit no temptation to come upon us but what we ſhall be able to bear. Preſerve us from the ſnares of proſperity; prepare us for the ſhocks of adverſity; and whatſoever ſufferings may be allotted us, impart to us thy powerful ſupports under them, and give us underſtanding rightly to improve them. Aſſiſt us dutifully to acquieſce in the moſt painful appointments of thy providence, ſatisfied that thou knoweſt in every poſſible caſe what is beſt for thy creatures: and though our trials ſhould continue, and be multiplied, help us to remain ſtill unſhaken in our devotedneſs to thee, and willingly to endure all things, ſo that we may enjoy thy favour. Enable us in every thing to give thanks. Let faith and patience have their perfect work; and may all the light afflictions of this world, which are but for a moment, finally work for us a far more exceeding and eternal weight of glory.'

Pear.

ART. XIII. *A Letter to the Duke of Newcaſtle, Lord Lieutenant of the County of Nottingham, Auditor of the Exchequer,* &c. &c. &c. reſpecting his Grace's Conduct in the Diſpoſal of Commiſſions in the Militia: together with ſome Remarks touching the French Revolution; a Reform of Parliament in Great Britain; and the Royal Proclamation of the 21ſt of May. To which is added, An Appendix, containing an effectual Plan for providing Navy Timber; oppoſed to the dangerous and unprofitable Syſtem of cultivating the public Foreſts under the Management of Officers of the Crown. By Major Cartwright. 8vo. pp. 182. 2s. 6d. Jordan. 1792.

MAJOR CARTWRIGHT, whoſe public ſpirit and political principles are well known, has here brought againſt the noble perſonage above mentioned, a charge of miſconduct in his office of Lord Lieutenant of the county of Nottingham, in regard to the diſpoſal of commiſſions in the militia. The complainant, who has been, for a conſiderable number of years, a Major in the Nottinghamſhire corps, charges the Lord Lieutenant with having illiberally, oppreſſively, diſhonourably, and unconſtitutionally, deprived him, in repeated inſtances, of that promotion in the regiment, to which his right of ſucceſſion, from rank and ſeniority, entitled him. He admits the Lord Lieutenant's right to uſe his own diſcretion in the diſpoſal of commiſſions: but he contends, that it is a *moral* and *conſtitutional diſcretion* that ought to have been his guide: 'a diſcretion for the ſelection of ability and merit; a diſcretion to prevent the advancement of groſs vice or unfitneſs, or to remove them

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altogether; a diſcretion ſo to temper military cuſtom, as not to ſuffer the dead letter of promotion to deſtroy the ſpirit which its regularity is intended to cheriſh; in ſhort, a diſcretion to ſupply all the defects of law, ſo as to animate and invigorate the militia in its duty of national defence.'

On this head, the indignant writer proceeds:

'During the late war, there was another diſtinct branch of diſcretion in your hands, given by an act of parliament, ſince repealed, and which diſcretion I do not ſee in the new militia law;—it was a power of rewarding military merit in time of war, by raiſing an officer to a rank above that in which his property qualified him to ſerve.—Charged as you now ſtand, it becomes you, then, my Lord, to ſhew, that in your conduct towards me from the commencement of the late war to the preſent time, during which you have ſeveral times denied me promotion, it has been ſuch a moral and conſtitutional diſcretion as I have deſcribed, that has uniformly been your guide: and not ſuch a baſtard diſcretion, the offspring of pique, prejudice, and malice, as uſually occupies the breaſt of a narrow-minded man, who is oppreſſed with a conſciouſneſs of having acted injuriouſly, but wants the ſpirit, candour, and generoſity to make a manly reparation.'

Major Cartwright then continues to relate the circumſtances under which the Lord Lieutenant had, on five ſucceſſive occaſions, ſet aſide his right of ſucceſſion to the vacated Lieutenant-Colonelcy,—contrary to law, to juſtice, and to the general ſenſe of the officers of the regiment; and even *once* or *twice*, contrary to his Grace's own *promiſe*.

Major C. enters on the requiſite taſk of an inquiry into the motives of the Lord Lieutenant for ſo long-continued and ſo marked a contempt of the Major's claim of ſucceſſive promotion in this line. He conceives, and we believe very juſtly, that his Grace could have entertained no objection to his character as an officer, and a gentleman, nor to any other requiſite qualification. In purſuing this inquiry, he, with no unbecoming confidence, ſtates his own merits, in regard not only to his profeſſional duty, but likewiſe to his laudable, uncommon, and patriotic exertions for the ſervice of his country, beyond that line, and in reſpects far exceeding what is uſually ſeen in the conduct and purſuits, we had almoſt ſaid the ſtudies, of military men: for, Major C. is well known to poſſeſs uncommon talents,—which, in his good *intentions* at leaſt, he has diligently applied toward the promotion of his country's welfare in different ways, and on ſeveral occaſions: of the inſtances, we ſhall take farther notice in the ſequel of this article.

Here the attentive reader will naturally aſk, "If, then, the Lord Lieutenant could have no objection to the letter-writer's moral or military character, what *could* be his reaſon for perſiſting,

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ſiſting, in ſo many inſtances, to raiſe junior officers over the head of the Major, in oppoſition to his prior claims, and in prejudice of his juſt pretenſions?"—We come now to the developement of this myſterious conduct on the part of the noble Duke.

According to the account here given, it was *a difference in their political ſentiments*, that firſt prompted the noble chieftain to a *thirteen years'* perſecution of an officer, ſo unexceptionable (to all appearance, in the eye of the public,) as Major C. That this oppoſition was really *one*, if not the *ſole* cauſe, of the miſunderſtanding that has ſo unhappily ariſen between the Lord Lieutenant and the writer of this addreſs to his Grace, ſeems to be ſufficiently proved, by the facts and circumſtances here brought under review.—The ſubſtance of the caſe appears, as far as we are able to conclude, to be this:—Major C. is a warm Whig, ready, on all occaſions, public or private, to manifeſt his ſtrong attachment to his principles, and his zeal for the maintenance of that conſtitution of government on which he ſuppoſes the freedom and happineſs of his country to depend. Among the offences unintentionally given by the Major, through his regard for the univerſal intereſts of LIBERTY, the following recent inſtance is ſtated: it was his misfortune to partake, with his Whig friends, of the famous revolution dinner, July the 14th, 1791. Although this teſtimony of his approbation of the French revolution could not legally diſqualify him for promotion in his regiment, yet the circumſtance having *certainly* operated to his prejudice *in that reſpect*, it has afforded him an opportunity of making ſome pertinent and ſpirited remarks on the ſubject, and of aſſerting and defending thoſe principles which led him to the Crown and Anchor on the 14th of July.—Among other paſſages, the following will ſerve to evince that the ſpirit of this patriotic officer remains yet unbroken:

'Hitherto, my Lord, I have purpoſely avoided any obſervations on the French Revolution. But as my rejoicing in that event has, by your Grace, been imputed to me as a crime, it is not fit that I ſhould be ſilent. Miſtake me not, however, my Lord. I am not going to labour a *defence*. I am not about to plead in *excuſe* of my conduct. No: It is with other feelings that I ſhall ſpeak of the French Revolution. Being a phenomenon in human affairs of ſuch extraordinary magnitude, and involving in it conſequences of ſuch infinite importance to our ſpecies, it has, in all its ſtages, been an object of anxious attention to the citizen, the ſtateſman, and the philoſopher. To behold a gigantic and horrible deſpotiſm, in a ſeaſon of profound peace, ſicken and ſpeedily crumble, by mere natural decay, to its diſſolution; while from its aſhes, with erect mien, and a heavenly dignity of aſpect, was ſeen riſing the fair and

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enchanting form of a free ſtate, was a ſpectacle truly calculated to command the admiration of men, to excite inquiry into its true origin, and to intereſt the wiſe and the good in the completion of a viſion ſo delightful. Seeing many millions of my fellow creatures ſuddenly redeemed from a cruel ſervitude degrading to the human ſpecies, my heart leaped with joy, and the tear of extatic gratitude to the Diſpoſer of events gliſtened in my eye. Revolving in my mind thoſe ſlow but certain advances of reaſon, that progreſs of ſcience, that extenſion of thought, thoſe juſter notions of man's rights, and the irreſiſtible power of truth, which, maturing by imperceptible degrees the ſeeds of renovation, had ſo long been preparing France for a change; and referring all ſuch ſecondary cauſes of events to their true original, the Firſt Great Cauſe of all; HE it was that I conſidered as the true and proper author of a revolution in human affairs ſo beneficent, ſo grand, ſo aſtoniſhing. Acting, my Lord, under ſuch impreſſions, I have no apology to make, for peaceably meeting like-minded men, ſocially to enjoy ſatisfactions ſo pure and exalted. Did I not ſincerely rejoice in the French revolution, I ſhould not dare to call man my brother, nor God my heavenly father.'

This is a fair, open, and honeſt avowal of our author's ſentiments with regard to that aſtoniſhing event which has effected ſo total a change in the form of government in France.

We now turn from the matter in diſpute between the Lord Lieutenant of the county, and the Major of the Nottinghamſhire militia; and ſhall proceed to take ſome (though very brief) notice, as already promiſed, of thoſe points of conduct on which Mr. C. may reſt his claim to the character of a good citizen, who has, with unremitting zeal and activity, employed his beſt attention and talents on ſubjects reſpecting the intereſts and proſperity of his country.

The title-page mentions, eſpecially, the Major's 'plan for providing *navy timber*; oppoſed to the dangerous and unprofitable ſyſtem of cultivating the public foreſts under the management of officers of the crown.' The propoſals, obſervations, and eſtimates, contained in this plan, ſeem to be the reſult of much thought and extenſive inquiry. Several propoſals of a ſimilar nature have, within theſe few years, been offered to the conſideration of the public: but we do not hear that any of the ſchemes or ideas ſuggeſted by their ſeveral authors have been adopted. Perhaps we may ſay of them all, what the preſent very worthy Biſhop of Sarum ſaid of Major Cartwright's plan, when it was ſhewn to him, many years ago:—"I fear we are not, now-a-days, honeſt enough for ſuch plans *."—For

* The author ſays, that he has invariably communicated his plan to every ſucceſſive adminiſtration, from 1771 to the preſent time. What they thought of it, we are not to ſuppoſe: but a great deal of meaning ſeems couched under the good prelate's obſervation.

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the particulars of the Major's public-ſpirited propoſal, we muſt refer to his preſent publication.

Other ſchemes, intended for the benefit of the public, have, we here find, been formed by Major C. of which proper mention is made in this letter; viz.

A plan for the beſt defence of our moſt important ſea-ports, &c. formed at a criſis of no ſmall alarm,—'when the combined fleet * was in the channel, immenſely ſuperior to Sir Charles Hardy—this great force between him and Portſmouth—Spithead open to their entrance—the Iſle of Wight at their mercy; and in other reſpects a ſhameful want of ſecurity in that quarter being viſible, &c. &c.' This plan was ſhewn to ſeveral of our admirals and commanders by ſea and land; and the Duke of Richmond's ſenſe of its merit was expreſſed in a letter dated November 1779; viz.

'I am very much obliged to you for the very ingenious and noble plan you have ſent me for the defence of Portſmouth, which, for the moſt part, as well as your reaſonings on the ſubject, intirely coincide with my ideas. Portſmouth, as well as Plymouth, will be beſt defended by, &c. &c. &c.'

Major C. likewiſe propoſed 'a mode, explained by drawings, for the taking, in a few ſeconds, at any time of the day, plans of two hoſtile fleets, while manœuvring or engaging, ſo as to be able to lay before government or the public, a ſtate of facts ſufficiently correct for every neceſſary purpoſe, particularly on the trials of admirals. The great confuſion and uncertainty thrown over the trials of Byng, of Matthews and Leſtock, and of Keppel and Palliſer, have ſufficiently ſhewn the want of ſuch a plan.'

The Major has followed up his declaration in favour of the French revolution, by ſome obſervations on his Britannic Majeſty's royal proclamation of May 21. Theſe obſervations muſt be allowed, by candid men of all parties, (whatever may be their ſentimental differences on the general ſubject,) to be very acute and ſpirited: but they are no more calculated to ſmooth the author's way to the Colonelcy of the Nottinghamſhire militia, than is the *retort courteous* which he has given to the great perſon to whom this expoſtulatory letter is addreſſed.—Mr. C. however, does not appear to be a man that is to be overawed by the *apprehenſion* of conſequences that only reſpect himſelf. There are, certainly, ſuperior ſpirits, even in this *degenerate* age, as many deem it, who are romantic enough to prefer the public welfare, or what they conſider as ſuch, to their own private advantage, when both are incompatible.

G.

* Fitted out by France and Spain; conſiſting of about 60 ſail of the line, and 30 frigates, &c.

ART.

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ART. XIV. *Painting:* a Poem, in Four Cantos. With Biographical Notes. 8vo. pp. 74. 2s. Dangerfield. 1792.

THE riſe and progreſs of painting is certainly a very proper theme for poetry; and the preſent writer ſeems qualified, both in point of information and poetical abilities, to do juſtice to his ſubject. From the maſs of facts which are known, relating to the ſtate of painting among the ancient Greeks and Romans, and in the various modern ſchools, ſuch particulars are here ſelected, as are moſt intereſting, and beſt ſuited to poetical deſcription; and the whole narrative is embelliſhed with lively imagery, picturesque ſcenery, brilliant alluſions, and other poetical ornaments, ſufficient to entitle the author to praiſe, from the admirers of the ſiſter arts of poetry and painting.

Beſide the general poetical merit of this work, which is conſiderably above mediocrity, it will be particularly acceptable to painters, on account of the diſtinctneſs, and, as far as we are competent to judge, the juſtneſs, with which it marks the characters of the different ſchools, and of the more celebrated maſters. We ſelect, as ſpecimens, a few paſſages; and, firſt, the following animated lines in praiſe of Raphael and Angelo:

'Chief of the Roman School, deſcend and ſing;
Loud, and yet louder, ſtrike the brazen ſtring,
Till the ſtrong tones from heaven's high arch rebound,
And earth reverberates the burſting ſound:
Strains all divine great Angelo inſpire,
Thy hand of iron, and thy ſoul of fire;
Whoſe nervous line with ſkill profound combin'd
Each playful muſcle and its place aſſign'd;
From thee firſt Raphael * ſeiz'd the glowing flame,
Which o'er him ſwift like burſting lightnings came:

* The author has given the following account of this great artiſt:
'Raphael, who was ambitious of being conſidered by the lateſt poſterity as unrivalled in his Art, took infinite pains with his ſtudies, and ſent to ranſack Greece for models of elegant forms of all deſcriptions, which having made his own, by frequently copying, he deſtroyed, to bar the ſame path to any future rival. From his friend Bramante he procured the key of the Pope's Chapel, to ſee what Michael Angelo was there doing, which, like a flaſh of lightning, awakened every latent power, and from thence his ſtyle received its higheſt pitch of improvement. His picture of the Tranſfiguration, which is eſteemed his maſter-piece, was painted for France, but on his death detained at Rome, and placed in the church of St. Pietro in Montorio. He was to have married the niece of Cardinal Bibiena, who revived the decoration of theatrical repreſentations by ſcenery, in a play performed before Leo the Xth; but his exceſſive debaucheries put a period to his exiſtence at the early age of 37, in 1520.'

Raphael!

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Raphael! whoſe more than mortal Pencil caught
The ſoft emotions of the lightſome thought;
Skill'd to arreſt the paſſions as they roll,
And ſnatch Expreſſion, touchſtone of the ſoul!
To bid with grace the bending neck decline,
To float looſe drap'ries with the flowing line;
The wanton locks in waving braids to turn;
Inſtruct the raptur'd Magdalen to mourn;
Beauty with added luſtre warm, and ſhed
The ſtream of glory round the ſacred head.'

The Spaniſh ſchool of painting is energetically as well as harmoniouſly characterized;—after glancing, with no enraptured eye, on

'The ſtudious labours of the ſons of France,'

the poet thus proceeds:

'More ſtrong, more pure, more fraught with living fire,
To ſnatch the pencil, Spain's proud ſons aſpire;
Whoſe vales uncultur'd no rude plough divides,
Nor foreſt undulates the mountain ſides;
Where ſun-burnt plains their ruſſet length extend,
And black-brow'd rocks in ſolemn pomp aſcend;
The brook its ſcanty ſtream unnotic'd pours,
And ſullen Nature o'er the landſcape lours:
But gloomy, mid her cloudleſs ſkies, beholds
The Spaniſh features caſt in ſtrongeſt moulds;
Enrob'd in Mooriſh garb, her youths advance,
While cymbals ſtimulate the antick dance;
In light fandangos toſt, they tread in air,
As ſounds the dulcet flute, or ſhrill guitar,
Till drapery, paſſion, attitude combine,
And breathe Perfection in one great deſign.'

We muſt add the following characteriſtic lines:

'See from Le Sueur what melting ſcenes appear,
To claim the tribute of the ſtarting tear;
See at Le Brun's command the boſom heaves,
As his warm canvas animation breathes;
From Watteau's pencil, what fictitious ſcenes
Lull the ſooth'd fancy with Arcadian dreams:
Freſnoy with equal hand ſuſpends the ſcales,
Where now the pencil, now the pen prevails;
While Vernet bids his buſy oceans lave
The fog-crown'd rock, and daſh the foaming wave.
'Say, to what School muſt we the hand aſſign,
Whoſe golden ſuns in Lombard vales decline;
Whoſe Roman temples cloſe o'erhanging ſtand,
Where ſcanty Tyber bathes her yellow ſand;
Whoſe ſpreading lakes give gath'ring miſts to riſe,
Their morning incenſe trailing to the ſkies;

Whoſe

Whoſe blue Calabrian hills long ſhadows throw,
And dingy poplars fringe the rapid Po?
While eager nations join in loud applaud,
And here confeſs the great, the immortal Claude*,
Say, ſhall Lorraine her native Son reclaim,
Adopt his triumph, and partake his fame?

In the notes, of which we have given a ſpecimen, much curious information is brought within a narrow compaſs.

We are ſorry to ſee a poem of ſo much merit ſo erroneouſly printed: but we hope that better care will be taken in a ſecond edition. A few defective rhimes likewiſe require amendment. E.

ART. XV. *A Sequel to the printed Paper lately circulated in Warwickſhire by the Rev. Charles Curtis, Brother of Alderman Curtis, a Birmingham Rector*, &c. The 2d Edition, corrected. 8vo. pp. 217. 3s. ſewed. Dilly. 1792.

IT was that kind of agreeable ſurprize which a perſon feels, when, *in looking into a drawer, he finds there more* [*valuables*] *than he expected* †, that we experienced on the peruſal of this 'Sequel.' After reading the title, and obſerving the cloſe printing and the bulk of this pamphlet, we anticipated much laſſitude; and we conſidered ourſelves in the ſituation of a traveller who was deſtined to journey over ſome widely extended and chearleſs waſte: but we had not gone far, when we diſ-

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* The following is the note here given, relating to this remarkable genius:

'Claude Gelie, *dit le Lorraine*, is claſſed in no School by authors, who have arranged the exact place of every other Artiſt. His ſtyle may indeed be ſaid to be his own, and as his ſubjects were entirely landſcapes, and Nature alone his guide, he has been unbiaſſed by the models, and the Maſters, that have given a different turn to the various Schools of Europe. As a boy he was noted for ſtupidity, would learn nothing at ſchool, and was ſet to ſerve an apprenticeſhip with a paſtry-cook; it is not till we find him in Italy, the only ſervant of Auguſtus Taſſie, that his genius burſts upon us; from that time he is indefatigable in his ſtudies, ſpending whole days in the country, obſerving Nature, and painting from memory whatever he had ſeen. His underſtanding, though always heavy, was intenſe in application, and ſo anxious was he to leave the ſtamp of perfection on his works, that he has been eight days in altering a ſingle part of a picture. Many of his richeſt productions have reached England, among which, the two landſcapes of Mr. Methuen, at Corſham, near Bath, and the two of Lord Radnor, at his houſe near Saliſbury, are eminently conſpicuous. Mr. Agar has fortunately the power of boaſting of having ſeven very fine pictures by Claude in his beautiful collection. He died 1678.'

† Sterne.

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covered "*paradiſe opened in the wild*," and found that the magic wand of combined genius and learning can transform the dreary heath into verdant and flowery plains, and cauſe rich crops to ſpring up in regions which appear by nature to be devoted to perpetual ſterility. Petty altercations, private variances, together with the explanations, apologies, and remarks, which commonly enſue, having little in them to intereſt the public, pamphlets, on ſuch ſubjects, though well written, generally fall ſtill-born from the preſs; and had Dr. Parr's Sequel related only to his variance with the Rev. Mr. Curtis, had it only detailed his ſuſpicions reſpecting two anonymous letters which were ſent to him, it muſt have ſhared the common fate of productions of this claſs: it would have been read by a few, but it would have been neglected by the many. It was not, however, in the power of Dr. Parr to confine his thoughts within the dull vortex of his profeſſed ſubject, though greatly intereſting to his feelings: his mind flies off in a tangent to thoſe general and important topics, which here and there touch the circle of this perſonal controverſy; and he both catches and retains the attention of his readers, by the ingenuity of his reflections, by the profundity of his learning, and by the richneſs and variety of his language. In the courſe of his attack on the Birmingham rector, he declares his ſentiments reſpecting the Engliſh and French revolutions, Meſſrs. *Burke*, *Paine*, *Mackintoſh*, and *Prieſtley*, and on the ſubjects which theſe writers diſcuſs; and though we have not been always convinced by his reaſoning, we could not help admiring it.

With what reluctance Dr. Parr enters on the perſonal diſcuſſion to which the title of this pamphlet refers, will be ſeen by his own remarks in the preface:

'With a narrative, indeed, of ſuch cauſes as produce, and of ſuch circumſtances as inflame, the quarrels of private men, it is not eaſy to interweave any truths of high and extenſive uſefulneſs; and as to the advantage to be derived from thoſe moral reflections which may be excited by the conduct of the parties, it is too often impeded by perſonal diſlike and perſonal predilection, by doubts upon facts, which they who entertain them think it not worth their while to ſettle, and by opinions of character which it is ſcarcely poſſible to alter.

'The hiſtorian commands attention, and rewards it, by ſelecting the more brilliant circumſtances of great events, by unfolding the characteriſtic qualities of eminent perſonages, and by tracing well-known effects through all the obliquities, and all the receſſes of their ſecret cauſes. From the ordinary occurrences of life, as they influence the conduct of extraordinary men, the biographer collects ſuch ſcattered rays as may be concentrated into one bright aſſemblage of truth upon the character which he has undertaken to delineate.

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delineate. Even the novelist throws his enchantments around the fancy by fictitious representations, which he can at will embellish into beauty, or exalt into dignity; and the polemic exercises his dominion over the reasoning faculty, by poignancy of remark, and by subtilty of confutation. But none of these advantages fall to the lot of him who engages in such a narrative as I am compelled to pursue. He ascends no eminence, he reposes under no shade, but is continually toiling onward without the cheering consciousness of progression, sometimes oppressed with languor, amidst the dulness and the sameness of the scenes which surround him, and sometimes roused into exertion, by the noxious weeds that may offend his senses, or by the rude briars that would intercept his way.'

He farther observes, p. 9, that 'on transactions so destitute of dignity and so barren of utility, he is sorry to trouble the reader with a detail, which, he is aware, will not grow into importance, as it grows in extent, and in which some of the facts may be said rather to encumber by their multiplicity, than to relieve by their variety.'

The writer who is capable of such a reflection, will not, cannot, be dull. He will *create* amusement where he cannot *find* it, and will contrive to make even the tale of his displeasure entertaining. The readers of this pamphlet will think themselves obliged to the writer of the *printed paper* (which was given, according to Dr. Parr, *auctior et emendatior*, in the St. James's Chronicle, Nov. 5, 1791,) as the cause of the masterly animadversions before us.

Whether Dr. Parr be fully justified in suspecting the two anonymous letters, of which he complains, to have come from Mr. Curtis, it is out of our province to determine: it is certain, however, that he makes what lawyers call a *strong case* of it, and, in his strictures on the Birmingham rector's conduct respecting Dr. Priestley's letters, which Mr. C. first read and afterward forwarded to Government, he has properly exposed Mr. Curtis's want of delicacy and honour.

We will not, however, lead thee, gentle reader, among the thorns and briars of this personal altercation; for, after all, "What is Hecuba to thee, or what art thou to Hecuba?" Thou wert led to expect, at the opening of this article, something of a more inviting nature; and it is time to conduct thee to some of the rich and fertile spots with which this very unpromising controversy is diversified.

The observations, which Dr. Parr offers respecting the necessity of improving our civil and ecclesiastical systems, are ingenuous; and the mode, which he wishes to have pursued in order to accomplish the much-desired improvement, is such as will

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will meet with the approbation of temperate and diſcerning readers:

'Upon all reformations, whether civil or eccleſiaſtical, I look not only to the wiſhes and to the arguments of individuals, but to the collective wiſdom of the legiſlature.

'In the earlier part of my life, I thought the Teſt Act oppreſſive; but in the year 1782 I very carefully and very ſeriouſly re-examined the ſubject, and changed my opinion. In 1790 I ſtrenuouſly oppoſed the attempt to procure a repeal; and yet, I cannot help indulging the comfortable hope, that in the progreſs of intellectual and moral improvement, religious animoſities will at laſt ſubſide, and that the reſtraints for which I have contended, and do now contend, will no longer be thought neceſſary for the public ſafety, by the heads of that church, which I have never deſerted, and by the members of that legiſlature, which I have never diſobeyed.

'In the mean time, I think it my duty to diſtinguiſh between the private and the public characters, between the literary merits, and the political ſingularities, between the ſubſtantial virtues, and the occaſional indecorums, of thoſe perſons, who may not agree with me in my religous creed; and, perhaps, if the ſame diſtinctions were now and then made by greater and wiſer men than myſelf, the general tranquillity of the kingdom would not be leſs permanently ſecured, and the nobleſt intereſts of virtue would be promoted more effectually. From the indignation therefore which I felt at the behaviour of Mr. C. in reſpect to Dr. Prieſtley's letters, let no man infer, (for without uncharitableneſs, and without injuſtice, no man living can infer,) that I am an advocate for latitudinarianiſm in the church, or a confederate with republicans in the ſtate.

'There are in this kingdom men of no mean conſideration for ability and rank, men whom I thoroughly know, and ſincerely regard, and by whom I am myſelf neither unknown, nor, I would hope, unregarded. Theſe men, I believe, are not accuſtomed to charge me with any overweening fondneſs for ſectaries, or any blind confidence in the leaders of ſects. They are aware, that with great conſtitutional warmth of temper I unite thoſe habits of diſcrimination, which gradually teach men to be impartial in opinion, to be temperate in action, and to accommodate the reſults of abſtract ſpeculations to the *real* ſtate of man. Sometimes they may give me the praiſe of a little ſagacity for diſcerning a greater or leſs portion of bigotry, in every quarter, where I ſee any exceſs of zeal upon points of doubtful evidence, and, perhaps, of utility yet more doubtful.—But they have much oftener ſeen me aſſailed with good-humoured raillery, for ſome wayward propenſities towards the ſternneſs of Toryiſm, when I reſiſted the vicious refinements of theory, and condemned all immoderate ardour for *ſudden* and *ſweeping* innovations, of which I neither perceive the immediate neceſſity, nor can calculate the diſtant conſequences. They know that I aſcribe the moſt intelligible part of man's equality, and the beſt

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beſt *ſecurity* for man's rights to the wiſe regulations of ſociety; that I applaud one ancient philoſopher for the preference he gives to the geometrical proportion adopted by Lycurgus over the arithmetical, which Solon, perhaps by compulſion, employed; and that I concur with another great writer, in commending thoſe political inſtitutions, where *both* of theſe proportions are occaſionally introduced, and judiciouſly attempered.——They know that reverencing even the wilder excentricities of a paſſion for liberty, I never would break down the fences of ſubordination, and that, deteſting prieſtcraft and kingcraft, under all diſguiſes whatſoever, and for all purpoſes whatſoever, I would ſooner periſh than lend my aſſiſtance to the *abolition* of prieſts and kings.——Qualify, ſay I, and improve; and, if there be real occaſion, reſtrain; but, *deſtroy not*. Anticipate danger by *well timed and well proportioned* regulation; but provoke it not by ſuperfluous and precarious experiment. Drive not away with a frown even the viſionary reformer, pay the tribute of a hearing to the ſpeculative recluſe, but *act* not, till your plan of action has received its laſt and beſt ſtamp of merit from the approbation of men, whom practice in public affairs has not made callous to the public weal. Do not give either good men the inclination to ſubvert tumultuouſly, or bad men the power to undermine inſidiouſly, what may be ſafely and advantageouſly preſerved. Do not let looſe the multitude to put forth their own enormous and irreſiſtible ſtrength, in vindication both of their own *ideal* and actual rights. Let governors be parties, and indeed leaders, in the improvement of government—let parliamentary wiſdom and parliamentary authority be employed in parliamentary reform, not merely for the honour of parliament, but in conformity to the ſober judgment and the ſolid intereſts of the people, for whom, and by whom, parliament ſubſiſts. Sooner or later this muſt be done, and this being done *well*, few things will remain undone, which ought to be done at all.'

Having thus delivered his opinion in general terms, he boldly deſcends to particulars, and ſpecifies *the things which have hitherto been left undone, but which nevertheleſs ought to be done:*

'But why ſhould I ſhroud my meaning in dark and daſtardly generalities? Some well-conſidered plan for a reform in parliament, with a juſt regard to every ſpecies of property, perſonal and real, and with little or no change in the circumſtance of duration—the removal of every enſnaring ambiguity, and every oppreſſive partiality, on the ſubject of libels—the reviſion of the poor laws, the tythe laws, and the exciſe laws—the mitigation of the penal code—the ſteady infliction of puniſhments proportioned to the real malignity of offences—the eſtabliſhment of a more vigorous police—the regulation, but *not* the ſuppreſſion, of the eccleſiaſtical courts—the regulation, *or* the ſuppreſſion, of every corrupt and imperious corporation—and, *far* above all, a more ſerious attention of the legiſlature to the cauſe of education, both for the prevention of crimes, and the encouragement of virtue—theſe are the objects which I have moſt at heart.'

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Timid minds apprehend much evil to this country in conſequence of the French revolution, and tremble at the idea of *improvement*; thinking that improvement muſt neceſſarily be preceded by confuſion and civil horrors. Such do not conſider the different ſtate of the two countries. France required what Dr. Parr calls *ſweeping innovations*; we at moſt need only *mild alterations*. On this ſubject, the following extract may be thought worthy of notice:

'But whatever may be the opinions I hold, as to the juſtice of the late revolution in France, I have ever diſtinguiſhed moſt carefully, and ever moſt earneſtly intreated other men to diſtinguiſh, between the miſeries formerly endured in that country, and the bleſſings now diffuſed through our own. In France, the government was morbid in its aſpect, morbid in its extremities, and morbid in its vitals: and as to a conſtitution, the very remains of it have ſo long been mouldering in the grave, that even the monumental records of what it was, are almoſt effaced from the page of hiſtory; and the philanthropiſt vainly ſearches for the fatal ſpot, on which he may ſhed a tear of pity over the ſacred ſhade of murdered freedom—I call not the ſhrunken and ſhapeleſs ſkeletons of authority preſerved in the French parliaments, exceptions to this general obſervation. But in England, we have leſs to fear from the malignity of any diſtemper which may ariſe in the government, than from the unſkilfulneſs or the rapacity of the phyſicians; and of our conſtitution it cannot be unſafe to ſay, that *radically* it is *ſound and vigorous*, and that hitherto it has exhibited no very alarming ſymptoms of rapid decay.'

Politicians are accuſtomed to oppoſe the force of pure reaſoning, by pleading a diſtinction between *theory* and *practice**: but this ſtale diſtinction our learned author throws down, by remarking that, 'unuſual as it may be for men to ſay that what is true in practice is falſe in theory; yet this poſition, though leſs familiar to our ears, is not more inadmiſſible to our underſtandings than the converſe, that what is true in theory is falſe in practice.' Dr. Parr judiciouſly defines *theory* to be 'a general collection of inferences drawn from facts, and compreſſed into principles,' and explains the diſcordance, which has been imagined in ſome inſtances to ſubſiſt between theory and practice, to be nothing more than an erroneous and injudicious application of general principles to ſubjects and caſes to which they do not properly belong. Every theory, as far as it is true, muſt be practicable. That theory, which is impracticable, muſt neceſſarily be falſe.

From theories, let us haſten to ſurvey, to admire, and to applaud, Dr. Parr's ſpirited animadverſions on the conduct of

* As Mr. Burke does, when he ſays that ſome modern theories on the rights of men, "though metaphyſically true, are morally and politically falſe."

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the royal cruſaders againſt the liberties of France. He juſtly appreciates the abilities of Mr. Paine, without adopting all his principles: yet not Mr. Paine himſelf can ſpeak with more marked deteſtation of the conſpiracy of kings againſt general freedom than does this learned divine. His ſentiments are delivered with great energy; and, in the ardor of his mind, he offers up a prayer to the Governor of the Univerſe, which ſeems to have been abundantly anſwered.

'Much, however, as in various inſtances I may condemn the language of Mr. Paine upon the rights of men, I cannot diſſemble my concern at the "dreadful notes of preparation," which have been lately ſounded by *kings* about the rights of kings.

'The book of an individual has little or no weight, except what it derives from argument; and argument, if fallacious, may be refuted, or, if miſchievous, may be counteracted by better arguments in a better cauſe. But when kings proceed to harangue in public and official documents upon the rights of kings, they ſpeak in a tone of authority, which is not to be ſlighted. The line of diſtinction is ſaid to be already drawn by two foreign courts, between kings and ſubjects, nay, between kings and men; between thoſe who have no right to govern, but as they protect, and thoſe who are under no obligation to obey, but as they are protected; between thoſe who neither govern nor protect the French, and thoſe who in France are governed and protected by laws of their own, and a king of their own.

"For now ſits expectation in the air,
And hides a ſword from hilt unto the point
With crowns imperial, crowns and coronets,
Promis'd to Louis and *their* followers." *Shak. Henry Vth.*

'But in oppoſition to all the pleas of interference from the other powers of Europe, let Frenchmen, ſays common juſtice, decide the affairs of France. *Bella viri pacemque gerant queis bella gerenda.*

'For many of the French nobleſſe "who worſhipped," as Mr. Burke moſt beautifully ſays, "their country in the perſon of their king," and "whoſe blood," as Shakeſpeare ſays not leſs beautifully, "is fetched from fathers of war proof," I have a ſincere veneration. Nor would I haſtily and indiſcriminately condemn the principle, by which ſome of *them* are actuated in attempting a counter-revolution. The end may be honourable, though the means are execrable, and would lead, in the preſent caſe, not ſo much to the re-eſtabliſhment of monarchy in France, as to the extirpation of freedom throughout Europe. In reſpect, then, to the menaces of foreign powers, I muſt ſay with Mr. Burke, that "the arguments of tyranny are as contemptible, as its force is dreadful."

'After all the intrigues of politics, all the devaſtations of war, and all the barbarous exceſſes of deſpotiſm which diſgrace the annals of mankind, the black and lowering ſtorm which threatens ſoon to overſpread the face of all Europe, and to overwhelm in one common ruin every looſe remnant and every faint veſtige of liberty, conſtitutes a ſpectacle equally new and tremendous.

'Even the tenets of Mr. Paine himself are yet less novel in theory, and yet less pernicious in practice, than the counsels of those sanguinary fanatics, who would unblushingly and unfeelingly rouse the unsparing sword of foreign potentates, and point it without provocation, without precedent, without any other plea than will, without any other end than tyranny, against the bosoms of Frenchmen contending or wishing to contend, with Frenchmen alone, upon French ground alone, about French rights, French laws, and French government alone.

'When it is urged, that princes from their relation to princes have a common cause, and a cause, too, it is *meant*, virtually paramount to the rights of subjects and of men, the obvious answer is, that they who are *not* princes have also a common cause, and the obvious consequence of that answer is, that if they are true to themselves, to their neighbours, and to their posterity, confederacy is to rise up against confederacy, and deluge the world with blood. Τὰς γὰρ τὰς πολλίτας καλαλυούλας, καὶ μαθίτας εἰς τυραννίδα, κοινὰς ἐχθρὰς παραινῶ νομίζειν πάντων τῶν ἐλευθερίας ἐπιθυμούντων. (Demosth. De Libertate Rhod.)

'If indeed the threatened crusade of ruffian despots should be attempted, it will, in my opinion, be an outrageous infringement upon the laws of nations; it will be a savage conspiracy against the written and the unwritten rights of mankind; and, *therefore*, in the sincerity of my soul, I pray the righteous Governor of the Universe, the Creator of men, and the King of Kings, I pray HIM to abate the pride, to assuage the malice, and to confound all the devices, of ALL the parties, directly or indirectly leagued in this complicated scene of guilt and horror! This insult upon the dignity of human nature itself! This treason against the majesty of God's own image, rational and immortal man!'

We could easily continue our selection of instances of strong thinking and able writing: but the limits, within which we must confine this article, will not permit us to gratify ourselves by stating all that is valuable in this excellent pamphlet. Philosophers, when they peruse this proof of Dr. Parr's penetrating and comprehensive mind, may be able, probably, to discover some symptoms of prejudice combined with his reasoning. We do not hesitate to offer it as our opinion, that his arguments in favour of hereditary honours, and of hereditary peerage, have been influenced by his partialities, and merit his reconsideration: for surely the Episcopal Bench is sufficient to prove that honours need not be hereditary to be a sufficient stimulus to talents and virtue; and as to an hereditary legislator and judge, it is as flagrant a solecism as an hereditary mathematician and philosopher.

We can, however, easily forgive Dr. Parr's errors in politics, if they be errors, when we contemplate his very liberal and accurate views of religion. We venerate him for rendering such full justice to the *character* as well as to the abilities of Dr.

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Prieſtley, when encompaſſed with calumny; and we lament that, in an age which is honoured with the epithet of *enlightened*, religion ſhould have been the pretext for ſo much rancour, and for ſo much uncharitableneſs. Ignorance is generally intolerant. Were our clergy and ſectaries thoroughly acquainted with the hiſtory, evidences, and baſis, of their religious faith, they would be leſs dogmatical and more generous; they would abſtain from calumny, and from the uſual perſonalities of controverſy; and they would confine themſelves to pure and diſpaſſionate argumentation.

'Were I deſired (ſays Dr. Parr) to ſtate the queſtions upon which thoſe arts of controverſy, which tend to blacken and load with odium the adverſary, ſhould, in point of *propriety*, be moſt ſparingly employed, I ſhould name preciſely *thoſe very* queſtions, upon which, in point of *fact*, they are employed moſt laviſhly. On ſubjects of criticiſm, of politics, and ſometimes even of common life, there are degrees of ſeverity which I quite approve, degrees, which I can juſt endure, and degrees, which I ſincerely condemn. But as thoſe ſubjects relate to human opinions and human affairs, which come more immediately within our notice, and lie entirely under our controul, error is eaſily rectified, and miſrepreſentation, even where it prevails for a time, is rarely accompanied by very baneful or very permanent effects. Religion, on the other hand, is ſo majeſtic in itſelf, and ſo momentous in its conſequences—ſome of its evidences are ſo complex, and ſome of its principles are ſo recondite—its ſpeculative topics are faſtened by ſuch nice and ſecret ties to its practical tendencies—the diſcuſſion of thoſe topics brings into action ſo many weakneſſes, as well as powers, and ſo many bad, as well as good, paſſions of the human mind—the influence of thoſe paſſions is ſo extenſive and ſo pernicious, that for all theſe various reaſons I am particularly offended with the inſolence of dogmatiſm and the acrimony of invective upon ſubjects of theology—upon ſubjects, be it remembered, where truth indeed is not always within our reach, but where humility, caution, and charity make a viſible and a moſt indiſpenſable part of our duty. Indeed, that dignified delicacy of ſentiment, and that ſolemn compoſure of temper which every honeſt man feels and cheriſhes in his reflections upon the nature, or the works, or the moral government, or the revealed will of the Deity, are ill exchanged for the fervours of zeal, and the triumphs of wit. To me, then, it appears, that no error however groſs, no hereſy however bold, no infidelity however undiſguiſed, ſhould, as matters of mere opinion, provoke us to violence of language, while they whom we oppoſe, have recourſe to argument and abſtain from rudeneſs. But againſt thoſe who ſcatter *inſinuations* and *ſneers* upon things ſacred, againſt thoſe who ſcoff at *all* religion, and make a mock of all ſin, againſt thoſe who endeavour not only to bereave us of hope, but to ſeduce us from *virtue*, I ſhould think myſelf warranted to employ the *moſt* degrading reproach, and the moſt mortifying ridicule.

'Such are the diſtinctions I make upon a very important ſubject of morality, and I am not ſorry to have an opportunity of ſtating to the public, what I have more than once advanced and defended againſt Dr. Johnſon in converſation.'

We take our leave of this pamphlet with again remarking, that it does great credit to the learned author; and though the general reader will not underſtand the Greek quotations with which it is very liberally decorated and enriched, he will be amply recompenſed by the uſual ſplendour and perſpicuity of Dr. Parr's diction, which unites the ſtrength of Johnſon with the richneſs of Burke.

Moo-y.

ART. XVI. *A Treatiſe on the Origin and Component Parts of the Stone in the Urinary Bladder.* Being the Subſtance of the Gulſtonian Lectures, read at the College of Phyſicians in the Year 1790. By William Auſtin, M.D. Fellow of the College of Phyſicians, and Phyſician to St. Bartholomew's Hoſpital. 8vo. pp. 123. 3s. Boards. Nicol. 1791.

IF we eſtimate the value of inveſtigations by the importance of the ſubjects on which they treat, we ſhould pay great regard to the labours of thoſe who undertake to inquire into the nature of that diſeaſe, which is commonly called the Stone. The ſufferings of the patient, the uncertainty of our attempts to relieve him, and the dreadful operation to which we are obliged to have recourſe, are circumſtances which act powerfully to induce men of ſcience to explore the ſecrets of this diſorder; and the difficulty of the attempt, as well as its utility, ſhould teach us to receive their endeavours with candour, and not wantonly to cenſure the failures of thoſe, who are bewildered in a path where ſo many have already tried to advance without ſucceſs. Exertion is always uſeful: "no effort," ſaid the late excellent John Jebb, "can wholly be loſt;" and he who, in the preſent caſe, helps to promote the reſearches of others, though he may not himſelf have reached the end in purſuit, deſerves, and ſhould receive, the thanks of thoſe for whom he is labouring.

The principal intent of the treatiſe before us is to inquire into the formation of ſtones in the urinary bladder. This production has in general been ſuppoſed to be the conſequence of ſomething ſecreted with the urine. The reſult of Dr. Auſtin's inquiries, is, that the ſtone is formed generally in very ſmall part, and often in no degree whatever, from the urine as ſecreted by the kidneys, but chiefly from mucus produced from the ſides of the different cavities through which the urine

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urine paſſes; and that the production of ſtones depends on a morbid ſtate of the membranes furniſhing the mucus. In order to eſtabliſh theſe concluſions, he adduces arguments and facts to prove the following circumſtances:—That the ſtone is always much expoſed to mucus in the bladder: that mucus readily forms ſtone out of the body: that it forms cryſtals, which reſemble ſtones generated in the bladder: that a ſtone grows faſter in mucus than in urine: that ſtones are found within the coats of the bladder, and in the proſtate gland, where urine has no acceſs: that of ſtones in the bladder, thoſe parts, which are moſt in contact with mucus, and have leaſt communication with urine, grow the faſteſt: that the appearance of the moſt prominent, and laſt formed parts of ſtones, often reſembles in colour indurated mucus: that irritation excited in the bladder cauſes ſtones to be generated there; and that as incruſtations are formed on foreign bodies in the bladder, ſo they are alſo in the mucous glands and membranes in other parts.

Such are the principal points which Dr. Auſtin endeavours to prove, and they certainly muſt be allowed to go ſome way in enabling him to ſupport his theory. He ſhews, moſt ſatisfactorily, that ſtones, ſimilar to thoſe which are generated in the urinary bladder, are likewiſe generated in places where no urine can enter: in courſe, the preſence of urine is not abſolutely neceſſary to the formation of ſtone. He is not equally ſucceſsful in proving that ſtones are poſitively formed from mucus: all his arguments tend to ſhew nothing more than that it is probable that mucus may be concerned in their formation. It is evident that the preſence of an increaſed quantity of mucus in the urine of ſtone patients does not prove that the ſtone is formed from mucus: the increaſe of mucus is the conſequence of the ſtone; not the cauſe of it: other irritations of the bladder from various cauſes increaſe the ſecretion of mucus:—but there are frequent occurrences which more ſtrongly militate againſt Dr. Auſtin's theory; as when patients have immenſe ſecretions of mucus from the bladder, and yet no ſtone is in conſequence formed. If ſtone were cauſed by irritation, or inflammatory diſeaſe of the bladder, we ſhould expect, where that diſeaſe exiſted, to have a conſequent formation of ſtone: on the contrary, every day ſhews us ſuch diſeaſe with no production of ſtone; and ſhews us alſo ſtone without ſuch diſeaſe.

If ſtone were formed from hardened mucus, it would in all probability be formed in greateſt abundance where the mucus abounded moſt, and where the ſituation and functions of the part were favourable to its retention and induration. The

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mucus furniſhed by the bronchial glands would in courſe be much more liable to form calculous concretions, than that of the bladder, expoſed as it is to be conſtantly waſhed off and diffuſed through the urine: but this is not the caſe; and although we have opportunities of ſeeing the mucus from the lungs in a ſtate of conſiderable conſiſtence, we do not find in it any approaches to a ſtony ſubſtance.

It was an eaſy taſk to our author to prove that ſtones were formed where no urine could enter, and conſequently that the preſence of that fluid was not a neceſſary and conſtituent part of their ſubſtance. It would be a matter of more difficulty to his opponents, to prove the ſimilar fact with reſpect to mucus; namely, that ſtones are produced in ſituations, where it is not preſent:—but this difficulty ariſes ſolely from the different nature of the two fluids. Mucus, if we ſo name the fluid which ſerves for the purpoſes of lubrication, is perhaps exiſting in all parts of the human frame; and in courſe, wherever a ſtone is formed, there will be found mucus to account for its formation. Yet it is evident that many parts of the body, which, from their nature, muſt require but a ſmall portion of mucus, are, nevertheleſs, occaſionally, the ſeat of ſtone.

The formation of calculi in ſacs or cyſts has always been a proceſs difficult to explain, and ſtill remains, perhaps, without explanation. Dr. Auſtin, after making a long quotation from Morgagni, adds, with ſome degree of triumph:

'Thus ſtood the doctrine concerning incyſted calculi, under the hypotheſis of their formation from urine. The beſt ſolution of theſe difficulties, which this judicious and learned phyſiologiſt could deviſe, was to refer the incyſted calculi to the lacunæ of glands. What would he have ſaid, had he known that the fluid contained in theſe very lacunæ is capable of generating calculi? It would not then be neceſſary for the granules to paſs from the cavity of the bladder into orifices, which, he acknowledges with his uſual candour, were too ſmall for him to ſee, nor for theſe orifices to admit urine enough to enlarge them to the ſize of a ſtone, and then to cloſe up on that ſide where the ſtone, being moſt expoſed to urine, would neceſſarily grow faſteſt, and conſequently preſs moſt; which preſſure would not only dilate mechanically, but in the living body would alſo promote an abſorption of the edges of thoſe lacunæ. Theſe difficulties vaniſh, and the whole doctrine of incyſted calculi becomes perfectly clear, if we admit, that the membranes which form the cyſts are capable of generating ſtones.'

We wiſh we could join in the learned author's opinion, that this doctrine is at length perfectly clear: but allowing the ſuppoſition, that the membrane can generate ſtones, we are ſtill in doubt as to the formation of the cyſts. In theſe membranes, the ſecreted fluid, (or ſubſtance,) is diſcharged, we imagine, either

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either from the extremities of arteries, or from glandular ducts. If this ſecretion be depoſited on the ſurface, it either remains there, or it is removed by the action of the urine, by the application of freſh mucus, or by abſorption: in either of theſe caſes of removal, it cannot form a cyſt.—If it be not removed, what happens to it? Does it cryſtalize, and adhere to the part? If ſo, in our opinion, it would certainly never be incyſted, but would continue its adherence like the ſtones mentioned in Mr. Howard's caſe, (page 29.) which were firmly united poſteriorly to the internal coat of the bladder, while anteriorly they were clean, rough, and ſhining.—Cyſts are not formed by membranes advancing forward and cloſing over ſubſtances adhering to them. If the mucus, however, be not depoſited on the ſurface, but be hardened or cryſtalized in the duct or veſſel diſcharging it, would the conſequence then be the formation of a cyſt? Would 'the indurated mucus lodged near the orifice of a mucous veſſel opening into the bladder, gradually increaſe, and, diſtending the duct in every direction, produce this kind of ſac, analogous to thoſe which we daily ſee formed in the lacunæ of ſebaceous glands?' Certainly not, if our judgement be accurate: for, inſtead of forming cyſts, ſuppuration would take place, and the offending indurated matter, by a proceſs 'analogous to that which we daily ſee in the lacunæ of ſebaceous glands,' would be ſpeedily diſcharged.

The affinity between the gout and the ſtone is next obſerved, and a long extract is given from De Haen on this ſubject. The facts which he mentions are curious, but they go little way in proving the origin of the ſtone to be from mucus.

In the ſecond part of his treatiſe, Dr. Auſtin offers ſome arguments, drawn from the ſymptoms and remedies of the ſtone, to ſhew that the diſeaſe ariſes from a morbid ſtate of the bladder, and of the glands and membranes contiguous to it.

The firſt circumſtance which is noticed, is the pain that ariſes from gravel or ſand in the bladder. The particles of ſand, which are ſuppoſed to excite this pain, are often ſo ſmall that their figure cannot be diſtinguiſhed by the naked eye, but are confounded with the mucus depoſited in the urine, unleſs diſcovered by the touch. Is it poſſible, then, that ſuch minute particles ſhould make ſo painful an impreſſion on the ſides of the bladder defended with mucus? Or may we not rather conclude, that the pain ariſes from the veſſels, which are diſeaſed and generate ſand, and not from the mechanical action of it as an extraneous body?—Such are the queſtions aſked by the author; and, in anſwering them, we muſt allow that

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that the pain felt by perſons diſcharging gravel in their urine, ariſes, *ſometimes*, moſt probably, from the irritable and diſeaſed ſtate of the bladder: but we muſt farther remark, that, as this acute pain is not conſtantly attending the diſcharge of gravel, it is therefore fair to argue, that a diſeaſe of the bladder does not conſtantly accompany the production of gravel; and, in courſe, that gravel is not the diſeaſed ſecretion of the veſſels of the bladder.

Another argument, which is produced in ſupport of the Doctor's theory, is drawn from the operation of lithotomy proving a radical cure: his words are theſe:

'The removal of a ſtone by the operation of lithotomy, often proves an effectual and permanent cure. It would not be eaſy to account for this, if the origin of the ſtone be referred to the kidneys; and if it be referred to the general ſtate of the habit, ſuch an effect would be abſolutely unintelligible. But if the bladder, with the glands and membranes contiguous to it, be the ſeat of this diſeaſe, the change induced in theſe parts by lithotomy, will be found ſufficient to account for the cure: for in this operation, the neck of the bladder, the proſtate gland, and the lower part of the urethra, are divided; the courſe of the urine is changed; the ſtone is extracted: and a large communication made with the open air: thus a long-continued irritation is removed, and a new ſtimulus applied to theſe parts.'

This reaſoning produces no conviction on our minds. If an irritation of the bladder would remove the lithopoietic tendency, the mechanical irritation of the ſtone itſelf might be ſuppoſed capable of performing that office:—but, waiving this argument, which may be liable to objections, it muſt be remembered, that the irritation produced by lithotomy is only temporary, and that there is no reaſon to ſuppoſe that its effect in changing the ſecretions of the membrane, &c. of the bladder would be permanent; and, moreover, that the fact in queſtion is far from being conſtant, but, on the contrary, that ſtones do occaſionally occur after the performance of the operation.

A third circumſtance, which tends to confirm our author in his opinion, is, that alkaline ſubſtances and lime-water afford eaſe to ſtone patients long before ſolution of the ſtone can take place: this then muſt be by inducing ſome change in the bladder itſelf.—That eaſe is ſometimes afforded under theſe circumſtances is undoubtedly the fact: the effect might perhaps be attributed to different cauſes: we do not, however, at preſent preſume to decide which is the true one.

For the experiments and obſervations on the component parts of the ſtone, and for the chemical compariſon of the ſtone with urine and mucus, we muſt refer the reader to Dr. Auſtin's work.

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On the whole, we repeat our opinion that Dr. Auſtin deſerves the thanks of his readers. He has reaſoned fairly and candidly on an intricate ſubject, where, if he has not ſucceeded, it is no diſhonour to have failed; and where the utility of the attempt would reflect credit on one who had purſued it far leſs ſcientifically than the preſent learned writer.

Or.

Art. XVII. *Virginius and Virginia*; a Poem, in Six Parts. From the Roman Hiſtory. By Mrs. Gunning. Dedicated to Supreme Faſhion, but not by Permiſſion. 4to. pp. 65. 5s. Hookham and Co. 1792.

Few events, recorded in ancient hiſtory, are better adapted for repreſentation, either in dramatic or narrative poetry, than that which is the ſubject of the preſent performance:—yet we cannot highly congratulate Mrs. G. on the ſucceſs of her attempt. We find, indeed, the leading circumſtances of the ſtory repreſented with ſufficient fidelity; the general features of the original characters are retained, and delineated with ſome degree of boldneſs; and the paſſions and ſentiments of each character are conceived with ſtrength, and expreſſed with animation:—but, after all, the work has defects, which muſt ſubject it to cenſure. Beſide frequent inelegancies of expreſſion, much negligence of verſification, and a ridiculous exceſs of punctuation, the poem is fundamentally faulty in giving modern ſentiments and manners to Roman characters. Thus Virginius, invoking the ſpirit of his departed wife, ſays:

'And muſt I leave our child, my wedded love?
Look down, and hear me from thy ſeat above!
Oh! whiſper to my ſoul, diſpel my woe,
She *whiſpers not*—yet I alas! muſt go:
Maternal ſpirit! reaſſume thy power,
And guard our darling, in the midnight hour;
Unſeen, unheard, her innocence defend,
Her actions counſel, and her ſteps attend.'

Appius, addreſſing the hag whom he employs as the miniſter of his luſt, introduces ideas entirely modern:

'When devils worſhip at the holy ſhrine,
Sinful their thoughts, their oriſons divine,
So thou, when pleading at her virgin ear,
From words impure, and wanton looks forbear.'

The ſame fault will be eaſily perceived in ſome parts of the following paſſage, which we quote as a farther ſpecimen of the ſtyle of this poem. The lines deſcribe the appearance of Icilius in the Forum:

'When lo! her huſband, ſeeming, more than man,
Inflam'd with fury, through the forum ran;

The

The raviſher, contemptuouſly, he ey'd,
Nor ſtop'd, till he had reach'd, Virginia's ſide,
Then ſpurn'd the caitiff, with a felling look,
Whilſt, to his arms, he, his Virginia took;
Bade, her be comforted, forget, her fears,
And, kiſs'd away, her joy-proceeding tears:
Her, baſhful face, a bluſh of gladneſs, wore,
The caitiff turn'd; and urg'd his claim, no more!
'None, ſaw unmov'd, the victim's ſoft diſtreſs,
None, ſaw her lover, doubting his ſucceſs:
Young as he was, his courage, had been try'd,
And expectation, ſpread it's circle wide.
Whilſt, his fond arms, Virginia's form ſuſtain,
She, feels his touch, the antidote of pain!
He, rais'd her head, that on his ſhoulder fell,
And, as he gazes, ſo, his paſſions ſwell:
Firſt, to his lips, her ſoft, white, hand he preſs'd,
Then, held it out, and Appius thus addreſs'd:
'Bold, was his voice, as honeſt, his deſign,
His eyes, flaſh'd fire, the ſparks, were all, divine!
I ſtand, he cry'd, unſhaken, and alone,
Virginia's peace, and honor, are my own!
Attempt, to take her, from my rightful arms,
Infringe, her freedom, or, pollute, her charms,
Tyrant! ſuch deeds, thou, anſwer'ſt with thy life;
All Rome, I will invoke, to aid my wife!
Her father's, wrongs, the army, ſhall inſpire,
And, raiſe about thy head, a quenchleſs fire!
But, though, no Romans, or, no ſoldiers came,
I'll, be the inſtrument, to cruſh thy, ſhame!
The gods, to this poor arm, ſhall ſtrength, impart,
To ſend, a ſword unerring, through thy, heart!'

It is not, in our apprehenſion of Roman manners, very probable that this Roman youth would, in theſe circumſtances, as a prelude to his ſpeech, have 'preſſed to his lips the ſoft white hand of his fair Virginia.'

E.

ART. XVIII. *A Letter to the National Convention of France*, on the Defects in the Conſtitution of 1791, and the Extent of the Amendments which ought to be applied. By Joel Barlow, Eſq. Author of Advice to the privileged Orders, the Viſion of Columbus, and the Conſpiracy of Kings. 8vo. pp. 70. 1s. 6d. Johnſon. 1792.

MR. BARLOW is a zealous republican, and a partizan not only of liberty but of equality. The following paragraphs will ſhew the ſpirit of this pamphlet:

'After laying down the great fundamental principle *that all men are equal in their rights*, it ought to be the invariable object of the ſocial compact to inſure the exerciſe of that equality, by rendering them

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them as equal in all sorts of enjoyments, as can possibly be consistent with good order, industry, and the reward of merit. Every individual ought to be rendered as *independent* of every other individual as possible; and at the same time as *dependent* as possible on the whole community. On this undeniable maxim, I think the following positions ought to be founded and guaranteed in the constitutional code:

'*First*, The only basis of representation in the government should be *population*; territory and property, though absurdly stated by your first assembly as making part of the basis of representation, have no interest in it. Property, in itself, conveys no right to the possessor, but the right of enjoying it. To say that it has the right of claiming for itself the protection of society, is absurd; because it is already protected, or it would not be property. It is the *person*, not the property, that exercises the will, and is capable of enjoying happiness; it is therefore the person, for whom government is instituted, and by whom its functions are performed. The reason why property has been considered as conveying additional rights to the possessor in matters of government, is the same that has blinded the understandings of men relative to the whole order of nature in society. It is one of those appendages of monarchy and oligarchy, which teaches that the object of government is to increase the splendour of the few, and the misfortunes of the many. And every step that such governments take has a tendency to counteract the equality of rights, by destroying the equality of enjoyments.

'*Second*, If you take population as the only basis of representation in the departments, the next step will be, to declare every independent man to be an active citizen. By an independent man, I mean every man whom the laws do not place under the control of another, by reason of nonage or domesticity. The laws of France, in my opinion, have always placed the period of majority by several years too late; that is, later than nature has placed it. This, however, was of little consequence in a political view, as long as the government remained despotic: but now, when the rights of man are restored, and government is built on that foundation, it is of consequence to increase as far as possible the number of active citizens. And for this purpose I should suppose the period of majority ought to be placed at least as early as the age of twenty years. To make this change in France would be attended with many advantages. It would increase the stock of knowledge, and of industry, by inspiring young men with early ideas of independence, and the necessity of providing for themselves by some useful employment: it would be a great inducement to early marriages; and, by that means, increase population, and encourage purity of morals,

'I am likewise fully convinced that the assembly was wrong in supposing that a state of domesticity ought to deprive a man of the rights of a freeman. This is a relick of those ideas which the ancient government has inspired. Where a servant is absolutely dependent on the caprice of a master for his place, and consequently for his bread, there is indeed much force in the argument, that he can have no political will of his own; and will give his suffrage as directed

directed by the master. But when every man shall be absolutely free to follow any profession, every kind of useful industry being equally encouraged and rewarded; and especially when every man shall be well instructed in his duties and his rights, which will certainly be the consequence of the system you have now begun,—such arguments will fall to the ground with the system which they support. The servant and his master, though not equal in property or in talents, may be perfectly so in freedom and in virtue. Wherever the servant is more dependent on the master, than the master on the servant, there is something wrong in the government. The same remarks I believe may be repeated, with little variation, in the case of insolvent debtors, another class of men disfranchised by the first assembly.'

All poor men, all minors, all servants, and all insolvent debtors, will most certainly approve Mr. Barlow's doctrines; and if every political question ought to be decided by an unqualified majority, we know not what can deprive Mr. B.'s cause of victory.

This pamphlet is, in some respects, well written, and abounds with shrewd and spirited remarks: but the doctrines which it holds forth will never, we believe, meet with approbation under any kind of monarchy; witness the following paragraph concerning salaries:

'I mention this article, not on the score of œconomy. That consideration, however weighty it may appear, is one of the least that can strike the mind on the subject of public salaries. The evil of paying too much is pregnant with a thousand mischiefs. It is almost sufficient of itself to defeat all the advantages to be expected from the institution of an equal government. The general rule to be adopted in this case, (which perhaps is all that can be said of it in the constitution) appears to me to be this, *That so much, and no more, shall be given for the performance of any public function, as shall be sufficient to induce such men to undertake it whose abilities are equal to the task.* If this rule were strictly observed, it is rational to conclude, that there would be no more contention or intrigue among candidates to obtain places in the government, than there is among manufacturers, to find a market for their goods. This conclusion becomes more probably just, when we consider that your intention is to cut off from the servants of the public all hopes of obtaining the public money by any indirect and fraudulent measures. When there shall be no more civil list, or *livre rouge*, no more ministerial patronage in church or state, no more sale of justice or purchase of oppression, or any kind of perquisite of office, but the candidate shall be assured, that all the money he shall receive, will be the simple sum promised by the legislature, that sum being no more than the work is honestly worth, he will accept or relinquish the most important trust, as he would an ordinary occupation.'

How inapplicable soever such remarks may be to monarchies, we think they well deserve the attention of the French republic.

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ART. XIX. *A General Hiſtory of Inland Navigation, foreign and domeſtic:* containing a complete Account of the Canals already executed in England, with Conſiderations on thoſe projected. To which are added, practical Obſervations. The whole illuſtrated with a Map of all the Canals in England, and other uſeful Plates. By J. Phillips. 4to. pp. 369. 1l. 1s. Boards. Taylor. 1792.

A WHIMSICAL ſpeculative friend has often amuſed us, by reſolving all the employments of mankind into continually ſhifting portions of matter from one place to another. If this ſhould be accepted as a true repreſentation of human actions, the difference between the heavy drag of *ſmall* carriages, even with all the aid of mechanical powers, over the dry earth, and the eaſy motion of *large* carriages gliding on water, is ſo decidedly in favour of the latter method, that, wherever natural rivers are found, all poſſible uſe is made of them; and moſt large towns have grown on the banks of rivers, by the facility of procuring neceſſaries from diſtances; which, to borrow a term from painting, is ſo much foreſhortened by water carriage. Hence again, where great towns require a communication with each other, for commercial purpoſes; or where the native productions of the ſoil are wanted at a diſtance, and no natural rivers favour the intercourſe; mankind have learned to cut artificial rivers, to eſcape the great labour and heavy expences of land carriage; and the mechanical expedients of human ingenuity, adapted to ſurmount natural obſtructions, and to overcome attending difficulties in theſe works, are objects of pleaſing wonder to a contemplative mind, and render an hiſtorical view of ſuch extenſive undertakings peculiarly intereſting.

The ingenious writer of this hiſtory thus diſplays the general operations of inland navigation:

'There are, perhaps, few objects of internal policy, that have ſo much called forth the powers and reſources of the country, as canals. They have not only been the means of enlarging our foreign commerce, but of giving birth to an internal trade, which, with all the advantages attendant on foreign commerce, has perhaps far exceeded it in extent, value, and importance. So great has been the effect which theſe canals, and the trade to which they have given birth, have had on our induſtry, population, and reſources, that in many inſtances they have entirely changed the appearance of the counties through which they paſs.

'The reaſons of this change are ſufficiently obvious. As conſumers, by means of canals we are enabled to import more cheaply; as producers, we export with greater facility. Do the materials of a manufacture lie diſperſed? Canals unite them, and at the ſame time ſupply the perſons employed in it with every neceſſary at the cheapeſt rate; and the land-owner, whether we conſider the ſurface of the ſoil, or the mines in its bowels, neceſſarily finds his advantage from

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from new markets, and from having a cheaper carriage both for his productions and his manure.

'The experiment has now been made for ſome years, and canals have been cut to an extent of near a thouſand miles, and in moſt caſes to the advantage of the public, even where they have not been gainful to the individuals concerned in them. In ſome parts of the country prejudices ſtill prevail; and the popular objection, that inland navigations tend to diminiſh the number of our ſeamen, has frequently influenced the minds of thoſe who were not biaſſed by any particular private intereſt. In ſome inſtances the coaſting navigation may have been leſſened by them (though this has not been proved, and ſtill remains doubtful), but in others it has been increaſed; and there can be no doubt that a greater extenſion of our diſtant navigation has ariſen from a ſyſtem which has, in effect, converted the internal parts of our iſland into coaſts.'

An objection to navigable canals, current among ſuperficial reaſoners, is here ſatisfactorily removed:

'There is yet one objection to navigable canals (a poor one indeed,) viz. that they waſte or take up too great a portion of land in the counties through which they paſs: but I hope it will be a full and cogent anſwer to this objection, that ONE MILE of the Duke of Bridgewater's navigation takes up only ONE ACRE AND A HALF of land.'

After giving an hiſtorical view of ancient canals and aqueducts, the author deſcends to thoſe that owe their exiſtence to improvements in all known countries. In treating of Holland, he exhibits the advantages derived from theſe works, in a very ſtriking point of view:

'The yearly profits produced by theſe canals are almoſt beyond belief; but it is certain that they amount to more than two hundred and fifty thouſand pounds for about forty miles of inland navigation, which is ſix hundred and twenty-five pounds per mile, the ſquare ſurface of which mile does not exceed two acres of ground; a profit ſo amazing, that it is no wonder other nations ſhould attempt to imitate what has been found ſo highly advantageous.'

Spain is not to be included among ſuch nations, being marked with far different characters in this hiſtory of human induſtry:

'Spain is a vaſt body without a ſubſtance, which has greater riches than ſtrength. The mines of Mexico and Potoſi furniſh that kingdom with means to purchaſe every thing except liberty; but bigotry and ſuperſtition, together with the Inquiſition, prevent the ſubjects of other countries from emigrating to it, and population is far from being encouraged. The pride of the Spaniards will not permit them to cultivate their lands, which are ſome of the fineſt in Europe, nor to apply themſelves to commerce; and notwithſtanding all their riches, their country is barren, and the body of the people poor.'

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The total amount of these riches, compared with the present state of the country, forms a very edifying contrast with the foregoing representation of the present condition of the Dutch territory:

'Savala in his Treatise *del Commercio de las Indas*, computes, that from the year 1492, when America was discovered, to 1731, above six thousand millions of pieces of eight in registered gold and silver, have been imported into Spain, exclusive of far greater sums unregistered. But as these remarks may appear somewhat foreign to my subject, I shall proceed, according to my plan, to the canals of England.'

Such an influx of wealth is not adapted to improve the character either of individuals or of the nation: but this wealth, drawn from their own mines, circulates to all parts of Europe as the purchase of industry: other nations, therefore, derive more advantages from the mode of obtaining their shares of this wealth, than it confers on the original possessors.

The remainder, and by far the greater part, of this entertaining and instructive volume, is occupied in treating of the various navigable canals, either executed or projected, in Great Britain or Ireland; and is therefore confined to the discussion of local circumstances, more interesting to the engineer than to the general reader, for whom they have already been described by Mr. Young, and other travellers. The life of that extraordinary engineer in this line, Mr. Brindley, is added, from the Biographia Britannica *; and the whole concludes with some brief general rules for conducting these grand undertakings. N.

MONTHLY CATALOGUE,

For NOVEMBER, 1792.

EAST INDIA AFFAIRS.

Art. 20. *A Letter to a Member of Parliament, on the Conclusion of the War with Tippoo Sultaun.* By an Impartial Observer. 8vo. pp. 42. 1s. Cadell. 1792.

THIS writer is an able auxiliary to the President of the India Board. He affirms that the maxim, *delenda est Carthago*, was not, either in the days of antiquity, or in its modern application, dictated by justice, honour, nor sound policy: hence it is contended, that *Tippoo reduced* is an event far more desirable than *Tippoo extirpated*. 'Let Tippoo Sultaun then, flourish in peace, since no longer formidable in war. Let him still rank among the potentates of Asia, since, by the reduction of his territorial possessions, by the decrease

* See likewise *Monthly Review*, vol. lxiii. Consult the *Index*.

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of his revenue, and the diſſolution of foreign alliances, he muſt contract the ſphere of his ambition, and ceaſe to be the illuſtrious incendiary of the Eaſtern world.'

The author preſumes largely on the ſucceſs of our Eaſtern enterprizes, and, like many other political writers, flatters us with ſo many advantages reſulting from them to the community at home, that we pauſe!—our memory ſupplies no inſtance of ſuch welcome aſſurances being ever verified on former occaſions of a ſimilar kind. The charges of public undertakings augment the *conſtant* drains from the ſubſtance of an exhauſted people; while the promiſed advantages are as conſtantly abſorbed, before the expected returns can flow back to the fountain.

N.

AFFAIRS OF FRANCE.

Art. 21. *An Addreſs to the People of England*, on the Part their Government *ought* to act in the preſent War between the combined Armies of Auſtria and Pruſſia, and the armed Mob of France. By Count Zenobio. 8vo. pp. 33. 1s. Ridgway. 1792.

We cannot ſay to Count Zenobio, *ſume ſuperbiam*, though he conſiders himſelf as entitled to ſome portion of vanity on the ſcore of his predictions reſpecting France How far he is entitled to the honours of a prophet, the following ſentence will ſufficiently evince: 'No doubt can be entertained that the immenſe number of the combined forces will ſoon be able to overpower the numerous, but undiſciplined troops of France.' Confiding in the King of Pruſſia's *tall regiment*, Count Zenobio boldly ſeats himſelf on the oracular tripod: but, had he recollected how little the fine well-appointed army of Great Britain was able to effect againſt 'the armed undiſciplined mob' of Americans, he might, at leaſt, have entertained ſome *little doubt* of the iſſue. The people of England know, from the experience of their militia, that an army can be formed in a month; and though Count Zenobio may pronounce it, when it firſt comes under the forming hand of the *drill ſerjeant*, "a mob," in a little time it aſſumes a truly military appearance; and, at the end of the month, will go through its evolutions like a regular army. In the ſpace of a month, then, all the inhabitants of a country, that are capable of bearing arms, may be transformed from a *mob* into an *army*; and let theſe ſoldiers but conſider themſelves as fighting *pro aris et focis*, and invaders, however diſciplined, will find the conqueſt of their country extremely difficult:—nor can an army of invaders do any thing, to any effect, in an extenſive country, where the peaſantry are its enemies. The farther it penetrates, the more perilous muſt be its ſituation.

Count Zenobio, notwithſtanding he proclaims himſelf a republican, is averſe to the eſtabliſhment of a republic in France, becauſe 'it is his *firm opinion*, that the natural volatility of French brains renders them unfit for ſuch a ſort of ſteady and virtuous government:' but ſurely this is their own affair; and whatever the Count may urge to the contrary, it is the policy of Great Britain, and of the other nations of Europe, to ſtand neuter, and allow them, without

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out moleſtation, to form themſelves into a republic if their *volatile brains* ſhould be ſo diſpoſed. Moo-y.

Art. 22. *An Extenuation of the Conduct of the French Revolutioniſts,* on the 14th of July, 1789, the 10th of Auguſt, and the 2d and 3d of September, 1792. Being a curſory Anſwer to the manifold Miſrepreſentations induſtriouſly circulated to injure the general Character and Principles of a long-oppreſſed People. By Charles James. 8vo. pp. 45. 1s. Symonds. 1792.

The ſanguinary proceedings, which have lately ſtained the glory of the French revolution, muſt be lamented by every friend of humanity. How far they are to be aſcribed to the ſavage ſpirit of an irritated mob, or to be placed to the account of private malignity, or, (as many contend,) to ſtate-neceſſity, is uncertain. Mr. James, without determining this point, attempts to extenuate the conduct of thoſe who have been agents in theſe ſcenes of blood, by comparing the late ſeverities with the numerous acts of wanton barbarity which have diſgraced the French monarchy. The particulars of theſe are detailed with a degree of minuteneſs which ſhocks humanity; and it is maintained, that the cruelties, occaſioned by the preſent revolution, bear no proportion to the horrors which deſpots, under the influence of prieſts, concubines, and miniſters, have produced; and that the late ſummary executions were provoked, in ſome meaſure, by the treachery of the Court, and were only the conſequences of momentary frenzy, not the ſtudied tortures of refined and educated vengeance. The author declares himſelf to have been an eye-witneſs of many of the facts which he relates, and he writes with a lively ſpirit of indignation againſt deſpots and tyrants. We quote one paſſage.

'An impartial view of the court of Verſailles from the beginning of the reign of Louis XIV. down to the revolution, will convince mankind that twenty-ſix millions of inhabitants have been barbarouſly trampled upon by deſpotic arrogance; it will open to the world the fineſt country in Europe, rendered the moſt abortive in all its poſſible advantages by the worſt of governments; ſhew inſolence plumed in diſſipation, poverty puniſhed without one proof of guilt, and grandeur recompenſed without one inſtance of honour and deſert.—It will diſplay bigotry and ſuperſtition in all their ephemeral colours diſtinguiſhed by deluded royalty; perſecutions foſtered by intrigue, and privated hatred glutted by religion. It will hold up *real* inſtances of corruption in contraſt to fictitious crimes; mark out tyranny in full maturity ſtriding over the enfeebled members of the people; public property taxed by private want, and individual ſafety reſpected only when dominion had nothing to exact, or paſſion to indulge. But it will, above all, diſplay that univerſal ſyſtem of treachery among the leaders in government, which has ever rendered the moſt glorious undertakings fruitleſs, and the largeſt contributions of the people wretchedly deficient.' E.

NEGROE SLAVERY.

Art. 23. *A very new Pamphlet indeed!* Being the Truth: addreſſed to the People at large. Containing ſome Strictures on the

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Engliſh Jacobins, and the Evidence of Lord M'Cartney, and others, before the Houſe of Lords, reſpecting the Slave Trade. 8vo. pp. 15. 1792.

Very new indeed!—for, in defiance of the good old law of "doing as we would be done unto," it teaches the very new doctrines, that the turpitude of injuſtice and inhumanity may be annihilated by political expediency, and that where the *intereſts* of white men are concerned, zeal for the natural *rights* of black men becomes fanaticiſm. E.

SUGAR-TRADE.

Art. 24. *A Report from the Committee of Warehouſes of the United Eaſt India Company*, relative to the Culture of Sugar. 4to. pp. 63. With an Appendix. 1s. Debrett, &c. 1792.

At a General Court of the Eaſt India Company, held on March 15th laſt, the following reſolutions, founded on this report, dated Feb. 29, preceding, were paſſed, and the report ordered to be printed:

'That it appears to this Court, that the preſent enormous price of ſugar is owing to the annual importation of that article being very unequal to the increaſed conſumption in Great Britain, and the demand for exportation.

'That the Eaſt India Company, having been called upon by the public to aſſiſt them, have taken the ſubject into their moſt ſerious conſideration, and are of opinion, that they can ſpeedily and permanently ſupply a conſiderable quantity of ſugar for the relief of Great Britain, provided they are placed on the ſame footing, with reſpect to duties and drawbacks, as the Weſt India planters.

'That the preſent high duty of 37l. 16s. 3d. per cent. on Eaſt India ſugars, while the Weſt India pays only 15s. per cwt. *was purely accidental, and not fixed with any prohibitory view.* Sugar not having ranked among the company's imports at the time of eſtabliſhing the preſent tarif, it was not even named, and can only now be received under the head of manufactured goods non-enumerated, at 37l. 16s. 3d. per cent. *ad valorem.*

'That the importation of Eaſt India ſugar is not only eſſential to the relief of the Britiſh conſumer, but of the utmoſt moment to the public at large: who, beſides profiting by the increaſe of revenue, which muſt ariſe from an increaſed importation, are entitled by law to three-fourths of all the profit which may be made by the Eaſt India Company above eight per cent. upon their capital.

'*That, if the importation of Eaſt India ſugar is not allowed (the preſent duty operating as a prohibition), the ſugar trade, and the carrying trade attached to it, muſt inevitably be driven into the hands of foreigners; who have already ſent, and are ſtill ſending, ſhips from various ports of Europe and America to India to purchaſe that article.*

'That therefore it is abſolutely eſſential to the relief of the Britiſh conſumer, the proſperity of the public revenue, and the preſervation of the ſugar-trade, with its attendant carrying-trade, to Great Britain, that ſugar (being the produce of the Britiſh territories

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in the East Indies) be received into this country upon equal terms with sugar produced by other British plantations.

'That the Court of Directors be requested to lay these resolutions before the Lords Commissioners of his Majesty's Treasury, accompanying the same with their own earnest representations in the name of this Court: That they be further requested to take such other steps as to them shall appear necessary, to obtain an equalization of duty, and to lay their proceedings before a General Court.'

The report is a very intelligent statement of inquiries made relative to the subject at all the presidencies in India, with authenticated answers transmitted from the proper officers; which justify the committee in declaring that sugar 'is a natural production of the Bengal and surrounding provinces, where it is cultivated to a very great state of perfection, and in point of produce, is capable of being carried to any extent for which a demand can be found.'

This being the case, if there should, either occasionally or regularly, be a call for more of this article than the West Indies can supply, why should not the East furnish the extra demand? This is a question of public concern; our restrictions not operating on foreigners, whom we must meet on equal terms, or give up the competition.

N.

Art. 25. *An Account of the Sugar Maple Tree, of the United States, and of the Methods of obtaining Sugar from it*; together with Observations upon the Advantages, both public and private, of this Sugar. In a Letter to Thomas Jefferson, Esq. Secretary of State of the United States, and one of the Vice Presidents of the American Philosophical Society. Read in the American Philosophical Society, on the 19th of August 1791, and extracted from the third volume of their Transactions, now in the Press. By Benjamin Rush, M. D. Professor of the Institutes of Clinical Medicine in the University of Pennsylvania. 8vo. pp. 24. 4d. Phillips. 1792.

The subject of Negroe slavery having occasionally brought the sugar maple tree to public notice, as a succedaneum for the sugar cane, some particulars respecting this tree and its saccharine properties will doubtless prove agreeable to most of our readers; the rest, a very small minority, probably, may bear with the subject, or view it only in a speculative light.

'The *Acer Saccharinum* of Linnæus, or the Sugar Maple-tree, grows in great quantities in the western counties of all the middle states of the American Union. Those which grow in New York and Pennsylvania yield the sugar in a greater quantity than those which grow on the waters of Ohio.—These trees are generally found mixed with the beech, hemlock, white and water ash, the cucumber-tree, linden, aspen, butter nut, and wild cherry trees. They sometimes appear in groves covering five or six acres in a body, but they are more commonly interspersed with some or all of the forest trees which have been mentioned. From 30 to 50 trees are generally found upon an acre of ground. They grow only in the richest soils, and frequently in stony ground. Springs of the purest water abound in

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their neighbourhood. They are, when fully grown, as tall as the white and black oaks, and from two to three feet in diameter. They put forth a beautiful white bloſſom in the ſpring before they ſhow a ſingle leaf. The colour of the bloſſom diſtinguiſhes them from the acer rubrum, or the common maple, which affords a bloſſom of a red colour. The wood of the Sugar Maple-tree is extremely inflammable, and is preferred upon that account by hunters and ſurveyors for fire-wood. Its ſmall branches are ſo much impregnated with ſugar as to afford ſupport to the cattle, horſes, and ſheep of the firſt ſettlers during the winter, before they are able to cultivate forage for that purpoſe. Its aſhes afford a great quantity of pot aſh, exceeded by few, or perhaps by none, of the trees that grow in the woods of the United States.

'The tree is ſuppoſed to arrive at its full growth in the woods in twenty years.

'It is not injured by tapping; on the contrary, the oftener it is tapped, the more ſyrup is obtained from it. In this reſpect it follows a law of animal ſecretion. A ſingle tree had not only ſurvived, but flouriſhed after *forty-two* tappings in the ſame number of years. The effects of a yearly diſcharge of ſap from the tree, in improving and increaſing the ſap, are demonſtrated from the ſuperior excellence of thoſe trees which have been perforated in an hundred places, by a ſmall wood-pecker which feeds upon the ſap. The trees, after having been wounded in this way, diſtil the remains of their juice on the ground, and afterwards acquire a black colour. The ſap of theſe trees is much ſweeter to the taſte than that which is obtained from trees which have not been previouſly wounded, and it affords more ſugar.

'From twenty-three gallons and one quart of ſap, procured in twenty-four hours from only two of theſe dark coloured trees, Arthur Noble, Eſq. of the ſtate of New York, obtained four pounds and thirteen ounces of good grained ſugar.

'A tree of an ordinary ſize yields in a good ſeaſon from twenty to thirty gallons of ſap, from which are made from five to ſix pounds of ſugar. To this there are ſometimes remarkable exceptions. Samuel Lowe, Eſq. a juſtice of peace in Montgomery county, in the ſtate of New York, informed Arthur Noble, Eſq. that he had made twenty pounds and one ounce of ſugar between the 14th and 23d of April, in the year 1789, from a ſingle tree that had been tapped for ſeveral ſucceſſive years before.

'From the influence which culture has upon foreſt and other trees, it has been ſuppoſed, that by tranſplanting the Sugar Maple-tree into a garden, or by deſtroying ſuch other trees as ſhelter it from the rays of the ſun, the quantity of the ſap might be increaſed, and its quality much improved. I have heard of one fact which favours this opinion. A farmer in Northampton county in the ſtate of Pennſylvania, planted a number of theſe trees above twenty years ago in his meadow, from *three* gallons of the ſap of which he obtains every year a pound of ſugar. It was obſerved formerly, that it required *five* or *ſix* gallons of the ſap of the trees which grow in the woods to produce the ſame quantity of ſugar.

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'The ſap diſtils from the *wood* of the tree. Trees which have been cut down in the winter for the ſupport of the domeſtic animals of the new ſettlers, yield a conſiderable quantity of ſap as ſoon as their trunks and limbs feel the rays of the ſun in the ſpring of the year.

'It is in conſequence of the ſap of theſe trees being equally diffuſed through every part of them, that they live three years after they are *girdled*, that is, after a circular inciſion is made through the bark into the ſubſtance of the tree for the purpoſe of deſtroying it.

'It is remarkable that graſs thrives better under this tree in a meadow, than in ſituations expoſed to the conſtant action of the ſun.

'The ſeaſon for tapping the trees is in February, March, and April, according to the weather which occurs in theſe months.

'*Warm* days and *froſty* nights are moſt favourable to a plentiful diſcharge of ſap. The quantity obtained in a day from a tree, is from five gallons to a pint, according to the greater or leſs heat of the air. Mr. Lowe informed Arthur Noble, Eſq. that he obtained near three-and-twenty gallons of ſap in one day (April 14, 1789,) from the ſingle tree which was before mentioned. Such inſtances of a profuſion of ſap in ſingle trees are however not very common.

'There is always a ſuſpenſion of the diſcharge of ſap in the night if a froſt ſucceed a warm day. The perforation in the tree is made with an axe or an auger. The latter is preferred from experience of its advantages. The auger is introduced about three-quarters of an inch, and in an aſcending direction (that the ſap may not be frozen in a ſlow current in the mornings or evenings) and is afterwards deepened gradually to the extent of two inches. A ſpout is introduced about half an inch into the hole, made by this auger, and projects from three to twelve inches from the tree. The ſpout is generally made of the ſumach or elder, which generally grows in the neighbourhood of the ſugar trees. The tree is firſt tapped on the *ſouth* ſide; when the diſcharge of its ſap begins to leſſen, an opening is made on the *north* ſide, from which an increaſed diſcharge takes place. The ſap flows from four to ſix weeks, according to the temperature of the weather. Troughs large enough to contain three or four gallons made of white pine, or white aſh, or of dried water aſh, aſpen, linden, poplar, or common maple, are placed under the ſpout, to receive the ſap, which is carried every day to a large receiver, made of either of the trees before mentioned. From this receiver it is conveyed, after being ſtrained, to the boiler.'

We underſtand that there are three modes of reducing the ſap to ſugar; by evaporation, by freezing, and by boiling; of which the latter is moſt general, as being the moſt expeditious. We are farther aſſured, that 'the profit of the maple-tree is not confined to its ſugar. It affords a moſt agreeable melaſſes, and an excellent vinegar. The ſap which is ſuitable for theſe purpoſes is obtained after the ſap which affords the ſugar has ceaſed to flow, ſo that the manufactories of theſe different products of the maple-tree, by *ſucceeding*, do not interfere with each other. The melaſſes may be made to compoſe the baſis of a pleaſant ſummer beer. The ſap of

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the maple is moreover capable of affording a ſpirit, but we hope this precious juice will never be proſtituted by our citizens to this ignoble purpoſe. Should the uſe of ſugar in diet become more general in our country, it may tend to leſſen the inclination or ſuppoſed neceſſity for ſpirits, for I have obſerved a reliſh for ſugar in diet to be ſeldom accompanied by a love for ſtrong drink.'

To us, the moſt extraordinary circumſtance attending this tree is, that it ſhould remain a tree, after ſuch unmerciful drains of its ſap; and, ſtill more, that it can be ſaid not to be injured by ſuch treatment! N.

VOYAGES *and* TRAVELS.

Art. 26. *A Voyage to Madagaſcar, and the Eaſt Indies.* By the Abbé Rochon, Member of the Academies of Sciences of Paris and Peterſburgh, Aſtronomer of the Marine, Keeper of the King's Philoſophical Cabinet, Inſpector of Machines, Money, &c. Tranſlated from the French. Illuſtrated with an accurate Map of the Iſland of Madagaſcar. To which is added, a Memoir on the Chineſe Trade. 8vo. pp. 475. 7s. 6d. Boards. Robinſons. 1792.

After having amply given our ſentiments of this work, as a foreign publication*,—we have only to add, on its appearance in Engliſh, that the work is tranſlated in eaſy language, is well printed, and is illuſtrated with a folio map of the iſland. N.

EDUCATION.

Art. 27. *Iſagoge, ſive Janua Tuſculana*, for the Uſe of Schools. By the Rev. R. Lyne. 8vo. pp. 66. 2s. bound. Law. 1791.

We are almoſt overwhelmed with grammars and ſchool books. It is obſervable, however, that no greater Latin ſcholars are produced, than were at the time when the number of theſe helps were much fewer, and when they were ſuch alſo as are eſteemed more obſcure and more difficult than thoſe which iſſue almoſt daily from the preſs. Some of theſe publications proceed merely from mercenary motives; others are well intended, and, in the view of their authors, at leaſt, well fitted for ſervice; as ſometimes they really prove.—The volume before us we will place in the latter rank: the deſign of Mr. Lyne appears to be laudable. He has employed conſiderable attention in forming and improving his plan; he has alſo, he tells us, found its good effects. An edition has been before printed, but was confined in its uſe to his own ſeminary. The proof of utility muſt depend on trial: if Mr. Lyne has experienced this, others alſo may: but we ought to obſerve, that he ſpeaks modeſtly on the ſubject, and offers his performance 'as very little more than a hint of the kind,' expreſſing his wiſh, 'that ſome one, more expert, may ſoon condeſcend to ſet it off with that improvement, which the object of it deſerves.' H.

Art. 28. *A New Introduction to Reading*; or, a Collection of Eaſy Leſſons, arranged on an improved Plan: Deſigned for the Uſe of Schools. 12mo. pp. 174. 1s. bound. Forſter. 1791.

We are told that, "of making many books there is no end:"

* See Review Enlarged, vol. vi. p. 555, and vii. p. 334.

which

which remark may well be applied to publications *for the uſe of ſchools:* they are indeed ſuper-abounding. One of the principal requiſites for the aſſiſtance of youth, is a judicious, kind, and determined attention in their inſtructors: where this prevails, almoſt any books will prove uſeful; where this is wanting, the beſt helps of another kind will fail of the intended purpoſe. The preſent compiler tells us, that the books put into the hands of children are generally too difficult, and therefore diſguſting. A friend, he ſays, ſuggeſted that a ſelection of leſſons advancing progreſſively in *hardneſs*, would be of great ſervice.—However this may be, we muſt acknowlege that he has put together a number of little tales, fables, and ſcraps of hiſtory, which have a tendency to engage the attention of children, and to form them to a love of virtue. H.

Art. 29. *The Honeſt Farmer:* A Drama, in five Acts. By M. Berquin, Author of the Children's Friend. 12mo. 1s. Boards. Stockdale. 1791.

This little piece is not an object of criticiſm. It is ſufficient to ſay, concerning it, as a probable truth, that it is more *really* calculated to promote induſtry, contentment, honeſty, humanity, benevolence, and general virtue, than moſt of the novels with which, for many years paſt, the public has been ſo plentifully furniſhed. H.

POETRY *and* DRAMATIC.

Art. 30. *The Fate of Empire:* A Poem. By the Rev. J. Palmer. 4to. pp. 28. 1s. 6d. Debrett. 1792.

Altogether to praiſe or to condemn this poem, would betray a want of diſcernment. It is ſo unequal, that it appears like the production of different perſons. The beginning is incomprehenſible, and the concluſion is trite and flat. Mr. Palmer borrows, in ſome places, the ideas of the *Eſſay on Man:* but he has not caught the ſpirit, nor acquired the elegance and accuracy, of Pope. Toward the middle of the poem, we have, however, ſome tolerable lines; of which the following deſcription of *deſpotic* government is a ſpecimen:

'Behold, when leaning on a mountain's brow,
Gigantic Terror views his realms below,
As when, amidſt his ripen'd corn, the hind
Beholds a tempeſt black'ning in the wind;
Fearful he haſtens to collect his ſtore,
That ſcattered lies, before the torrents pour:
When ſudden o'er him burſts, in thunder dire,
The o'ercharg'd cloud, and wraps the field in fire;
Scar'd from his labour in affright he flies,
And leaves his harveſt blazing to the ſkies.
So, where this FIEND his pond'rous ſceptre rears,
Creation's cultur'd beauty diſappears;
Its buſy croud, appall'd beneath his eye,
To unfrequented wilds, and caverns fly;
Whilſt, with capricious power, around his head
He bids dark clouds in rolling volumes ſpread;

Or

Or rocks uprent, or columns flaming high,
Dart their portentous horrors to the ſky:
Or from the ſummit ſluices to the ſhore
A fiery cataract, with hideous roar,
The waving trees, the vineyard's humbler pride,
The peaſants' cottages adown the tide,
In ruthful ſplendor roll, and wide expand,
The ſmoky ruins o'er the burning ſand.'

If Horace's maxim, *Nonum prematur in annum*, be not literally obſerved, yet it ſhould be remembered, that a poem is a ſpecies of compoſition which requires to be reviewed and re-reviewed, to be touched and re-touched, before it ſhould meet the public eye. Little blemiſhes in poetry often deſtroy the whole of the intended effect. **Mooy.**

Art. 31. *A Morning Walk.* In Blank Verſe. Addreſſed to an Eminent Clergyman. 4to. 1s. Kearſley. 1792.

Thomſon, who ſo well knew how to deſcribe the charms of a country life, reckons among the pleaſures of retirement, "calm contemplation and poetic eaſe." It was probably amid theſe pleaſures, and under the inſpiration of rural tranquillity, that the poem here preſented to the public was compoſed. The verſes are written with eaſe and elegance, though ſomewhat proſaic, and are ſtrongly expreſſive of that genuine ſenſibility which is alive to every impreſſion of beauty, ſublimity, and happineſs, that ſimple nature can produce. Our poetical readers will judge of the unknown writer's merit, from the following extract:

'Seaſon of ſoft delight! Now to the wild
Nature's admirer hies him, while his heart
Throbs with emotion, exquiſitely ſoft,
And only known to thoſe, whoſe boſoms feel
The charms of genuine beauty. Happy few!
For you the valley ſmiles; the lonely wild
Yields you ſerene enjoyment; and to you
The hoary mountain, rugged and abrupt,
Adminiſters ſublime delight. How bleſs'd
Your early wandering, unobſerv'd, and rapt
In contemplation! How ſerenely ſweet
Your evening walk! as if, with influence mild,
Angels unſeen attended, and convey'd
Joy to your ſpirits; not tumultuous joy,
But calm, and leading to th'ingenuous mood
Of melting tenderneſs. Although, to you
May not be giv'n thoſe high creative pow'rs
That animate the canvaſs, or entrance
The ſoul in th'extaſies of rapt'rous ſong;
Deem not your portion ſcanty, nor complain
That nature hath to you, with niggard hand,
Her gifts imparted. If ſhe hath beſtow'd
Pow'rs to diſtinguiſh beauty, but deny'd
Th' inventive energies; perchance, with theſe,

She

She kindly hath withheld the reckleſs zeal
Of paſſion; and ſecur'd you from the cares,
Th' unnumber'd, agonizing cares, that ſwarm
Even in the bower of fancy. Ye enjoy
The ſmile of this ſoft ſeaſon, unallay'd
With reſtleſs wiſhes for ye know not what;
Sublime, untaſted pleaſure, unallay'd
With grief fantaſtic, or imagin'd woe.
Fram'd for diſcerning ev'ry pleaſing form
Of graceful elegance, your ſouls are calm;
Calm as yon river, that ſo ſlowly moves,
His progreſs paſſes unobſerv'd, the while
His breaſt reflects the likeneſs of each ſhrub,
And bloſſom, waving o'er th' enamel'd bank.' E.

Art. 32. *The Proclamation*; or the Meeting of the Gothamites. A Poetical Epiſtle, from Harry Gay to his Friend Richard Quiet. 8vo. pp. 23. 1s. Parſons. 1792.

Two or three ingredients are indiſpenſably neceſſary in making up ſquibs of this kind; we require pointed ſatire, humour enough to relax our muſcles, and that both theſe be conveyed in ſomething reſembling poetic language:—but the writer of this 'Poetical Epiſtle' cautions us againſt the vanity of human expectations, in a couplet that includes alſo a ſample of his verſification:

'What we hope for through life, we don't always obtain,
Is a truth you'll allow, that's both obvious and plain.'

The Mayor of Gotham can do no leſs than crown Mr. Harry Gay poet-laureat of the corporation! If he obtains this place, it will, probably, be all that he will gain by the publication of this ſatire, which, certainly, will not procure him a place at COURT. N.

Art. 33. *A Poetical Epiſtle to the Right Honourable Lord Thurlow.* 4to. pp. 23. 1s. Parſons. 1792.

This epiſtle, penned in a very decent ſtyle, and in which, on account of the ſubject, it would be invidious to point out blemiſhes, pleads a cauſe that muſt find an advocate in every feeling heart, that of impriſoned debtors:—but, alas! among the viciſſitudes of ſublunary events, the patron addreſſed is now out of office; and a ſtateſman out of place, as a wag once obſerved, "bears great reſemblance to the laſt year's almanac." N.

Art. 34. *The Sturdy Reformer:* a new Song. Exemplifying to the good People of England the Doctrines of *the Rights of Man*. To be ſung to the Tune of Ballinamona, at all Revolution Dinners; and particularly recommended to the Engliſh Club des Jacobines. Concluding with ſome wholeſome Advice to JOHN BULL. Written by W. T. F*** G****D, Eſq. 4to. 1s. Symonds.

A correſpondent informs us, that the *Sturdy Reformer* gave birth to "John Bull's Opinion," noticed in our laſt Number, p. 215. Hence it appears, that the preſent production of the Ariſtocratic Muſe ought to have been *firſt* mentioned in our Catalogue: but the truth

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truth is, that the *Sturdy Reformer* did not come in our way till after the parody on it had paſſed in review.—The preſent piece is not deſtitute of humour; and, when well ſung at a Tory club, cannot fail to *ſet the table in a roar*.

Art. 35. *The Revolution*, an Hiſtorical Play. By Lieut. Chriſtian. 8vo. pp. 108. 2s. Hookham. 1791.

A drama, exhibiting the moſt important events in Britiſh hiſtory, is calculated, more eſpecially at the preſent period, to excite a ſtrong intereſt in Britiſh minds. While every public print is filled with the horrors and diſtractions into which the ſtruggles for liberty have plunged France, our attention is with ſingular pleaſure recalled to the circumſtances of the glorious event, that gave to Britain a conſtitution, which, though not abſolutely perfect, has been found, from the experience of more than a century, to have been productive of ſingular advantages to our country; ſince it has annihilated that deſpotiſm which once reigned under the name of *Prerogative*, aſſerted the true principles of legitimate government, and has given a firm baſis to public liberty.

In dramatizing this intereſting portion of our hiſtory, Lieutenant Chriſtian profeſſes an imitation of the hiſtorical plays of our immortal bard. Like him, he introduces a multitude of characters; and, while he keeps cloſe to hiſtory, he blends, with the ſeries of great tranſactions, ſcenes of low life. He has even deemed it proper to carry his imitation ſo far as to introduce that groſſneſs of expreſſion, which the chaſte and corrected taſte of the preſent age can ſcarcely tolerate in Shakſpeare, notwithſtanding the richneſs of his wit. Had Shakſpeare lived in the eighteenth century, and had he written for the audiences which croud our modern theatres, his wit would have been more refined and poliſhed than that which he employed in the ſervice of the theatres of the *Globe* and the *Curtain*. We think Lieutenant Chriſtian might have enlivened his play without indecent wit; and as he choſe to introduce love into his ſcenes, he might have made it more conſpicuous. At preſent, Lady Agnes and Colonel Godfrey ſeem forced into the piece; and to groupe them with the other characters, appears a matter of embarraſſment to the author. James II., King William, and the other principal characters, are faithfully drawn, and the buſineſs is kept alive:—but the dialogue is often too tame and proſaic. The following ſpeech of the Prince of Orange, after his landing at Torbay, which concludes the third act, may be given as a ſpecimen:

> 'We ſhall tow'rds Exeter direct our march;
> There, publiſh our intentions more at large,
> And wait awhile the junctions of thoſe friends
> Whoſe high ſoul'd valour will augment our force,
> As yet in courage, ſtronger than in men.
> Mean while I ſhall your kind aſſiſtance aſk
> To ſoften the diſtreſſes of the camp,
> Which our brave officers ſeverely feel.
> Their baggage yet remains on board the fleet,
> And common food is not within their reach.

Drench'd

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Drench'd as they are, the ground muſt be their bed,
Uncanopied, ſave by the inclement ſky;
While hunger ſharpens ev'ry bitter hour,
And gives the piercing winds a keener edge.
Already I've diſpatch'd my people forth,
To glean what help the country can afford.
Your zeal and influence will aſſiſt us much,
And haſten or enlarge the wiſh'd ſupplies.
May they be ſwift and equal to their wants;
For, while they ſuffer thus, I ſuffer too.'

We ſhall add the ſpeech of *the Speaker* at the Convention of the Lords and Commons, in Act V.

'*Speaker.*

'Thus terminate our ſubjects of debate.
We are agreed, my lords and gentlemen,
That, by the abdication of the king,
The throne is vacant. Next, that lawful power
Reſides with us, to offer Britain's crown
To that exalted perſonage, whoſe aid
Hath our religion, laws, and liberties,
From ſwift inevitable ruin ſav'd.
And, as the faithful conſort of the prince
From royal lineage ſprings, it is approv'd
They both ſhall ſhare the regal dignity;
The power inveſted ſolely in the prince,
Whom virtue, valour, wiſdom, all declare,
Form'd and matur'd to rule the helm of ſtate.
This, the reſult of cool deliberate thought,
Of free debate, of mutual accord,
We ſhall deliver to their Highneſſes,
And make a ſolemn tender of the crown,
With all its juſt and equitable powers,
To our deliverer, the Prince of Orange.
This buſineſs muſt not ſuffer by delay.
Procraſtination doth but ſquander time;
Borrows its minutes, hours, days, and weeks,
Until the ſum doth ſwell to ſuch amount,
Life's capital can ſcarce repay the debt.
What is mere folly in a thoughtleſs brain,
In public minds becomes a ſerious vice.
When millions wait the iſſue of debate,
On which a nation's happineſs depends,
Procraſtination is a crime indeed.'

This play is dedicated to the Prince of Wales: but it does not appear that it has been offered to either of our theatres; though, with a little alteration, it may poſſibly act well, and be better ſuited to the 4th of November than Rowe's *Tamerlane*. We admire the motive which directed Mr. Chriſtian's genius to the ſubject of *the Revolution*.

Mov-y Art.

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Art. 36. *Reform:* a Farce, modernised from Ariſtophanes, and publiſhed with the Annotations, *ſelect* of Bellend. Mart. Scrib. T. P.—*complete* of Cantab. Anti-P. Hyper-Bell. By S. Foote Junior. 8vo. pp. 29. 2s. Edwards. 1792.

Whatever be the ſubject, wits will laugh; nor are we ſo ſaturated with gravity as not to join in their mirth. Ariſtophanes (who, it will be recollected, is diſgracefully famous for his ſucceſs in traducing another character,) is here made the vehicle of abuſe againſt Thomas Paine, and the reſt of the *Reformers*. An Engliſh imitation is given of a ſcene between Chremylus and Plutus, the former of whom is modernised into Thomas Paine; the latter, into John Bull. The ſkill, with which the author has adapted the language of the Grecian dramatiſt to the occurrences of the preſent time, is occaſionally very conſpicuous; and his annotations diſcover much reading, as well as humour. We ſhall ſelect a ſhort ſpecimen.

T. Paine is exclaiming againſt the court on account of the influence which it poſſeſſes from the places in its diſpoſal:

' ΧΡ. Ὅτ' ἀδ' ἂν ἐις ΘΥΣΕΙΕΝ ἀνθρωπων ἐτι
Ου ΒΟΥΝ ΑΝ * [ψηφ Ψαιστου].

' T. PAINE. No *off'rings* would GEORGE from his ſubjects receive,
Unleſs in return He had ſomething to give:
No BULSES'———

T. Paine afterward goes on to point out the power of money:

' For money, at DURHAM does B-rr-ngt-n pray †;
His modeſter nameſake at BOTANY-BAY:

For

' * This obſcure paſſage has given riſe to a great variety of conjectures; a few of which, for their ingenuity, deſerve to be recorded:

' 1. Some commentators, without making any alteration in the text, interpret it of the advantages enjoyed by the K--g in buying cattle, which (as they inſinuate) the ſellers may figuratively be ſaid to *ſacrifice* to the honour of trading with His M·····y.—2. Others read Θησιει, and ſuppoſe it to allude to the CARICATURAS which repreſent him as a *Farmer* amongſt his *Oxen*, referring the ψαιστου, (which is found in ſome copies) to his *Morning Muffins*.—3. A third claſs, from the ſimilarity of the *Literæ Majuſculæ* Η and Ν, read Βηλαω, (which conjecture is rendered plauſible by the previous occurrence of αι) and infer thence that the *Cabinet* is not free from SECRET INFLUENCE.—4. The Rev. *Bellenden* hazards a ſtill bolder conjecture in favour of a more invidious alluſion: He affirms the Ν to be a corruption of ΑC, by which emendation the word becomes Βηλσαι: This reading, as leaſt honourable to royalty, we have aſſiged to *Paine*.'

' † In this couplet there are great variations: thoſe, who agree in retaining *pray*, differ on the ſubject of the petitions; and forgetting the "δια τουτου" of the original, or conceiving it to be implied in the change of ſituation, for which their common prayers are ſup-

For money M-nd-za *tans* H-mphr-ys' *hide*,
And C——t with *razors* the Freſhmen *ſupplied* *.'

The original is,

'Ο δὲ ΛΩΠΟΔΥΤΕΙ † γὴς ΝΗ ΔΙ'.——
'Ο δὲ ΚΝΑΦΕΥΕΙ † τὶς'——
'Ο θὲ ΒΥΡΣΟΔΕΨΕΙ γ'· ὁ δὲ ΠΩΛΕΙ ΚΡΟΜΜΥΑ.'

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poſed to be directed to the THRONE of *Grace*, by a bold emendation, read,

' For DURHAM at LONDON does B-rr-ngt-n pray;
For LONDON his nameſake at BOTANY-BAY:'——

Others, without diſputing their piety, obſerve that the *formal act* of praying is not very faſhionable with either of thoſe claſſes (whom by a very illiberal antitheſis they denominate *active* and *inactive* citizens,) and therefore, in conſideration of the *cloſe reſidence* of both at the places to which they have been reſpectively transferred, for *pray* correct *ſtay*.'

' * This piece of Univerſity Hiſtory is well known to *J-hnians*: a brief account however is added *in uſum* TYRONUM. The Rev. Mr. C——, "a gentleman by a thouſand pretenſions, a Scholar, a Senior Fellow, a Dean, B. D." with unexampled generoſity made it his practice for ſeveral years to furniſh the newly-admitted members of his own ſociety with razors, and was ſeldom known to clog the preſent with any other obligation than the trifling condition of paying *ſeven ſhillings and ſixpence* for a ſtrap! CANTAB.'

' † Theſe figurative verſions of the two verbs (which literally mean to *ſteal old clothes* and to *become fuller*) are juſtified, the one by the paſſage in the Pſalms addreſſed *(verbo ſit venia)* to the BISHOP of our SOULS—"Waſh me and I ſhall be whiter than ſnow;" and the other by the *Synecdoche* (which is a favourite figure with our author) *Loci pro Locato*, or of the clothes for the money contained.

' In alluſion to the different deſtination of thoſe gentlemen on their laſt removals, the celebrated line of *Lucan* was invidiouſly repeated,

Victrix cauſa Deis placuit, ſed victa Catoni:

And the following epigram on the ſame ſubject, notwithſtanding the degrading aſſociation of two *very different* characters, has had its admirers.

Two nameſakes of late, in a different way,
With ſuch ſpirit and zeal did beſtir 'em,
That one was *tranſ-ported* to BOTANY-BAY.
And the other *trans-lated* to DURHAM.

' It will probably be reckoned too bold a conjecture to ſuppoſe that *Ariſtophanes* by the oath ΝΗ ΔΙ' (which occurs on a ſimilar occaſion v. 18.) meant to ſuggeſt a palliation for the conduct of the *Engliſh* pickpocket: as our language however is ſaid to be *ſemi-Græca*, I think we may venture, in reference to the *neceſſities* of that unfortunate man, as well as the ſuperior riches and *moderation* of the Biſhop, for MODESTER to read NEEDIER. CANTAB.'

We

We shall add a specimen of the writer's skill in ridiculing 'the *rage* of conjectural emendation.'

Plutus says:

'Ευ τοι λεγειν εμοιγε φαινεσθον παυυ.

'You seem to speak plausibly.'

On the last two words of the original, we have the following note:

'Benè hæc separant nonnulli; abest quippe ; à Codd. optt. librariorum forsan (quod vidit SPECTATOR No. 470.) culpâ in locum puncti simplicis (,) literam ex binis (:) conflatam inserentium; unde vera tandem lectio eruitur: Lege itaque nostro periculo, φαυη, TOM ΠΑΝΕ, quod salvo metro iisdemque penè, qui antea, manentibus literarum tenore atque ductu confirmatur.

'Dualem φαινεσθον omnino rejiciendum ideò potissimùm duximus, quòd nemo sit tam ineptè *Painii* fautor, ut societatem cum illo ad res turbandas inierit: W-LK-RIUM enim, properum sanè quoquo facinore clarescere, suæ adhuc texêre tenebræ, nec *REGIIS "SEDIBUS infestum REGIBUS nomen inferri"* passæ sunt. BELLEND.' O.

Art. 37. Τρυφιοδωρου Ιλιου αλωσις. *De plurimis mendis purgata, et notis illustrata.*—The Poem of Tryphiodorus on the taking of Troy, corrected and illustrated by Notes. By Thomas Northmore, A. B. F. A. S. Large Octavo. pp. 85. 4s. Boards. Deighton.

This work of Tryphiodorus is sufficiently known on the continent by the impressions of Aldus, &c. and in England by the edition and translation of Merrick. The author, an Ægyptian of the 5th century, had the ambition to *continue* the Iliad of Homer; and did so, with the same success which many continuators have experienced in our own days. He likewise wrote a new Odyssey, which is *fortunately* lost, since he excluded the letter A from the first book, the letter B from the second, and thus successively each of the following letters from its corresponding book.

The editions which Mr. N. has used in this publication, are those of Merrick, Oxford, 1741; and of Bandinius, Florence, 1765. Mr. N.'s notes are entirely philological, and are calculated merely for the perusal and criticism of the grammarian. Gil.

Art. 38. *Achmet to Selim*, or, the Dying Negro, a Poem, by Thomas Hall. 4to. pp. 23. 1s. Printed at Liverpool. 1792.

Verses against the slave trade, from one of the principal seats of that unjust and cruel traffic, may claim some indulgence. If the poetry be not above mediocrity, the moral merit of the piece will, perhaps, in some degree, compensate for its literary defects. E.

Art. 39. *The Brothers*, a Politico-Polemical Eclogue; humbly inscribed to the Reverend Mr. Timothy, and the Reverend Dr. Joseph Priestley. 4to. pp. 19. 1s. 6d. Debrett. 1792.

The small portion of humour, which may be discovered in these verses, will by no means atone for the illiberal abuse, and the injurious reflections, with which they abound. E.

NOVELS.

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NOVELS.

Art. 40. *The Caſtle of St. Vallery*, an Ancient Story. 8vo. pp. 77. 2s. Boards. Robinſons. 1792.

This ſtory is an imitation of the Caſtle of Otranto, Sir Bertrand, the Old Engliſh Baron, and others, in which the chief paſſion intended to be excited is fear. Of all the reſources of invention, this, perhaps, is the moſt puerile, as it is certainly among the moſt unphiloſophic. It contributes to keep alive that ſuperſtition which debilitates the mind, that ignorance which propagates error, and that dread of inviſible agency which makes inquiry criminal. The dealers in prodigy make a ridiculous mixture of miracle and matter of fact. They always cauſe their ſupernatural beings to act in an abſurd and vicious manner. They exhibit theſe beings as indolently, malignantly, and wickedly permitting ſome great miſchief to be done, and then as counteracting the order of nature to rectify a part of the wrongs, which, by a timely interference, might have been wholly prevented. Such ſtories are in ſyſtem neither divine nor human, but a ſtrange mockery of both. The labours of the poet, of the hiſtorian, and of the ſage, ought to have one common end, that of ſtrengthening and improving man, not of continuing him in error, and, which is always the conſequence of error, in vice. The moſt eſſential feature of every work is its moral tendency. The good writer teaches the child to become a man; the bad and the indifferent beſt underſtand the reverſe art of making a man a child.

The ſtory of this work is told in that ſpecies of poetic proſe, which cannot eaſily be reconciled to good taſte. The incidents are too crowded to be prepared and explained with that conſiſtency which ſhould render them probable; and the common-place events of a cruel uncle, a helpleſs child, a pitiful aſſaſſin, and an heir in diſguiſe, are here repeated. The author has made much of his ſtory depend on the high excellence of the arts of painting and tapeſtry weaving, at a period when, inſtead of high excellence, it is tolerably certain no ſuch arts exiſted in England, nor in Europe.

The following is a ſpecimen of the author's ſtyle:

'Impatient to arrive at this manſion, as the only theatre, where his grandeur could be properly exhibited, he preſſed his courſer, with impetuoſity, and without delay proceeded towards St. Vallery. At the cloſe of the third day, a ſtorm from the eaſt ſeemed faſt approaching, the hills gathered rain, a heavy black cloud darkened the road before him, and a *braſſy ſtreak of ſky here and there*, added to the tremendous appearance of the hurtling ſtorm. The rain now fell in torrents, the blue lightning played about his face, and the thunder rolled towards him. In vain they ſought a ſhelter from the rain, the heath before them was a deſolate waſte, and the moon, which at intervals afforded a faint light, only ſerved to ſhew them the drearineſs of the plain. The Baron preſſed vehemently forward, and ſoon diſcovered, at ſome diſtance, the appearance of a dwelling. He advanced towards it, but a ſmall wicket impeded his progreſs; his horſe he knew could eaſily clear it, but in vain he uſed his ſpur, the ſteed refuſed. The fiery ſpirit of Alfred, impa-

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tient at the ſtorm, which now became more violent, again prompted him to force his courſer. The horſe reared, plunged, and, rearing a ſecond time, fell back upon his lord. The attendants who had ſtood aloof, now ran to his aſſiſtance; they raiſed him from the ground, and ſaw by the light of the moon, which ſoon after ſhone out from between the clouds, that the building before them was ſurrounded by a deep moat, over which was a drawbridge, which the wicket opened to. The bridge was drawn up, and had Lord Alfred's courſer obeyed his rider, they muſt both have been precipitated into a deep ditch, the ſides and bottom of which were full of long iron ſpikes.'

From the names of the dramatis perſonæ, and various other coinciding circumſtances, the writer appears to have had Mr. Cumberland's tragedy of the Carmelite ſtrongly in his recollection. Hole.

Art. 41. *Solyman and Fatima*; or, The Sceptic convinced. An Eaſtern Tale. By J. Wright. Small 8vo. 2 Vols. 5s. ſewed. Bew. 1791.

An Eaſtern tale ought to be at leaſt a tolerable repreſentation of Eaſtern manners, ſentiments, and language. The work now before us has no other pretenſions to the title, than that the ſcene of the ſtory is laid in Caſſimire, and that its principal characters are two young adventurers, who are led through various regions of the Eaſt, and, after many ſudden and ſurprizing viciſſitudes of fortune, meet at laſt at their native home. Except a few incidents, ſuch as being ſold to a prince who had many wives and concubines, and finding by accident a diamond of immenſe value, the reader might as eaſily fancy the ſcene to paſs on Engliſh as on Aſiatic ground. The opinions and ſentiments of all the characters are ſuch as are to be found in Chriſtian countries; and the language, though ſometimes ſwollen above the tone of ordinary proſe, bears no reſemblance to the richly figurative ſtyle of the Eaſt. Nevertheleſs, the work, conſidered as a moral tale, is not deſtitute of merit. The principal perſons meet with a ſeries of wonderful events; all adapted to correct the ambition and vanity which at firſt led them aſtray; and the general ſtory is, to impreſs on the mind of the reader a conviction of the great importance of guarding againſt the ſeduction of ſcepticiſm, and of cheriſhing the principles of religion, and ſentiments of humble and grateful acquieſcence in the appointments of the Sovereign Power. The moral is certainly good: but it is ſo only becauſe it is founded in truth. It is an abſurd as well as a dangerous poſition, repeatedly hinted in this work, that belief, in itſelf erroneous, may produce the happineſs of a being ſo frail as man, and conſequently that it may be the intereſt and wiſdom of a rational being, to prefer error to truth, and ignorance to knowlege. E.

MEDICAL.

Art. 42. *The Medical Spectator*. Vol. I. 8vo. pp. 441. 7s. Boards. Pridden. 1792.

When we firſt opened the Medical Spectator, we expected to find a ſeries of eſſays on various topics connected with medicine. The practice and the practitioners, we knew, were occaſionally obnoxious to

to ridicule, and deſerving of admonition; we expected, therefore, ſometimes to ſmile with the ſatiriſt, and ſometimes to be inſtructed by the reaſoner. A very little reading taught us that the object of the Medical Spectator was far from reaching to this extent; that his whole aim was to furniſh a panegyric on a ſingle writer, and to bring into notice a neglected ſyſtem: in fact, that the fame of Dr. Harrington was to be celebrated, and his theory defended.

What the merit of that theory is, we will not ſtop now to inquire: but we muſt own, that, after all the pains which have been taken to drag it into notice, it has been very unfortunate in making no greater advances to popularity. In its original form, it received little attention; then *Dr. Bewley* * undertook to dreſs it in a new faſhion; ſtill it drew few admirers: next it was exhibited in one of the magazines, whoſe words are incorporated into the preſent publication; and, laſtly, under the attractive title of 'The Medical Spectator,' it ſolicits the attention of thoſe who would be frightened at philoſophy without ſome ſuch allurement, and who, by theſe means, may be induced to read it, as children are enticed to learn their letters by the gilding and pictures with which they are ſurrounded.

The preſent volume contains twenty-ſeven numbers of this periodical publication. Three numbers of the ſecond volume have likewiſe made their appearance. O.

Art. 43. *Medical Advice to the Inhabitants of Warm Climates*, on the domeſtic Treatment of all the Diſeaſes incidental therein: with a few uſeful Hints to new Settlers, for the Preſervation of Health, and the Prevention of Sickneſs. By Robert Thomas, late of the Iſland of Nevis, Surgeon. To the Work are prefixed ſome Obſervations on the proper Management of new Negroes, and the general Condition of Slaves in the Sugar Colonies. Alſo are annexed, a Liſt of the Medicines recommended in the Treatment of the Diſeaſes, and an Explanatory Table of the Weights and Meaſures uſed by Apothecaries. 8vo. pp. 337. 6s. Boards. Johnſon. 1790.

This volume is deſigned by its author for the uſe of heads of families, directors of eſtates, maſters of veſſels, and others who may have no opportunities of procuring medical aſſiſtance for thoſe under their care. In this view, it may occaſionally prove uſeful, provided it does not induce them to rely too much on their own exertions. The danger of an unſkilled perſon preſcribing active medicines, has been not unaptly compared to that of ſcattering fire among gunpowder. O.

ECCLESIASTICAL CONSTITUTION.

Art. 44. *Eccleſiaſtical Reform.* The preſent State of the Clergy of the Eſtabliſhed Church conſidered. In Three Parts. I. Of the various *Abuſes* occaſioned by the Conduct of our Prelates. II. Of the Oppreſſion of the *Incumbents*, the Pluraliſts, towards their Subſtitutes. III. Of the miſerable State of the *Curates*, whoſe Salaries are ſo very diſproportionate to the Value of the Benefices

* Not our BEWLY!

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of their Employers. By a Beneficed Clergyman, of the University of Cambridge. 8vo. pp. 113. 2s. 6d. Williams. 1792.

The ground, which this reformer takes, is that of the present discipline of the church, and the management of its revenue. With respect to the Bishops, he complains of the want of sufficient caution in the admission of candidates for holy orders; the granting of dispensations to hold two benefices at a time; the exercise of the privileges of *option*, and of holding livings *in commendam*; engaging too deeply in politics, and acting in subserviency to the views of administration; encouraging pluralities and conniving at non-residence; and inattention to the abilities, conduct, and situation, of the curates.

Incumbents are censured for their haughty and unkind treatment of their curates; for their neglect of duty; for their pluralities; for simoniacal practices; and for the unnecessary frequency of litigious contentions for tythes. The writer earnestly recommends it to the State, to take the poor curates more immediately and effectually under its patronage. One passage on this subject strikes us so forcibly, that we must quote it:

'The Bishop of Landaff's advice to the society of curates, who applied to him lately for his Lordship's advice respecting an application to parliament for a redress of their grievances, was to this effect; that if the legislature does not take their miserable unhappy situation into consideration, with that of their brethren through the rest of the kingdom, and if no relief is to be expected; "that they must look forward with CONTENT to that awful day, when all superiority shall be done away, except superior goodness, and no degree of merit fail of its reward:" it is extremely *easy* for a person in affluent circumstances to give such advice; but it is very *difficult* for such as have been delicately and liberally educated, and who once have enjoyed probably the conveniencies and comforts of life plentifully, and with prospects of living independently in the world, to sit down CONTENTED under the combined misfortune of suffering hunger, oppression, as well as contempt, scorn, and derision, and all *this for righteousness sake*; having for many years, in the prime of their lives, performed their duty with faithfulness and diligence in their profession, for perhaps an ungrateful, illiberal, opulent pluralist.

'His Lordship gave it as his opinion at the same time, that the incumbents of benefices were as much distressed as the curates. But with due deference to his Lordship, I must say, that this is a very great error indeed.

'The benefices that have occasion for curates are such as belong to non-resident pluralists, which have been, as above stated, greatly improved by inclosures of common fields, and tythes advanced twice or three times over, without any advance perhaps to the person who performs the whole of the duty. A rectory I held for some years before an inclosure took place, amounted to no more than a hundred and twenty pounds a year, which at this time is above two hundred and fifty pounds. There has been a very great advance through the whole kingdom wherever there are great

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great tythes, that is, in the rectories. Even the condition of all the inferior incumbents, the vicars, is greatly preferable to that of the curates. Suppose a person is incumbent of a small vicarage, he saves the expences of house rent, has a garden, orchard, and generally a little glebe to supply a horse, and a cow or two, besides some small endowment, something arising annually from Easter offerings, surplice fees and presents, an opportunity of improving his little glebe, which may now be of something more value, since the decision relative to aggistment tythes. Whereas the miserable curate must rent a house or lodging for himself and family, enjoys none of the above conveniencies and advantages, has nothing besides his bare 30l. or 40l. a year, the average of the salary allowed to furnish every article for himself and family, which at these times is a very scanty support indeed.'

E.

POLITICS *and* POLICE.

Art. 45. *A Friendly Address to the well-disposed and peaceable Inhabitants of this happy Land.* In a Series of Letters which appeared in the News-paper of the WORLD, during the Months of June, July, and August; to which is added, an *Essay on the Slave-trade*, and on Libels, &c. &c. By AMICUS. 8vo. pp. 203. 4s. Boards. Faulder. 1792.

Let the writer of these re-printed Letters be allowed to characterize them himself. They are, he observes, in the course of his long-extended title page, 'intended to expose the fallacy and criminality of the political doctrines of Priestley, Paine, and other modern reformers; to bring into a comprehensive view, the beauties and peculiar excellencies of the British form of government; and to serve as an antidote for those poisonous sentiments, attempted to be infused into the minds of the people, by the assiduous endeavours of the ignorant, ambitious, and designing.'

On the general topics of parliamentary reform, taxes, the test-act, &c. &c. the author argues with more sobriety, moderation, and fairness, than is usual with political, or, indeed, *any* controversialists who rush, as he has done, into the "fore-front of the hottest battle;" and, on the whole, if he fails to make many converts, his arguments may at least serve to convince some of the doubtful, and to confirm the wavering.—We much approve his patriotic sentiments respecting the doctrine of Libels, and the rights of Juries.—In regard to the Slave-trade, he offers some commercial remarks, in addition to those which have been commonly urged purely on the principle of benevolence: but for these, and other particulars, we must refer to the book.

Art. 46. *A Letter to the Freeholders of Huntingdonshire.* 8vo. pp. 17.

This letter-writer declares himself proud to be ranked in that class of British citizens, who are of opinion that our constitution, supported in its true spirit, is capable of answering every purpose of civil government; and, consequently, that political wisdom requires, in this country, not the dissolution, but the reformation, of the established system. At the same time, he thinks it absurd to suppose that the constitution has arrived at its utmost point of per-

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fection; and he deems it a direct contradiction of the clearest facts to assert, that it has no corruptions of so serious a kind as to render reformation necessary. A timely correction of defects he considers as the only way to prevent the confusion necessarily attending a revolution. The point on which he chiefly insists is, the necessity of removing that infringement of the rights of citizens, which consists in excluding men from civil offices, merely on account of religious opinions. The usual arguments for such an alteration are forcibly urged; and the author gives it as his decided opinion, that 'whenever religion is blended with politics, the former suffers without any advantage to the latter; that instead of smoothing the path of life, instead of being the harbinger of peace and good-will to man, she is then transformed into a fury, her creed in one hand, a lighted torch in the other, exciting the most cruel and vindictive passions.' The letter is sensibly written: but the subject is too much exhausted to admit of any considerable novelty of observation or argument. E.

Art. 47. *The Freedom of France essential to that of Great Britain and Ireland.* Adressed to the People of the three Kingdoms. By a Gentleman of the Inner Temple. 8vo. pp. 36. 1s. Parsons. 1792.

The writer of this pamphlet acknowleges that the *supposed* constitution of this country is excellent, but remarks that the idol, which is now set up for universal adoration, is not the constitution *de jure*, as by the theory of our government it ought to be, but the constitution *de facto*, with all its imperfections on its head. 'It is of little import to society, (he adds,) whether the evils of government arise from a bad king or a vitiated constitution; and they are the same tenets in effect, though cloathed in a different garb, which demand implicit submission to the one and to the other. The arguments brought to prove that ancestry can bind posterity to any particular constitution, that is, to be governed in any particular manner, are those of a maniac, or an ideot; as to this country, every repeal in the statute-book gives them the lie direct.'

The political interests of Great Britain, according to this author, require that we should afford military aid to the cause of liberty in France; the establishment and extension of freedom abroad being the only security for its preservation and encouragement at home.—France seems at present sufficiently able to fight her own battles; and there will probably be no occasion for this nation to deliberate on the great question of this pamphlet. Another subject of deliberation is more likely to come before us—but it is a subject on which we shall not, it is hoped, long hesitate—whether it may not be for the mutual benefit of England and France, (as well as for the general benefit of mankind,) to enter into a national compact for the preservation of universal peace. E.

Art. 48. *Justification du Rappel de l'Ambassadeur d'Angleterre en France, et Refutation de tous les Faits et Raisonnements sur les Affaires de France, allegués par M. Brissot, dans la Declaration qu'il a récemment redigée et addressée par Ordre de l'Assemblée Nationale, aux Puissances Etrangeres.* 8vo. pp. 60. 1s. 6d. Debrett. 1792.

A French writer here vindicates the English court, against the censure of M. Brissot, for recalling their ambassador from France, after

after the French king's ſuſpenſion. It is aſſerted that, after this event, an Engliſh ambaſſador had no longer any character, nor any authority to treat either with the National Aſſembly, nor with the miniſters appointed by them. Beſide this, various other topics are ſlightly diſcuſſed in this pamphlet, ſuch as the inconſiſtency between the proceedings of the preſent Convention, and the determinations of the Conſtituent Aſſembly; the influence of the Jacobins in diſſolving the National Aſſembly, and in eſtabliſhing the preſent Convention; the diſſimilarity between the Engliſh revolution in 1688, and the preſent French revolution; the perfection of Engliſh liberty; the excellence of monarchical government, &c. The work may ſerve to furniſh notable materials for a German ſtate paper, in vindication of the royal cruſade. K. Coronade.

Art. 49. *A Letter to the Right Hon. Charles James Fox,* on the Subject of the Aſſociation lately formed at the Free Maſons Tavern. 8vo. pp. 21. 1s. Ridgway. 1792.

This is a panegyrical rhapſody, the language of which is loaded with extravagant epithets, and laboured into confuſion, to no other diſcoverable purpoſe than to bepraiſe the champion of oppoſition. To keen appetites, and ſtrong ſtomachs, the coarſeſt food *may* be agreeable, provided there be *enough* of it! N.

Art. 50. *The Birthright of Britons:* or the Britiſh Conſtitution; with a Sketch of its Hiſtory, and incidental Remarks: in which are traced the Origin of our Liberties, their ſucceſſive Growth, and Improvements from Magna Charta, the Bill of Rights, &c. and the various Innovations that have been adopted to ſubvert the Conſtitution, and which account for its preſent Abuſes and Defects. 8vo. pp. 138. 2s. 6d. Wayland. 1792.

This is a plain and temperate hiſtorical view of the Engliſh conſtitution; which, though it may furniſh no new principles nor facts, yet has the merit of bringing ſome important old truths into a narrow compaſs, to refute Mr. Paine's denial of our having any conſtitution.

'It may, (as the author obſerves,) be proper to notice the objection of a popular author, who inſiſts that we have properly *no* conſtitution at all *. If, indeed, this term muſt neceſſarily mean a ſyſtem of government, conſtructed and completed before the exiſtence of government itſelf, we have none; but if we have any form of civil government at all—any natural rights, and fundamental laws, on which that government is founded, and by which it is *conſtituted*—theſe form our civil *conſtitution*; and to deny it, is to deny our political exiſtence; it making no material difference, whether this conſtitution was formed at once, as thoſe of America and France, or by a long ſucceſſion of improvements, incorporating the political wiſdom of a dozen centuries. To theſe fundamental maxims our future inquiries ſhall be directed; and we will endeavour to produce thoſe authentic documents which have been called for, and on which every Briton may lay his finger, and ſay, "this is our *conſtitution.*"

'* Rights of Man, Part ii. Chap. 4.'

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In the courſe of this deduction, the author gives thoſe diſtinguiſhed ſtatutes, which we juſtly conſider as the bulwarks of our liberties; to which, calling in the occaſional aſſiſtance of thoſe reſpectable authorities Lord Coke, and Judge Blackſtone, he adds many pertinent remarks, well worthy of a reader's conſideration. A few incidental paſſages may ſerve to convey an idea of the writer's manner of treating this highly intereſting ſubject.

When he remarks the tameneſs of parliament under Henry VIII. and through the reigns of the Stuarts, which admitted royal proclamations, in ſome caſes, to operate with legal authority, he adds,

'But "theſe proclamations (ſay Coke and Blackſtone †) have then (and then only) a binding force, when they are grounded upon and enforce the laws of the realm." In all other caſes they are waſte paper, or ſomething worſe; for, in many inſtances, they tend to raiſe an alarm rather than compoſe it. Such in particular, as were ſometimes iſſued to ſtop the circulation of political pamphlets, under the pretence of their being ſeditious, have more encreaſed that circulation than 100 pounds ſpent in advertiſing by the bookſellers; for ſuch is the curioſity of Engliſhmen, that every one ſuppoſes there muſt be ſomething very extraordinary in a work that ſo far excites the fears of a miniſtry as to produce a proclamation.'

When miniſters cheer us up occaſionally by ſtating the flouriſhing improvements of the country, they never, among the articles produced, inſtance the rapid extenſion of common ſenſe and knowlege, which now pervade and exalt the minds of all ranks of the people, beyond the ability of any earthly power to check. Efforts to ſuppreſs them only contribute to whet the mental appetite, and to make the reliſh of knowlege more ſweet. If governors, therefore, were truly wiſe, they would accommodate themſelves, with as good a grace as may be, to circumſtances as they alter; and, making a virtue of neceſſity, would correct their inſtitutions and reform their conduct under them, ſo as to meet the wiſhes of the people, inſtead of making vain ſtruggles againſt the general will.

The author's obſervations on the execution of Charles I. are not addreſſed to refined politicians, but appeal to the common ſenſe of all mankind; and are ſuch as, by inference, hold out the pious offices framed for the occaſions cited, as nothing leſs than the burleſque of devotion:

'After all, it is as impoſſible to juſtify the death of Charles as his conduct. He was neither tried by the army, the parliament, nor the country; but by a faction of his enemies; and the charge under which he was condemned was *not pleading* in a court that had no right to try him. His death may therefore be conſidered as a murder; but how it ſhould be a martyrdom, or why we, who were then unborn, and our fathers likewiſe, ſhould ſtill once a year implore forgiveneſs for the fact, is what I am unable to account for. Alſo that we ſhould ſtill annually give thanks to Almighty God for the reſtoration of a family, which we have long ſince de-

† Commen. vol. i. 270.'

ſervedly

ſervedly exiled, and have even made it a high crime publicly to pray for, is another fact no leſs extraordinary and unaccountable.'

Treating of the meaſures purſued by the Houſe of Commons on this ſingular occaſion, the author embraces a natural opportunity of adverting to the abolition of what Mr. Paine terms nicknames, in France; and to expreſs the following ſentiments on that regulation:

'Were the orders of nobility to be *new* formed, a variety of powerful arguments might be alledged againſt ſuch diſtinctions; but thoſe arguments have not the ſame force when urged againſt the probable evils of their abolition. A mean, a fooliſh, or a profligate peer, is a fine ſubject for ſatire; and too many ſuch there are; it muſt at the ſame be confeſſed, that we have ſome who would be noblemen without their ſtars. Should a majority of theſe at any time riſe to ſuch an elevation of mind, as to deſpiſe theſe diſtinctions, or be aſhamed of their company, and ſo renounce them, it would be a happy day for England. But admitting coronets and their wearers to be as futile and childiſh, as their bittereſt enemies aſſert, it is certainly better to let children amuſe themſelves with toys, than put ſwords into their hands, which might deſtroy both them and us.'

Granted; provided that they would keep their baubles to themſelves, and not intrude their playgames to diſturb thoſe who have more ſerious objects to mind!

After ſucceſsfully obviating the dangerous inferences drawn by Mr. Burke from the event of the revolution, the author thus expreſſes his thoughts on the famous triennial act paſſed by Will. III.

'This reign, though introduced with ſo much joy, was not ſo happy as might have been wiſhed, or was expected. Whether the king's notions of government were not quite anſwerable to Engliſh freedom, or whether he had the ill-luck, which many a good king has met with, to have bad adviſers, he did not fall in with ſome things that the parliament judged neceſſary to preſerve the nation's liberties. In particular, at firſt he refuſed his aſſent to "a bill for the frequent calling and meeting of parliaments," which however paſſed in 1694, under the name of the Triennial Bill, and was conſidered as a bulwark to our conſtitution. This act might have been much improved by the method ſince adopted in the American aſſemblies, of electing one *third* of the members *annually*; by which means a majority of the houſe would always be converſant in buſineſs—the people would have frequent opportunities of rejecting thoſe whoſe conduct they diſapproved—the parliament would always be in being—and the buſtle and confuſion of a general election avoided.'

In this deciſion we cordially join.

From the whole of his argument, the writer deduces the following concluſion, in which the major part of thinking men will concur:

'The principal grievance under which we labour, and to which all the others may be reduced, is the imperfect and depraved ſtate of our repreſentation, and there is the more reaſon to be alarmed at this from the well-known prediction of the great Monteſquieu, that

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the ruin of this country is inevitable whenever the legiſlative power becomes more corrupt than the executive.

'Give us a Houſe of Commons which repreſents the nation at large, and while it is conſtantly dependent on the people, is wholly *in*dependent of the crown, and we aſk no more. Their power is conſtitutionally ſufficient to effect every other reformation that can be deſired, and to them every thing may be ſafely truſted.'

Without ſuch a reliance, the grievances of which we complain are only mocked by the *forms* of a conſtitution which we no longer enjoy in its eſſential operative principles. **N.**

Art. 51. *The Speech of the Right Hon. William Pitt*, Chancellor of the Exchequer, Feb. 17th, 1792, on propoſing the Application of an additional Sum for the Reduction of the Public Debt, and the Repeal of certain Duties on Malt, on Female Servants, on Carts and Waggons, on Houſes, and on Candles. 8vo. 1s. Robinſons, &c.

This ſpeech was conceived with Mr. Pitt's uſual well-known ability, and gives a moſt flattering view of our preſent circumſtances, ſanctioned by taking off a ſmall portion of the very heavy burthens that have been long ſuſtained by a patient people: but, on its appearance in a literary form, we may hint that this is only proceeding in the beaten track, and ſoothing the nation with unavailing palliatives, while our political diſorders lie deeper than this oration reaches, and call for more effectual remedies.

Mr. P. obſerves, 'The material queſtion which on theſe ſuppoſitions it is natural to aſk is, When will the ſinking fund riſe to the amount of 4 millions per annum, which is the limit after which, according to the act of 1786, it is no longer to accumulate, but the intereſt of the capital which it thenceforth may redeem, is to be left open for the diſpoſition of parliament? It will amount to that ſum, on the ſuppoſitions which I have ſtated, in 1808, a period of about fifteen years from the preſent time.

'I am not, indeed, preſumptuous enough to ſuppoſe, that when I name fifteen years, I am not naming a period in which events may ariſe which human foreſight cannot reach, and which may baffle all our conjectures. We muſt not count with certainty on a continuance of our preſent proſperity during ſuch an interval; but unqueſtionably there never was a time in the hiſtory of this country, when, from the ſituation of Europe, we might more reaſonably expect fifteen years of peace, than we may at the preſent moment.'

We well know, and the orator is not ignorant, that no period can be named, in which political events will not ariſe, which human foreſight cannot reach: yet we are to reſt our public hopes on expectations to which no individual whatever would truſt his private concerns. What ſtateſman, whoſe recollection extends to fifteen years paſt, will inſure the undiſturbed operation of any meaſure for fifteen years to come? Does the *preſent* ſtate of Europe warrant ſuch confidence?

The actual operation of this much-boaſted ſurplus toward the reduction of the government debts, can only amuſe the moſt ſuperfi-

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cial obſervers; for, were theſe four millions of fifteen years' expectation, in preſent application to this hopeleſs purpoſe, thoſe who exult ſo much in the meaſure well know that the creeping pace of ſuch a ſum will every now and then be overtaken by the gigantic ſtrides of occaſional emergencies, ſufficient, in one or two years, to overwhelm all that can be done in the intervals. Our circumſtances call for other reſources in aid of this ſpecious expedient, if real benefit be intended to the nation; and ought to include a rigid reform in the enormous expences of government. Let Mr. P. as a friend to the nation, take the little red book in his hand, and, with the eye of prudent œconomy, go through all the great offices of ſtate, civil, military, &c. &c. &c. &c. &c.; and, after weeding out all uſeleſs and *ſine-cure* appointments, let him prune the ſalaries and emoluments of the reſt in ſome reaſonable proportion with the neceſſary duties performed; he might then boldly produce and compute ſavings that would endear him to his country, and take off a few more of our taxes! If this ſhould be deemed too much to attempt, let it be conſidered how much more mildly ſuch a reform would operate, than thoſe that are going on elſewhere. N.

Art. 52. *Ten Minutes Admonition*, in anſwer to Ten Minutes Caution *, from a Plain Man to his Fellow Citizens. By a Sheffield Razor Maker. 8vo. pp. 24. 6d. Gales, Sheffield; London, Robinſons. 1792.

In point of argument, the Sheffield razor-maker has the advantage over his antagoniſt. In reply to the charge that they who ſeek a reform in parliament are deſirous of overturning the preſent conſtitution, he anſwers, that 'they only deſire to reſtore it to its primitive force and vigour. Beautiful as I allow it originally was, time and other circumſtances have operated ſo forcibly upon it, that its real friends and well-wiſhers perceive the ſhock it has received, and are willing, by the application of a mild and conſtitutional regimen, to "infuſe a new portion of health into it;" to renovate its ſtrength, ſo greatly exhauſted and impaired; to give it back thoſe grand ſources of exiſtence which ſhall henceforward prevent it from ſuffering a ſimilar decay.

'They view with great concern the blow it received from the ſtatute of diſfranchiſement paſſed in the 8th year of Henry VI. and the more deadly one in that of the Triennial Bill, 6th of William and Mary, which attempted to give the firſt legal ſanction to the continuance of the ſame parliament beyond the ſitting of a ſingle ſeſſion—thereby converting an inſtitution which was intended by our forefathers to be the people's defence againſt ariſtocratic domination, or regal diſpotiſm—into an engine, in the hands of a Miniſter, to tax, oppreſs, inſult, and enſlave the people of this country.

'Who then can reflect without horror on the vital ſtab aimed at it by the Septennial Act; whereby a parliament, one branch of which was only choſen for *three* years, aſſumed the power of acting for *ſeven*; and thus, in a manner, annihilated the repreſentation of

* For our account of *Ten Minutes Caution*, ſee Review, New Series, vol. viii. p. 463.

the

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the Commons of England. And what is ſtill more dreadful, the precedent ſtares us in the face, with this bitter reflection, that a future parliament, with juſt as good and lawful authority as the former had, may vote itſelf *perpetual*, and then adieu to the liberties of Engliſhmen for ever!

'And pray, let me aſk, what ſecurity have we that this may not be the caſe in a very few years? Let us remember what *has* been, not only *may*, but is *likely* to be again. Let us call to mind, that ſince the Revolution, a period of little more than a century, four arbitrary and unjuſt alterations have taken place in our conſtitution. Firſt, the Triennial Act, by which the right of election was taken from us, by extending the duration of parliament from one to three years; then, in the reign of Geo. I. the parliament, choſen only for three years, repealed this triennial law, and made another commonly called the Septennial Law; by which they gave themſelves a duration for ſeven years, without the ſlighteſt authority from, or even conſulting their conſtituents. In the reign of Geo. II. they made a conditional law, which might have given them a duration for twelve years. And notwithſtanding this law never took place, yet it is a fourth precedent in the Engliſh hiſtory, and the third ſince the Revolution, wherein the Houſe of Commons hath thought proper to reſtrain the elective power of the people by act of parliament—thoſe very people from whom they derive their right to do any thing in their capacity of legiſlators. To which we may add, the qualifying law (which makes a fourth precedent ſince the Revolution) whereby the elective power of the people is directed to the object they ſhall chooſe, which is now confined to the rich in land.

'Thus, the Houſe of Commons, from being deputies in a ſtate, formed upon the common rights of mankind, are now become principals, and controul the creative power from whence they derive their authority; which is acting upon the very ſame principle by which the ancient Romans loſt their liberty; when the Conſuls, who were in their conſtitution annually elective, continued themſelves in power, by their own authority, and conſequently made the people ſlaves. The downfall of the empire followed ſoon after, and was effected by thoſe very warlike people from whom ſprung the Saxons, who laid the foundation of our own glorious conſtitution. This conſtitution is founded upon the common rights of mankind, in which wiſdom and honeſty were the only qualifications neceſſary for a member of parliament, and ſo continued down for twelve hundred years. Four violent *alterations*, each tending more than the other to the injury of the people's rights and privileges, veſted in them by it, have taken place in one century, without the authority of the people, and againſt their conſent. When we now aſk for a reſtoration of *one* of thoſe rights, a more equal Repreſentation, of which we have been unjuſtly deprived, we are haughtily told there is danger in the attempt—that it would be an innovation, and that our conſtitution is too valuable and ſacred to be meddled with in the leaſt.—What! my countrymen! ſhall we tamely ſubmit to be thus impoſed upon? Shall we look on and ſee

repeated

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repeated alterations made in it to our *injury*, and be perſuaded that it will not bear *one* for our *good*—though this *one* is no new experiment, but only to place it in the ſame ſituation in which it ſtood unſhaken for twelve hundred years, the wonder and admiration of ſurrounding nations?'

O.

Art. 53. *An Appeal to the Humanity and Equity of the Nation*; and eſpecially to thoſe whom it more immediately concerns, on the Execution of Criminals. By Samuel Neely, of Great Yarmouth, Norfolk. 8vo. pp. 40. 1s. 6d. Debrett. 1791.

This is a brief and ſenſible repreſentation of the ſanguinary ſpirit of our penal laws; an evil long deplored by every thinking and benevolent man. A more equitable criminal code is ardently to be deſired: but as our plantation Negroes are allowed not to be prepared for the enjoyment of freedom, ſo it is greatly to be apprehended, that the common maſs of the people here are too much depraved for liberal ideas to make the deſired impreſſion on them. This writer very juſtly remarks—'If labour is of all things moſt irkſome to the indolent. If the continuance of life to the wretched be moſt formidable. If it be the "duty, as well as wiſdom of legiſlation to follow nature, who has given ſhame to man for his ſcourge, and to let the heavieſt part of the puniſhment be the infamy attending it." If prolonged life to the infidel and depraved mind, be infinitely more dreadful than momentary ſenſations, however acute; then may we reaſonably conclude, the perpetuation of ignominy and hard labour would more effectually deter from crimes, than a preſent and ſpeedy, though violent death.

'If alſo, in the caſe of puniſhment by death, the perturbations, upon the ſight of an expiring offender, are more uſually of ſhort continuance. If they preſently wear off, and the criminal and his ſufferings are buried in oblivion; while on the contrary, were his puniſhment perpetuated; were it produced as much as might be to public inſpection; he would remain a laſting monument of the unhappy effects of vice; would continue as a beacon, by which to warn others, left by the imitation of his crimes, they participated alſo, in the puniſhment of them. Then is there no compariſon in what might be ſuppoſed to be the influence of the different modes of puniſhment here contraſted, on ſociety in general. The argument is conſiderably ſtrengthened upon us. What is aſſerted to be "the ſole conſideration which authorizes the infliction of puniſhment by human laws;" the *good of the public* unites in pleading for mercy to the criminal.'

The prevention rather than the rigorous puniſhment of crimes, is ſtrongly recommended:—but, on this head, let us attend to the next writer.

N.

Art. 54. *On the Prevention of Crimes, and on the Advantages of Solitary Impriſonment.* By John Brewſter, A. M. Vicar of Greatham, and Lecturer of Stockton upon Tees. 8vo. pp. 34. 1s. Clarke, &c. 1792.

Mr. B., while he juſtly commends ſome private inſtitutions for the education of the poor, does not extend his view to the general corruption of morals by government for the ſake of revenue: particularly

particularly in the multiplication of houſes of licentious reſort, for the conſumption of exciſeable liquors; and in ſtimulating a ſpirit of gambling, not only by examples ſhamefully notorious, but under the ſanction of annual legiſlative acts! He does not ſufficiently reflect how materially the morals of the poor depend on the parochial clergy; who, if they were *properly ſelected*, as men conſcientiouſly deſirous of fulfilling their paſtoral attentions to their pariſhioners, individually as well as collectively, would have little time and leſs inclination for the diſſipations of genteel life; in which we find ſome of them not merely conformiſts, but active leaders. All remedies, ſhort of ſuch a vigilant and zealous diſcharge of miniſterial duties, as is utterly incompatible with the modern ſtyle of life aſſumed by the clerical order, are but miſerable noſtrums and deceitful palliatives: in the meanwhile, profligacy, in all ranks, rides triumphant; and if we ſeek for any remnants of decency and ſobriety, we muſt turn our eyes to obſcure ſectaries!

N.

MISCELLANEOUS.

Art. 55. *Eulogium on Benjamin Franklin, LL. D.* Preſident of the American Philoſophical Society, &c. &c. Delivered March 1, 1791, in Philadelphia, before both Houſes of Congreſs, and the American Philoſophical Society, &c. By William Smith, D. D. one of the Vice Preſidents of the ſaid Society, and Provoſt of the College and Academy of Philadelphia. 8vo. 1s. Cadell. 1792.

Panegyric, which has ſo often been diſgracefully employed in ſtrewing flowers on the tombs of the worthleſs, redeems her credit when ſhe comes forth, with truth by her ſide, to immortalize the memory of the great and good. To theſe epithets, if greatneſs and goodneſs be meaſured by the capacity and the inclination to ſerve mankind, no man had ever a fairer title than Benjamin Franklin. It is with peculiar pleaſure that we call the attention of our readers to an eulogium on a name, which *we* have long been accuſtomed to revere. If the eulogium itſelf be not in all reſpects adequate to the theme, it is a laudable offering on the altar of gratitude; and we truſt that few perſons will be found ſo indifferent to diſtinguiſhed merit, as to be capable of reading it without generous emotions. We ſhall copy the following general encomium, which, in our judgment, applies, without being chargeable with any exaggeration, to the character of this great man:

'At the name of *Franklin*, every thing intereſting to Virtue, Freedom, and Humanity, riſes to our recollection! By what Eulogy ſhall we do juſtice to his pre-eminent abilities and worth? This would require a pre-eminence of abilities and worth like his own. His vaſt and comprehenſive mind was caſt in a mould, which Nature ſeems rarely to have uſed before, and, therefore, can be meaſured only by a mind caſt in a ſimilar mould. His original and univerſal genius was capable of the *greateſt* things, but diſdained not the *ſmalleſt*, provided they were uſeful. With equal eaſe and abilities, he could conduct the affairs of a Printing-preſs, and of a great Nation; and diſcharge the duties of a public Miniſter of State, or the private executor of a Will. Thoſe talents, which have ſeparately entered into the compoſition of other eminent characters

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ters in the various departments of life, were in *Him* united to form one great and ſplendid character; and whoever, in future, ſhall be ſaid to have deſerved well of his country, need not think himſelf undervalued, when he ſhall be compared to a *Franklin*, in any of the great talents he poſſeſſed; but the happy man who ſhall be ſaid to equal *him* in his whole talents, and who ſhall devote them to the like benevolent and beneficent purpoſes, for the ſervice of his country and the happineſs of mankind, can receive no further addition to his praiſe.'

Many particulars of the *uſeful* life of Dr. Franklin, in the different capacities of a natural philoſopher, and a citizen of the world, are briefly mentioned in the courſe of the panegyric.—If, in aiming at ſome of the higher flights of oratory, Dr. Smith has, in a few inſtances, rather failed, candour muſt allow that he has ſucceeded in many. E.

Art. 56. *Cheap Coals:* or a Countermine to the Miniſter and his three City Members. By John Froſt, Citizen of London. 8vo. pp. 70. 2s. Parſons. 1792.

Mr. Froſt ſhews, by a hiſtory of the tax impoſed on coals brought into the port of London, for the purpoſe of building fifty new churches, of which only ten or twelve were really built, that the tax, according to all the circumſtances attending it, ought to have been repealed ſome years ago. He ſhews farther, that the inclusion of this *local* tax in the conſolidating act, as a branch of the public revenue, was an act of injuſtice to the inhabitants of the metropolis, which they ought to withſtand: 'For, (adds he,) I am not of opinion, with Mr. Pitt, and the Duke of Richmond, and Lord Sidney, &c. that there is no good to be expected until we have a reformation in parliament. In all great caſes, where large bodies of the people are united in opinion and will, and their pulſe beats high, their ſentiments flow with ſufficient rapidity to the public councils through the old dirty channels; the current ſweeping collected mire and other impediments before it.'

Well done, Mr. Froſt! Many will cordially join with you, and ſome may add, that if *all* the mire of government could be ſwept away, and *every* department be waſhed clean, the collected filth would be ſufficient to manure the whole country, and make an impoveriſhed land ſmile with plenty.

We are generally allowed to have the beſt-framed political conſtitution in the world; yet, amid the infinite variety of ſubjects laid before the public, and which come under our notice, we are continually reminded how miſerably it is out of repair! An old clock, even of the beſt conſtruction, if long neglected, or oiled only in particular parts where ſtoppages are apprehended, will at laſt be ſo loaded with dirt as to require an effectual cleanſing *throughout*, to reſtore it to its original powers. What, then, muſt be our reflections, if neither the moſt inſtructive events abroad, nor contempt at home, can rouſe ſtateſmen and eccleſiaſtics from the moſt fatal of all lethargies, that of ſecurity? N.

Art. 57. *The Strange and Wonderful Predictions of Mr. Chriſtopher Love*, Miniſter of the Goſpel at Laurence Jury, London; who was

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was beheaded on Tower-hill in the Time of Oliver Cromwell's Government of England. Giving an Account of Babylon's Fall, or the Deſtruction of Popery; and in that glorious Event, a general Reformation over all the World. With a moſt extraordinary Prophecy of the late Revolution in France, and the Downfall of the Antichriſtian Kingdom in that Country; by Mr. Peter Jurieu. Alſo a wonderful Relation of Corpſe Candles, or Death Lights, in Wales. 12mo. pp. 32. 6d. Sael.

Though there are always fools enough every where, yet we truſt the preſent generation have not ſhewn themſelves quite ſo ſtupid as to take up with the leavings of the laſt century. Let the nonſenſe of our forefathers reſt in the grave with them: we have enough of our own. N.

Art. 58. *The Deſcription and Uſe of Pocket Caſes of Mathematical, or Drawing Inſtruments:* containing, particularly, a familiar Explanation of the Uſe of the Protractor, Plain Scale, Sector, Gunter's Scales, Marquois's Parallel Scales, and the Proportional Compaſſes; with ſeveral Examples in Trigonometry, Arithmetic, &c. Together with plain Inſtructions for making the ſeveral Kinds of Sun Dials. Illuſtrated by Copper-plates. By N. Meredith, Optical and Mathematical Inſtrument Maker to his Royal Highneſs the Duke of York. 8vo. pp. 47. 1s. Author, No. 91. New Bond Street.

Young perſons, who procure caſes of mathematical inſtruments, if they are not under maſters, but are obliged to be their own tutors, (which, though the *hardeſt*, is often the *beſt* mode of acquiring knowlege,) will alſo wiſh for an explanation of their reſpective uſes. A field of expedients will then open for facilitating practical operations, that may otherwiſe prove very embarraſſing. To ſuch ſolitary ſtudents, therefore, this pamphlet will be a welcome aſſiſtant. N.

Art. 59. *A Deſcriptive Account of a Deſcent into Pen Park hole,* in the County of Glouceſter, in the Year 1755, now firſt publiſhed: to which is added, a Copper-plate Engraving of that remarkable Cavern. By George Symes Catcott. 8vo. 1s. 6d. Printed at Briſtol by Rudhall; ſold by the Bookſellers there, and at Bath. 1792.

Pen Park-hole, a deep and frightful aperture, about three miles from Briſtol, has been repeatedly deſcribed, though not ſo particularly, before it was viſited by Mr. Catcott; and we recollect that it was much mentioned about ſixteen years ago, when the Rev. Mr. Newnam, a minor canon of Briſtol cathedral, had the misfortune to ſlip into this terrible chaſm, as he was endeavouring to fathom its vaſt depth by a line,—and thus horribly periſhed, in the ſight of ſeveral friends who had accompanied him, in order to gratify a curioſity which proved fatal to a worthy young man.

This melancholy accident revived the attention of the public to Pen Park-hole; and ſeveral perſons ventured to deſcend into this manſion of darkneſs, by the help of ropes and pulleys. Among the reſt, the reſpectable author of the preſent account had the reſolution to explore the dangerous abyſs; and he has given us a very ſatisfactory

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tisfactory description of its various dimensions, and tremendous (as well as *curious*) appearances, at different depths. He has likewise recited the accounts given by the Captains Sturmey and Collins, about one hundred years ago, extracted from Lowthrop's Abridgment of the Philosophical Transactions. According to Captain Sturmey, this dangerous *opening* is the remains of an old mine of lead-ore: but Mr. Catcott speaks of it as one of those *natural* chasms, which are to be found in countries abounding with limestone rocks; of which we have some famous specimens in Derbyshire, known by the names of Castleton, Poole's-hole, and Elden-hole; beside Wokey-hole in Somersetshire, and Kent's hole, near Torbay in Devonshire, &c. &c.

Art. 60. *A Sketch of the Rights of Boys and Girls.* By Launcelot Light, of Westminster School; and Lætitia Lookabout, of Queen's Square, Bloomsbury. Part the First, 8vo. pp. 64. 1s. 6d. Bew. 1792.

Paine's *Rights of Man*, and Miss Woolstonecraft's *Rights of Women*, are here assailed with the light weapons of ridicule: Launcelot Light *manfully* asserts the rights of *Boykind*, and Lætitia Lookabout those of *Girlkind*. The irony is for some time well sustained: but the author, losing sight of the characters which he has undertaken to personate, makes the boy at Westminster School, and the girl at Queen's Square, as learned as himself. Launcelot not only talks of having seriously perused Plato, Aristotle, and Bellendenus, but of having collated MSS. and acquired some knowlege of philosophy; yet he is made to say, that two hours in a day, for three days in a week, are very adequate to study. Miss Lætitia, though not quite so erudite, talks of her *datum* and her *in limine*.

The subject afforded scope for much excellent irony; and there are some parts of Miss Woolstonecraft's book, in particular, which may be thought to provoke this species of ridicule. We wish the author had kept up the irony with more success; for though we do not think ridicule to be the test of truth, we always wish to be able to enjoy a hearty laugh with these pleasant fellows called laughing philosophers.

Moo-y.

THEOLOGY *and* POLEMICS.

Art. 61. *Remarks on Mr. Wakefield's Enquiry into the Expediency and Propriety of Public or Social Worship.* By George Burges, A. B. Curate of Whittlesey, in the Isle of Ely. With an Appendix. 8vo. pp. 59 1s. 6d. Evans. 1792.

It does not appear to be the design of this reply to Mr. Wakefield, so much to determine the general question concerning public worship, as to vindicate the worship of the church of England from the censures passed on it in Mr. W.'s Inquiry. After premising some observations on the insufficiency of an intellectual religion for the generality of mankind, on the uncharitableness of bringing a general charge of hypocrisy against those who attend on public worship, and on the fatal consequences which would result from the suppression of public worship; Mr. B. proceeds to maintain the excellence of the national liturgy, which, in the words of Bishop

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Taylor, he ſtyles "in every part as ancient and primitive, as it is pious and unblemishable;" a commendation of dubious import, which leaves ample room for ſpeculation both concerning its antiquity and its perfection. This pamphlet is rather an induſtrious accumulation of authorities, than an elaborate diſcuſſion of arguments. E.

Art. 62. *A Vindication of Public and Social Worſhip*; containing an Examination of the Evidence concerning it in the New Teſtament, and of Mr. Wakefield's Enquiry into its Propriety and Expediency. By William Parry. 8vo. pp. 67. 1s. 6d. Johnſon. 1792.

After the numerous replies which have been made to Mr. Wakefield on the ſubject of public worſhip, it is not to be expected that many arguments entirely new ſhould remain to be offered. We find little in this pamphlet which has not been in effect ſuggeſted by preceding reſpondents. Nevertheleſs, it may deſerve attention, as containing a full inquiry into the weight of the authorities which have been adduced on this ſubject from the New Teſtament. The writer has not undertaken any hiſtorical inveſtigation of the practice of the Jews reſpecting ſocial worſhip during the time of our Saviour; and has but briefly touched on the arguments for public worſhip drawn from its moral efficacy:—but his diſcuſſion of the ſubject, as far as he has proceeded, is ſenſible and judicious, and his performance may well deſerve to be placed among the able defences of public worſhip to which this controverſy has given birth. E.

Art. 63. *Plain and affectionate Addreſſes to Youth.* By Robert Gentleman, Editor of Mr. Orton's Expoſition of the Old Teſtament, with devotional and practical Reflections, for the Uſe of Families. 12mo. pp. 369. 3s. Boards. Robinſons. 1792.

The great object of theſe addreſſes appears to be, to impreſs the minds of young perſons with a ſerious ſenſe of religion. They are, for the moſt part, on general topics, and may rather be conſidered as affectionate exhortations to a religious life, than as didactic leſſons on moral conduct.

At the cloſe of each diſcourſe, is added a hymn; ſome of which are, if we do not miſtake, original. To thoſe readers who retain a reliſh for ſuch devotional and practical writings as thoſe of Watts, Doddridge, and Orton, this publication will be very acceptable. E.

Art. 64. *An Eſſay on the Uſefulneſs and Neceſſity of Theological Learning*, to thoſe who are deſigned for Holy Orders. By Herbert Marſh, B. D. Fellow of St. John's College, Cambridge. 4to. 1s. Marſh. 1792.

Weighty arguments are here forcibly urged to recommend what yet remains a *deſideratum* in our national ſeminaries of learning, a regular and competent proviſion for the proſecution of theological ſtudies. The neceſſity of correcting this ſurprizing, though perhaps not wholly unaccountable, defect in public education, Mr. M. evinces from the peculiar difficulties which attend the ſtudy of the New Teſtament. He thus remarks on the difficulties which interpreters have created for themſelves in this ſtudy:

"It

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'It is univerſally acknowledged that, as an hiſtorian ought to be of no party, an interpreter of ſcripture ſhould be of no ſect. His only buſineſs is to inquire, what the Apoſtles and Evangeliſts themſelves intended to expreſs: he muſt tranſplant himſelf if poſſible into their ſituation, and in the inveſtigation of each controverted point muſt examine, whether the ſacred writers, circumſtanced as they were, could entertain or deliver this or that particular doctrine. This is a piece of juſtice, that we refuſe not to profane authors, and no reaſon can be aſſigned, why we ſhould refuſe it to thoſe, who have a ſtill higher title to our regard. But, principles of analyſis being wholly laid aſide, the ſynthetic method has been preferred from the earlieſt to the preſent age: inſtead of impartially examining the ſacred writings, with a view of diſcovering the truth, in whatever ſhape it may appear, we enter on the inquiry with a ſyſtem already adopted, and have erected the edifice, even before the ground has been explored, on which it muſt be reared. It is from this cauſe, that the Greek and Latin Churches have diſcovered in the New Teſtament their different tenets, and that the moſt oppoſite parties, which have ariſen in the Chriſtian world, have made the ſame divine oracles the baſis of their reſpective creeds. It is from this ſource that the church of Rome derives her ſeven ſacraments, the Divine of the Church of England his thirty-nine articles, the Lutheran his Symbolic books, and the Calviniſt his Confeſſion of Faith. Nor has the pernicious practice of weaving a ſyſtem already adopted into the interpretation of Scripture been confined to modern times, for the Alexandrine fathers united the maxims of the later Platoniſts with the morality of the Goſpel, and the monks of the middle ages ſupported their theological metaphyſics on the writings of Ariſtotle.'

Other ſimilar obſervations are ſuggeſted, well worthy the attention of the theological ſtudent. E.

Art. 65. *A Diſſertation on the 13th and 14th Verſes of the 8th Chapter of Daniel*; containing ſtrong and cogent Arguments to prove that the Commencement of the final Reſtoration of the Jews, to the Holy Land, is to take place in the enſuing Year, A D. 1791: according to the grand Prediction contained in theſe Verſes. To which is added, an aſtronomical Demonſtration of the Truth of the Computations contained in this Work, by the Calculation of a total Eclipſe of the Sun, ſeen at Athens, in the firſt Year of the Peloponneſian War: as recorded by the famous Athenian Hiſtorian, Thucydides. As alſo, a ſecond Epiſtle to the Chief Prieſts and Elders of the Jews, on this Subject; together with an Elucidation of a former Epiſtle to them, in anſwer to the Objections of Mr. David Levi, relative to the Accompliſhment of the Predictions concerning the firſt Coming and Crucifixion of the Meſſiah. By the Rev. Richard Beere, Rector of Sudbrooke in Lincolnſhire. 8vo. pp. 107. 2s. ſewed. Parſons. 1790.

We will neither condole with Mr. Beere on his diſappointment, —nor laugh at him for his confidence —*Humanum eſt errare.*— Whatever deception may have miſguided him, he appears, from

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his writings, to be an upright and well-meaning man; who, with Chriſtian benevolence and unfeigned pleaſure, contemplated thoſe great events which, he firmly apprehended, approached ſo near.—It had been wiſer, perhaps, if, inſtead of marking out a preciſe period, he could have contented himſelf with the opinion of ſome of his intelligent friends, that the time might not be very diſtant.—However, it is juſtice to add, that, beſide his laborious application, he has diſcovered both ability and learning, though we are unable to attend him throughout his multifarious calculation.—He very reaſonably expreſſes his hope, that he ſhall experience a candid indulgence from perſons of all denominations.—One account, which he gives in the epiſtle to the Jews, appears to us of a doubtful kind; yet he muſt have *ſome* reaſon for ſaying, 'as far as I can learn, the moſt intelligent, and moſt conſiderate men among you, do now readily confeſs and believe, that the Meſſiah has already appeared incarnate in the world, in a ſtate of humility.'—We ſhall only add, that this writer's former epiſtle to the Jews is noticed in the firſt volume of our Review enlarged, April 1790, p. 469. H.

Art. 66. *A Dialogue between a Clergyman of the Church of England and a Lay-Gentleman:* occaſioned by the late Application to Parliament for the Repeal of certain Penal Laws againſt Anti-trinitarians. 8vo. 1s. Bladon. 1792.

This dialogue is ſaid to have taken place at a monthly-meeting of the members of a book-ſociety in the country. By the arguments of the lay-gentleman, who contends for the impolicy and folly of attempting to ſupport divine truth by penal ſtatutes, the clergyman owns himſelf convinced, and offers to ſign the petition in favour of the Anti-trinitarians. Mon.

SINGLE SERMONS.

Art. 67. Preached May 13, 1792, in the Pariſh Church of St. Margaret's, Weſtminſter. By William Vincent, D D. Sub-Almoner to his Majeſty. 8vo. 1s. Cadell. 1792.

This is rather a political diſquiſition than a ſermon. The author examines ſeveral plans which have been propoſed for alleviating the evil of poverty,—and determines that the ſchemes of making an equal diviſion of land, of reducing the inequality of poſſeſſions by legal compulſion, and of aboliſhing the right of primogeniture, are deluſive remedies. The encouragement given in this country to induſtry, the *charitable* proviſion which is made by the poor laws againſt the failure of induſtry, and the extenſive and liberal charity of individuals, and of eleemoſynary inſtitutions, afford, in the opinion of this writer, ſuch relief to poverty, as ought to make the poor, on the whole, contented with their lot.—The preſent condition of the poor is certainly far from being ſo eaſy and happy, as ſome writers repreſent it to be. Much yet remains to be done for them, as we apprehend, in the way of law, rather than of charity; and we think that the great object ought undoubtedly to be, to render their labour more *productive of emolument and comfort to themſelves.*

E. Art.

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Art. 68. Preached before the Burgeſſes of Weſtminſter, on Friday, July 20, 1792; and repeated on the Sunday following in St. Margaret's Church. By Samuel Hayes, A. M. 4to. 1s. Cadell. 1792.

Againſt the general doctrine of this ſermon, that it is the intereſt and duty of the members of ſociety to live peaceably one with another, nothing can be objected; and the explanation which is given of the nature and extent of this duty, as well as the arguments by which it is enforced, may well deſerve attention, both on account of the good ſenſe which the writer diſcovers, and the correct and handſome language in which the ſentiments are expreſſed. One application only, which is here made of the doctrine of peaceableneſs, ſeems to admit of doubt; viz. that in which the author charges the preſent friends of reform with a violation of public peace. If, as the author appears to think, the political ſtate of theſe kingdoms be ſuch as not to need, and ſcarcely to admit, improvement, certainly all efforts of this kind may merit the appellation of ſeditious diſturbances of the public tranquillity: but, if the truth be, as multitudes apprehend, that diſorders have found their way into the Britiſh conſtitution, which have impaired its vigour, and which threaten its deſtruction, thoſe who apply the remedies neceſſary to the correction of theſe diſorders, ought certainly to be regarded in the light of public benefactors. To borrow this writer's own words concerning thoſe, who, in an hour of national peril, have nobly ſtood forward in the liſts of oppoſition; 'The conduct of ſuch men is very different from that of intereſted and licentious factions; as different as the winds that purify the groſs atmoſphere, and renovate the face of nature, are from the ſtorms and tempeſts that lay waſte the beauties of vegetation, and mark their gloomy progreſs by the horrors of famine and deſtruction.'

E.

Art. 69 *A Vindication of the Apoſtle Paul from the Charge of Sedition.* Preached in the Unitarian Chapel in Eſſex-ſtreet, London, July 1, 1792. By John Diſney, D. D. F. S. A. 8vo. pp. 17. 6d. Johnſon. 1792.

In the perſon of the apoſtle Paul, Dr. Diſney vindicates from the charge of ſedition all thoſe who, without diſturbing the peace of the ſtate, follow their own judgment in the worſhip of God, and teach ſuch religious tenets, as, though pronounced hereſy by the legiſlature, are in their opinion founded in reaſon and truth. The remonſtrants for Chriſtian liberty are, in the judgment of Dr. D. no more to be condemned by the civil power as movers of ſedition, than one who has been robbed of his property can be charged with raiſing a diſturbance in attempting to recover his own; all blame and reproach, in ſuch caſe, belonging to the obſtinacy and violence of thoſe only who reject every Chriſtian and Proteſtant plea. The vindication appears to us very fairly as well as forcibly urged; and we are ſo fully convinced of the weight of the arguments which have been inceſſantly pleaded againſt intolerance, that we are perſuaded it cannot be long before they will command univerſal aſſent. We apprehend, with Dr. Diſney, that there is a great 'probability

of

of a reſtoration of thoſe religious rights, which the civil inſtitutions of Europe have depreſſed.'

E.

CORRESPONDENCE.

*** We have received a long and wordy letter, ſigned *Academicus*, from 'a young man' who, after telling us that he is 'not one of that deſcription of people who ſpeak but half way,' proceeds to fill more than a ſheet of paper with vague and diffuſive animadverſions on what we have ſaid (Rev. for October, p. 141, note) of the French ſociety known by the name of the Jacobin Club; and then concludes with adviſing us, 'not to court the opinions of half-thinkers, but to fear nothing, and be independent.'

In return for all the time, pains, and paper, that he has beſtowed on us, we will give *him* a ſhort piece of advice; of which, if he ſhould live to be an old man, he will perhaps know the value. Be cautious of running into extremes. Remember that in politics, as in every other purſuit of life, *ne quid nimis* is an excellent guide to truth: which will much more often be found among thoſe ſober reaſoners who are branded with the name of half-way politicians, than among ſuch intemperate zealots as intoxicate themſelves with their own vehemence, and bawl down the wiſdom of others by roaring out "liberty and equality!"—"go your length!"

As a general anſwer to this young man's letter, and a reply to his queries, why are the Jacobins hot-brained? why *enragés*? &c.—ſuffice it to ſay, that we think their conduct has amply proved them to be ſo. This impreſſion of them has been raiſed in our minds by the general tenor of their proceedings; and to efface it will require ſomething more cogent and convincing, than what is to be found in the letter of *Academicus*.

Let not this correſpondent, however, imagine that we are offended by his expoſtulations. We only wiſh to check that heat and impetuoſity, of which he may one day ſee the evil tendency.

Rev.

†‖† By a general and caſual reflection, in a note, p. 220, of our laſt Review, we have expoſed ourſelves to ſome animadverſion, in a letter ſigned John Fry, jun. Hatton-Garden. This letter claims our regard, becauſe, though the writer appears to be more offended than we think there was occaſion, he nevertheleſs expreſſes himſelf with that temper which ever ſhews truth and good ſenſe to the beſt advantage. Finding a well-written tract on the commerce of North America attributed to a gentleman deſcribed as *aſſiſtant*-treaſurer to the government of the United States; and deputies being generally the moſt efficient officers in all departments; we threw out a ſlight hint, *en paſſant*, implying that men of abilities merited the *ſuperintendance* of concerns in the knowlege of which they excelled, inſtead of being ſubordinate to thoſe who have more intereſt and perhaps fewer qualifications. For this, not illiberal, idea, we find ourſelves charged with having—'at once calumniated a character of the firſt claſs in America, queſtioned the good ſenſe

of

of four millions of people, and rendered problematical the advantages of government by repreſentation.' This is a weighty recrimination, which the occaſion does not, in our opinion, altogether warrant. The character of the gentleman named, was PATRONIZED; no other was introduced, nor even known; there could, therefore, be no calumny; the good ſenſe of four millions of people, doubtleſs wiſhing for abilities in *all* ſtations, down to the loweſt clerk, was not queſtioned by our ſuppoſing a deputy in any department to be worthy of being a principal; and as to repreſentation, it does not appear, from the preceding conſideration, to be affected in the preſent inſtance, unleſs that repreſentation be ſtamped with infallibility in all inſtances whatever. Add to this, ſince we are warmly puſhed to a defence,—if human nature and human inſtitutions in America be not the very reverſe of what they are in Europe, the lower the office, the greater the labour, and the leſs the reward.

All for which this gentleman contends, ſtands firm to our great ſatisfaction, by his information that the chief office in queſtion is filled, as it ought to be, under an equitable conſtitution, 'that provides againſt uſeleſs offices and exorbitant ſalaries,' by a gentleman, Alexander Hamilton, Eſquire, whoſe abilities and principles entitle him to the diſtinction; and that the Aſſiſtant is in the fair line of promotion. Thus the fact only proves that our general ideas of equity and generoſity ſurpaſſed our knowlege of the *particular* caſe; and facts of this nature, reſpecting the internal regulations of government in North America, cannot at preſent be ſuppoſed to be accurately known, nor underſtood, at ſo great a diſtance from that country.

N.

‖†‖ The letter from *Thomas of Didymus* is expreſſed in terms ſo polite and reſpectful, that we cannot refuſe to the writer our acknowlegements for his favour; nor ſhall we diſſemble the ſatisfaction which we always receive from the approbation of every candid reader. With reſpect, however, to the conſideration of his grand queſtion, "Did JESUS really DIE on the croſs?" we muſt decline the inquiry, as a ſubject that might involve us in controverſy, and which is, moreover, not within the province of a Review of the productions of the preſs.—We have ſome faint remembrance of a pamphlet on "Syncopes, or fainting-fits," which, we imagine, bore ſome relation to this queſtion: it was circulated about forty years ago: but whether it was ever advertized for public ſale, we cannot ſay: nor did we either review or peruſe it. It was ſaid to be the production of the coarſe pen of Peter Annet: but whether it is to found in the collection of tracts by that unbelieving writer, printed for Richardſon, in an octavo volume, 1766, we know not.

‡‖‡ B. T. informs us, that Mrs. Parſons's farce of "The Intrigues of a Morning," reviewed in our laſt Number, p. 217, 'is a copy, almoſt literal, of "The Plotting Lovers, or the Diſmal Squire," by Mr. Charles Shadwell, nephew to Shadwell the Laureat, and was firſt acted and printed in Dublin, 1720. Mr.

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Shadwell, however, acknowleges that even *he* was not the original author, and that it is an abridgement of Moliere's *Monſieur de Pourceaugnac*.' On this ſubject, we have nothing to add, as we have never ſeen Mr. Shadwell's publication.

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§§ We cannot acquaint Mr. Biſhop where he may obtain the work concerning which he writes to us, as we procured it *abroad*; where, as we intimated when reviewing it, we ſuppoſed it to be printed, though the word *London* ſtood at the bottom of the title-page. If it can be had, Mr. Elmſly in the Strand, or M. de Boffe in Gerard-ſtreet, Soho, are the perſons to whom we adviſe our correſpondent to apply.

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§*§ We know nothing of the work mentioned by J. S. farther than that it is a periodical publication ſtill continued. If it ſhould fall into our hands when completed in volumes, we ſhall give an account of it:—but J S. had no right to make us pay the poſtage of his letter from a conſiderable diſtance, becauſe he might have *private* reaſons for impatiently wiſhing to ſee that account.

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†§† *A conſtant Reader* wiſhes that, in our account of the Philoſophical Tranſactions, in our laſt Review, we had noticed 'the omiſſion of the regiſter of the magnetical inſtruments, which uſed to accompany the Meteorological Journal.' It did not occur to us that we had any right to call on the Royal Society for that which they did not chuſe to publiſh: but if they find that *the public* wiſh for the continuance of this regiſter, they will doubtleſs reſume it.

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§ We have received the controverſial paper printed in the *Bath Chronicle*, relative to the ſlave-trade; in which ſome reference is made to the Monthly Review.—No conſideration, whatever, can induce us to diſguſt the generality of our readers, by ſuffering the Review to be made a party in a controverſy of that kind: but we muſt remark, that the writer in the Bath Chronicle is miſtaken, if he ſuppoſes that the Reviewers are, in any degree, anſwerable for the contents of papers which bookſellers, or others, procure to be ſtitched up with the Reviews. We obſerve, however, that JUSTICE *has held the ſcale* in this buſineſs, and that *both* parties have taken the ſame advantage.

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†‡† The Authors of the Monthly Review preſent their compliments to the gentleman (unknown) who ſent them an account of a ſermon lately preached before the univerſity of ——. Had he recollected that the Reviewers have declared their non-acceptance of ſuch communications, he might have been ſaved the trouble of tranſmitting an article which, however well drawn up, muſt be declined.—The ſermon will be noticed in a future Review.

We have likewiſe received from *Somebody*, an account of a *ſomething* called "Chriſtian Conflict." Such *volunteering* can never produce any advantage to the M. R.

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THE

MONTHLY REVIEW,

For DECEMBER, 1792.

ART. I. *Philoſophical and Literary Eſſays.* By Dr. Gregory, of Edinburgh. 2 Vols. 8vo. pp., in both, 1035. 12s. Boards. Cadell. 1792.

VARIOUS attempts have been made to apply mathematical demonſtration to metaphyſical ſubjects. Writers have undertaken to demonſtrate mathematically the exiſtence of God. The operation of moral principles has been eſtimated mathematically; and entire ſyſtems of pneumatology and theology have been drawn up in a mathematical form:—yet that ſtrict demonſtration, which is found in pure mathematics, has never been attained, and, it may be confidently aſſerted, never will be attained, in any other ſcience. The objects of contemplation in the ſcience of quantity may be conceived with perfect diſtinctneſs, and are capable of being repreſented by the moſt familiar examples. The terms by which theſe objects are expreſſed have a certain and invariable ſignification, and are liable to no ambiguity. The axioms of this ſcience either neceſſarily follow from the definitions of its terms, or muſt be univerſally admitted as ſoon as they are underſtood: whereas, in other ſciences, objects are indiſtinctly perceived, terms are inaccurately defined and variouſly underſtood, and firſt principles are often defective either in certainty or univerſality.

Not diſcouraged by the ill ſucceſs of former adventurers, nor by the manifeſt difficulty of the undertaking, the author of the work which we are now to examine, ventures to decide a difficult metaphyſical queſtion by mathematical reaſoning. The long-diſputed point concerning the philoſophical liberty of the human mind, Dr. Gregory takes out of the hands both of the vulgar and of the metaphyſician, who ſeem to diſtruſt one another, and puts it into the hands of the mathematician, whom both parties reſpect, and can have no reaſon to diſtruſt.

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He applies mathematics to a certain theory of ſome of the operations or phenomena of mind, which he means to diſprove. From the principles of that theory, he reaſons, by what appears to him neceſſary conſequence, to falſe or abſurd concluſions, and hence infers the falſehood of the theory;—and he has ſuch entire confidence in the legitimacy of his reaſoning, that he pronounces it *ſtrictly demonſtrative*, and offers it to the public as a demonſtration of the ſame kind, and of the ſame force, with thoſe of pure geometry, and of mechanical philoſophy.

In a very copious *introduction* prefixed to this demonſtration of the doctrine of philoſophical liberty, preliminary obſervations are made on the relation of cauſe and effect, and on the importance of inveſtigating, more accurately than has hitherto been done, the different kinds of cauſes, by comparing them with one another, and obſerving wherein they agree and wherein they differ. The practice of aſſuming hypothetical reaſoning in mathematical reſearches is cenſured, on account of its tendency to lead metaphyſicians to imagine diſcoveries in a ſcience which admits of none; on account of the unfair uſe of appeals to conſciouſneſs which this practice has produced; and on account of the occaſion which it has given to the introduction of improper and ambiguous words and phraſes. As the moſt effectual means of preventing the inconveniences of hypothetical reaſoning, and of producing that patient attention which is neceſſary to accurate judgment, a frequent reference to particular inſtances of the different kinds of cauſes and their effects is recommended.

Many of the obſervations contained in this introduction are ingenious, and are illuſtrated by pertinent examples. The difference between phyſical and metaphyſical reſearches, ariſing from the different nature of the objects which are contemplated, is diſtinctly marked; and the reaſon is clearly aſſigned why the former admit of diſcoveries in a ſenſe which is impoſſible in the latter. The miſchiefs ariſing from ambiguity of language are well repreſented, and its cauſes are ably inveſtigated.

It appears, from this part of the work, that the author is a zealous diſciple of Dr. Reid, and a warm advocate for the doctrine of common ſenſe, which ſuppoſes certain common notions, or ſpontaneous ſuggeſtions of the human mind, to be the foundation of all knowlege. Some of our common notions he allows to be erroneous; others he conſiders as univerſal, fundamental, and indefeaſible, laws in the conſtitution of the human mind:—but as to the main queſtion, which of theſe common notions is erroneous, and which is natural and indefeaſible, he affords us no clue for its reſolution. As a part of the general doctrine of common ſenſe, Dr. G. aſſerts what it is

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difficult to comprehend, and would be ſtill more difficult to eſtabliſh, viz, that the ſtructure of language, learned by all ordinary men before they are five years old, involves the evidence of much profound and ſolid metaphyſical knowlege; that is, knowlege of human thought, common to all men. From the fact that all men are capable of learning ſo as to underſtand, and uſe properly, any common language, he infers that all who have learned a language, actually have acquired and do poſſeſs all that knowlege of human thought, both with reſpect to particular inſtances and more general laws or facts, which ſuch language, by its ſtructure, expreſſes. That all peaſants and all children are maſters of the philoſophical principles of grammar, the inveſtigation of which has tried the ingenuity of the greateſt philoſophers, is, to ſay the leaſt, an aſſertion ſomewhat paradoxical.

With reſpect to the ſubſequent eſſay, and to the ſubject on which it treats, ſeveral things occur in this introduction which muſt be noticed, and ſome which cannot be noticed without cenſure. Dr. Gregory has ſubmitted his thoughts to the examination of men of learning, previouſly to their publication. The principal part of his argument, with ſome of the more neceſſary illuſtrations, he ſubmitted firſt to the examination of a friend, of whoſe talents and knowlege he had the higheſt opinion; and afterward to the conſideration of more than thirty different perſons, all men of reputation, good ſenſe, and liberal education, all accuſtomed to ſcientific reſearches either in mathematics, in phyſics, or in metaphyſics, and many of them of diſtinguiſhed eminence as men of ſcience. The reſult of this reviſion he relates to have been that, though he repeatedly propoſed to thoſe who were not ſatisfied with his reaſoning, that if they would give him their objections in writing, he would, with their permiſſion, publiſh them along with his eſſay, he could obtain this permiſſion from only one of the numerous friends who had either in writing or in converſation propoſed objections. From this conduct, he infers, that, 'whatever diſlike and diſtruſt they might feel of his ſpeculations, and whatever confidence they might have in their own ſyſtems, they had but little confidence in the objections they offered againſt his reaſonings.' As ſoon as the eſſay was printed, Dr. Gregory ſent copies of it to Dr. Price and Dr. Prieſtley, requeſting their remarks. Dr. Price, in reply, expreſſed his approbation of the eſſay, and his acquieſcence in the ſuppoſed demonſtration. Dr. Prieſtley (a part of the correſpondence between whom and Dr. G. is here publiſhed,) excuſes himſelf from entering into a critical examination of the work, by ſaying:

"To me, I fairly own, your propoſal appears in the ſame light as to re-examine the doctrine of Tranſubſtantiation, or to defend a propoſition in the firſt book of Euclid, in the demonſtration of which a perſon ſhould now pretend that he had diſcovered a fallacy. In either of theſe caſes, would you think it worth your while, if you had any important purſuit in hand, to give much of your time to them?"

This cenſure, together with a ſimilar one from Mr. Cooper, the author of a volume of metaphyſical eſſays *, gives Dr. G. much umbrage; and he expreſſes his reſentment with ſome acrimony in the ſubſequent pages: yet, ſurely, neither Dr. Prieſtley, nor any other man, is bound to accept every literary challenge that is given to him. Beſide, Dr. P. might think himſelf juſtified in declining a controverſy with a writer who had expreſsly called in queſtion his *probity and veracity:* for Dr. G. in this work, loads the whole body of Neceſſarians with the heavy charge of *mala fides*, and aſſerts that they have been guilty of a moſt ſhameful impoſition on mankind, in arrogantly aſſerting a doctrine which they *did not believe*. Such a charge as this, which at one ſtroke annihilates the *honeſty* of a numerous claſs of men, muſt be univerſally conſidered as a groſs inſult; and few perſons will be diſpoſed to regard an attempt to *demonſtrate the truth* of this charge, and eſpecially an aſſertion, that a complete and rigorous proof of this charge is in fact given, in any other light, than as an uncommon inſtance of philoſophical arrogance.

All this, however, certainly does not affect Dr. Gregory's main argument in refutation of the doctrine of neceſſity, which is offered to the public with a degree of formality that demands, at leaſt from Reviewers, a reſpectful attention. To this *ſuppoſed demonſtration*, we will therefore now proceed.

Dr. G. in his inveſtigation of the train of reaſoning by which he attempts to overturn the doctrine of neceſſity, begins by remarking a ſtriking ſimilarity, and at the ſame time an eſſential difference, between the two kinds of cauſes and relations of events, which we expreſs by the phraſe *cauſe and effect* in phyſics, and *motive and action* in metaphyſics. This difference he places in a principle of change and activity; an independent, ſelf-governing, ſelf-determining power, which is wanting in inanimate bodies, and which he ſuppoſes to be poſſeſſed by man, which he may exert at his own diſcretion, by acting either according to motives, or in oppoſition to motives, or without *any* motive. He conceives the doctrine of neceſſity to be that which denies the exiſtence of this difference between phyſical cauſe and motive, and which aſſerts that all our determinations

* See Review, New Series, vol. v. p. 294.

and

and actions come to paſs in conſequence of the motives applied as purely, as certainly, as irreſiſtibly, on the part of the perſon, as phyſical effects enſue in conſequence of the application of their reſpective cauſes. The abſurdity and falſehood of this doctrine Dr. G. undertakes to demonſtrate by mathematical reaſoning, without making any appeal to conſciouſneſs. He declines giving any ſtrict definition of the words which he employs, becauſe he judges it to be either unneceſſary or impracticable:—but he offers ſome obſervations on the meaning and application of ſeveral terms. The term *motive*, he remarks, has never been uſed with the ſame ambiguity as the term cauſe; the ſenſe in which it is always underſtood, is that which Ariſtotle expreſſes by the phraſe Το ου ενεκα, "that for the ſake of which:" a notion which always refers to a ſelf-determining power in the agent. When a cauſe always and inevitably produces its effect, the connection between them may be termed a conſtant conjunction. This conſtant conjunction is univerſally acknowleged to take place in phyſical phenomena; and it is the eſſence of the doctrine of neceſſity to aſſert, that there is the ſame conſtant conjunction between motive and action, as between phyſical cauſe and effect.

Of the algebraic characters and ſymbols employed in this Eſſay, Dr. Gregory gives the following explanation:

'1. I employ the initial letters of the alphabet, A, B, C, to denote in general the obvious effects and actions, by which the unknown cauſes and motives are indicated and meaſured.

'2. To denote, in general, the unknown cauſes or motives, I employ the final letters of the alphabet, X, Y, Z, as is commonly done in algebra, in order to mark diſtinctly and conſtantly what are known and what are unknown quantities.

'3. I employ the common algebraical ſymbol for equality, =, preciſely in its uſual acceptation.

'4. To denote the conjunction or exact concurrence of cauſes or motives, and of effects or actions, reſpectively, that is, motives with motives, effects with effects, &c. I employ the common algebraical ſymbol for addition, +.

'5. To denote the direct oppoſition of motives or cauſes, and of actions or effects, reſpectively, I employ the common algebraical ſymbol for ſubtraction, —. This uſe of both theſe laſt mentioned ſymbols has long been common in phyſics.

'6. To denote the combination of cauſes or motives, and of effects or actions, reſpectively, which neither exactly concur, nor yet directly oppoſe one another, which is a relation (ſo far as I know) not hitherto expreſſed in algebra, and therefore has no peculiar ſymbol to denote it, I am obliged to employ a new ſymbol; and I think there cannot be a more proper one for the purpoſe than an abridgement of the well-known diagram for Newton's firſt corollary from the three laws of motion; thus, ⌐.

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'7. To denote the relation of *conſtant conjunction*, which ſeem to take place between cauſe and effect in phyſics, and which it is maintained by Mr. Hume ſubſiſts alſo between motive and action, as this too is a relation not hitherto expreſſed in algebra, and therefore not provided with any peculiar ſymbol to expreſs it, I am obliged to employ another new ſymbol; and the one which I uſe is three little parallel lines; thus, ≡.'

Having thus prepared the way, Dr. G. proceeds to ſtate the chief propoſition which he undertakes to prove, and the argument by which he ſuppoſes it may be demonſtrated, viz.

'PROPOSITION.

'There is in mind a certain independent ſelf-governing power, which there is not in body; in conſequence of which there is a great difference between the relation of motive and action and that of cauſe and effect in phyſics; and by means of which a perſon, in all common caſes, may, at his own diſcretion, act either according to or in oppoſition to any motive, or combination of motives, applied to him; while body, in all caſes, irreſiſtibly undergoes the change correſponding to the cauſe, or combination of cauſes, applied to it.

'To demonſtrate this, I aſſume the direct contrary ſuppoſition with reſpect to mind, and ſuppoſe it to have no ſuch ſelf-governing power, any more than body has; and that all our volitions, determinations, and actions, come to paſs in conſequence of the motives applied to us, as irreſiſtibly on our part as the changes or effects in body do from the application of phyſical cauſes; and trace the neceſſary conſequences of this ſuppoſed *inertia* of mind, and influence of motives, to concluſions that are either falſe or abſurd, in the following manner:

'The relation of motive and action *muſt be* either a conſtant conjunction, as that of cauſe and effect in phyſics ſeems to be, or not a conſtant conjunction, that is, an occaſional and ſeparable conjunction.

'If the relation of motive and action and that of cauſe and effect in phyſics be a conſtant conjunction, the moſt obvious and general neceſſary conſequences of it *muſt be* ſuch as may be expreſſed accurately by the following algebraical formulæ, or canons, of univerſal application.

$$X \equiv A.$$
$$Y \equiv B.$$
$$Z \equiv C.$$
$$X + Y \equiv A + B.$$
$$X - Y \equiv A - B.$$
$$X \curlywedge Y \equiv A \curlywedge B.$$

'As this mode of expreſſion muſt be new to every perſon, it may be neceſſary to point out how the preceding formulæ are to be read. It is thus:

'If a certain cauſe or motive X is conſtantly conjoined with a certain effect or action A, and if another cauſe or motive Y is conſtantly

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ſtantly conjoined with a certain effect or action B, of the ſame kind with the action or effect A, and if no other cauſe or motive Z conſtantly conjoined with a certain effect or action C, of the ſame kind with A and B, interfere; then when X and Y are applied at the ſame time to the ſame ſubject or perſon, and directly concur, the effect or action conſequent upon them, or, in the language of the ſyſtem, conſtantly conjoined with them, *muſt be* A and B jointly, concurring or added together, and *more than* either of them ſingly, by the whole amount of the other: when X and Y directly oppoſe and counteract one another, the effect or action conſtantly conjoined with them *muſt be* A oppoſed and counteracted by B, and *leſs than* either of them ſingly by the whole amount of the other: and when X and Y applied at the ſame time to the ſame ſubject or perſon, neither directly concur, nor yet directly oppoſe one another, they *muſt be* conſtantly conjoined with the effect or action A, combined with or modified by the effect or action B, and *different from* either A or B taken ſingly. And the difference between the reſult of ſuch a combination of cauſes or motives, and that reſult which would have taken place if only one of them had been applied, *muſt be* equal to the full effect of the other.' ——

'Theſe three canons comprehend, and muſt apply to, every poſſible caſe of the application of cauſes or motives to the ſame ſubject or perſon at the ſame time, and that produce effects or actions of the ſame kind; which conſequently cannot take place ſeparately, or without interfering with one another. Nor can we conceive a fourth way in which cauſes or motives conſtantly conjoined with their effects or actions, and having effects or actions of the ſame kind, may be applied to a ſubject or perſon, any more than we can conceive a fourth dimenſion of body.

'Let it be obſerved too, that thoſe three canons are of the nature of axioms. They are ſelf-evident neceſſary truths, bearing that relation to the notion of conſtant conjunction, which the axioms of geometry bear to the notion of quantity; and if the former notion, as well as the latter, be admitted to be juſt, they are axioms to all intents and purpoſes.'

The exact import of the preceding reaſonings, Dr. G. illuſtrates by inſtances in the following manner:

'It is plain, in the firſt place, that either cauſes or motives may be applied ſingly; and if the conjunction of cauſe and effect and that of motive and action be conſtant, every cauſe or motive ſingly applied will be followed by its proper effect or action.

'Thus, a body will move from impulſe, melt with heat, or diſſolve in its proper *menſtruum*; and a man will eat becauſe he is hungry, drink becauſe he is thirſty, run away becauſe he is afraid, do kind actions from benevolence, and commit cruel and unjuſt actions from anger, malice, or rapacity. And this is expreſſed by the ſimple *formulæ* $X \equiv A$, $Y \equiv B$, &c.

'In the ſecond place, it is equally plain, that different cauſes or motives may be conjoined, that is to ſay, may concur in producing one kind of effect, or in prompting to one kind of action; and a

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greater effect or action of that kind will be produced by ſuch a concurrence of cauſes or motives, than by any one of them ſingly applied.

'Thus, a ſhip under ſail with a favourable wind, will move with a certain velocity; and with a greater, if at the ſame time ſhe is in a favourable current; and with a greater ſtill, if at the ſame time ſhe is taken in tow by a ſhip that ſails faſter than ſhe does; or if ſhe is impelled by the force of oars, when theſe can be uſed. And a man who will do a good deal from a ſenſe of duty, and more from duty and honour and intereſt conjoined, will do ſtill more when there is ſuperadded to theſe motives the terror of military diſcipline. This caſe of the application of cauſes or motives, and the neceſſary reſult of it, according to the principle aſſumed, is expreſſed by the firſt canon, $X+Y \equiv A+B$.

'In the third place, it muſt be evident, that either cauſes or motives may be directly oppoſed by other cauſes or other motives. If the oppoſite cauſes or motives are of unequal force or ſtrength, the more powerful will prevail.

'Thus, a ſhip will advance againſt an adverſe current, if the velocity in one direction which ſhe acquires from the wind is greater than what ſhe would acquire in the oppoſite direction, from the current. And a ſoldier will face any danger in the way of his profeſſion, if his ſenſe of duty, of honour, of intereſt, or even his dread of puniſhment, are with him ſtronger motives than fear of the enemy; but he will run away, if this fear be the ſtronger motive.

'If the oppoſite cauſes or motives are equal, then they will exactly balance each other, like equal weight in the oppoſite ſcales of a juſt balance.'——

'This caſe, of the application of cauſes or motives at once, which directly oppoſe one another, and the neceſſary reſult, according to the principles aſſumed, is expreſſed by the ſecond canon, $X-Y \equiv A-B$.

'Laſtly, It is plain, that various cauſes or various motives may be applied at once to the ſame ſubject or perſon, in ſuch a manner, that they ſhall neither concur exactly, nor yet directly oppoſe one another; and this without any regard to their being equal or unequal in force. This caſe we ſhall call, excluſively, the *combination* of cauſes or motives. Now, if it be true that bodies and perſons are equally incapable of moving themſelves, or of changing in any way their own ſtate; and that the relation both of cauſe and effect, and of motive and action, is a conſtant conjunction; then, in every ſuch caſe of a combination of cauſes or motives, there *muſt* be a correſponding combination in the effects or actions produced.

'Thus, a ſhip ſailing in a current at right angles to her courſe, will advance in conſequence of the impulſe of the wind on her ſails; but at the ſame time will deviate from her courſe in conſequence of the influence of the current on her hull.'——

'In like manner, a perſon under the influence of different motives, which neither perfectly concur nor yet directly oppoſe one another, will act in a different manner from what he would have done if only one of the motives had been applied.'——

'Every

'Every ſuch caſe of the combination of cauſes or motives, and the *neceſſary* reſult of it in effect or action, according to the principle aſſumed, is expreſſed by the third canon, X∧Y≡A∧B.

'All the preceding inſtances of the relation of human actions to the motives of them, and of the analogy and reſemblance between the relation of motive and action and that of cauſe and effect in phyſics, I have expreſſed cautiouſly, and in thoſe vague, ambiguous, and hypothetical terms, which have been too generally employed on this ſubject, and have by many philoſophers been thought rational and ſatisfactory. They are all ſuch inſtances as I have occaſionally heard given as illuſtrations of the doctrine of Neceſſity, and as proofs of the cloſe and ſtriking affinity, or rather indeed of the perfect identity, of the two relations in queſtion. Few people, I believe, will think them overſtrained, and fewer ſtill will ſuſpect, that, if taken literally as they are ſtated, they are all falſities, abſurdities, and little better than nonſenſe; which yet they certainly are.'

Farther inſtances are adduced to prove the truth of the above three canons, in mechanical philoſophy, and in chemiſtry; and ſtriking analogies to them are pointed out in vegetation, in ſenſation, and in belief. It is next remarked, that though there be innumerable inſtances of analogy between the relation of cauſe and effect, and that of motive and action, which may be regarded as good illuſtrations of the doctrine of conſtant conjunction in the latter, there are thouſands of familiar inſtances in direct contradiction to this doctrine, any one of which is ſufficient to prove its falſehood.

In order to ſhew the difference between the ſeemingly conſtant conjunction of cauſe and effect in phyſics, and the manifeſtly occaſional and ſeparable conjunction of motive and action, Dr. G. brings inſtances of the three caſes of combination, oppoſition, and concurrence, of phyſical cauſes and of motives; and attempts to demonſtrate, in all theſe caſes, that the doctrine of neceſſity, which ſuppoſes the conſtant conjunction of motive and action, is inconſiſtent with plain matter of fact, and therefore falſe. His reaſoning is this:

'If a porter is offered a guinea for every mile that he will carry a letter in the direction A B, and no other cauſe or motive, either phyſical or moral, occur, he will probably go on in that direction, till either the motive ceaſe, by his deſire of wealth being fully gratified, or elſe ſome new motive, or ſome phyſical cauſe occur, to ſtop, or retard, or alter his courſe; ſuch as fatigue, or hunger, or thirſt, or ſome river, or ſea, or mountain, which he cannot paſs.

'If the ſame porter were at another time offered either a guinea or half a guinea for every mile that he ſhould carry the letter in the direction A C, and no other cauſe or motive were applied, he would go in the direction A C, with juſt the ſame limitations and exceptions as in the former caſe.

'And the evident facts, or general reſult, to be expected in both theſe caſes, will be admitted as true by thoſe who deny, as well as by

by thoſe who aſſert, the philoſophical doctrine of Neceſſity; and eſpecially that of the conſtant conjunction of motive and action. For it has never been ſaid, nor can it without the moſt glaring folly ever be ſaid, that there is no relation between motives and actions, or that there is no analogy or reſemblance between this relation and that of cauſe and effect in phyſics, or that motives are never conjoined with their proper actions: it is only the nature of the former relation, and the degree or extent of the reſemblance between it and the latter, and the preciſe point of the *conſtancy* of the conjunction of motive and action, that are the ſubjects of diſpute between philoſophers and the vulgar. It might even appear probable, from a ſuperficial view of ſuch inſtances of the relation of motive and action, that the conjunction between them was conſtant, like that between cauſe and effect in phyſics. I mean, that this might appear probable to men who either had not the uſual natural conſciouſneſs of ſelf-governing power and independent activity in themſelves, or who, having ſuch conſciouſneſs, ſhould think fit to diſregard it as a fooliſh vulgar prejudice. But let thoſe two motives, prompting to different actions, be applied at once, and the error and the folly of ſuch an opinion will ſoon appear.

'Let our porter be offered a guinea a mile for carrying the letter in the direction A B; and at the ſame time let him be offered half-a-guinea a mile for carrying it in the direction A C; and let him be aſſured, that if he earn the guineas, he cannot earn the half-guineas, and that if he earn the half-guineas, he cannot earn the guineas.

'Will he go in the direction A B, or in the direction A C, or in the direction A D, or in any other direction, or will he remain at reſt at the point A?

'I ſay, that if the doctrine of the *inertia* of mind, and the *conſtant conjunction* of motive and action, be true, he will go in the diagonal A D; and that it is folly for him to make a pretence of thinking, and ridiculous to make any words about it; for go he *muſt* in that preciſe direction, as ſure as ever a projectile moved in a curve; and pretty nearly for the ſame reaſons. And this he *muſt* do, though he cannot earn, and knows that he cannot earn, one farthing by doing ſo: for the circumſtance of earning, or not earning, any thing by his work, relates merely to the vulgar notion of motive, "that for the ſake of which," and has nothing to do with the philoſophical notion of motive, which either conſiſts in, or at leaſt comprehends, the ſpecific principle of conſtant conjunction. Now, my purpoſe is to ſhew, that thoſe two notions are inconſiſtent: for though this appears to me ſelf-evident, and has been generally acknowledged by mankind, at leaſt by the vulgar; yet as philoſophers of ſuch eminence as Mr. Hume and Dr. Prieſtley have not ſeen it, nor thought of it, it muſt be owned, that it requires a rigorous proof. And further I ſay, that if the porter do not go in that direction, the doctrine in queſtion muſt be falſe.

'I do not ſay, that he will deſcribe the whole diagonal A D in the ſame time that he would have deſcribed either A B or A C ſeparately: for other motives or cauſes will occur to prevent his going with

with more than a certain velocity: for inſtance, the pain or fatigue of too violent exertions, or the phyſical impediments of want of ſufficient ſtrength or agility.

'It muſt be obſerved, therefore, that my argument extends only to the direction, not to the velocity of the porter's motion, in ſuch a caſe of the combination of motives that are conſtantly conjoined with their reſpective actions, and are applied to a perſon who is incapable either of reſiſting motives, or of acting without them.

'It may reaſonably be expected of every perſon who ſeriouſly believes the doctrine of Neceſſity, and the conſtant conjunction of motive and action, as aſſerted by Mr. Hume, and who likewiſe underſtands and believes the compoſition of motion, as eſtabliſhed by Sir Iſaac Newton, that he ſhould admit at once my concluſion concerning the motion of the porter in the circumſtances ſpecified, without requiring any further argument in proof of it than what is comprehended in the algebraical canons already ſtated. Nevertheleſs, as there is reaſon to think that the doctrine of Neceſſity has been often maintained by men who knew nothing of Newton's *Principia*; and as the concluſion in queſtion is ſomewhat repugnant to common opinion, it may be neceſſary to ſtate the proof of it more fully.

'It is, in the firſt place, ſelf-evident, that the porter, in the circumſtances ſpecified, muſt either remain at reſt at the point A, or move from it.

'If he remain at reſt at the point A, it is plain there muſt be two motives completely ſeparated from their proper actions; which is contrary to the principle of conſtant conjunction. The ſuppoſition of his remaining at reſt may therefore be ſet aſide at once, without further examination.

'The porter then muſt move from the point A; and if he move, he muſt move in ſome direction or another.

'If he move in the direction AB, from his deſire to earn a number of guineas, which we ſhould think very natural and very prudent for him to do, a very powerful motive, to wit, the deſire of earning a number of half-guineas, prompting him to go in the direction AC, is completely ſeparated from its proper action; which is contrary to the principle.

'If he go in the direction AC, from his deſire to earn the half-guineas, then a ſtill more powerful motive, to wit, the deſire of earning the guineas, is completely ſeparated from its proper action; which is contrary to the principle.

'If he go in any direction, ſuch as AE or AF, intermediate between AB, or AC, and AD, either the motive prompting him to go in the direction AB, or *that* prompting him to go in the direction AC, muſt be in part ſeparated from their proper actions; which is contrary to the principle.

'If he go in any other direction, ſuch as AG, or AH, or AI, there muſt be two motives ſeparated from their proper actions, and an action without a motive, in oppoſition to two motives; which is doubly or triply contrary to the principle.

'The

'The porter, then, according to the principle, has nothing for it but to go peaceably, and without murmuring, in the diagonal AD: for in this caſe both motives are conjoined with their actions, as far as is conſiſtent with their mutual interference and modification: the reſult partakes of both, and is different from what either action would have been ſingly, as from the application of one of the motives by itſelf.'

By a ſimilar proceſs, Dr. G. endeavours to prove that this doctrine is inconſiſtent with itſelf, and therefore abſurd. He next examines the opinion which ſuppoſes 'that the ſtrongeſt motive alone is conjoined with its proper action, and that all the weaker and oppoſing motives are ſeparated from theirs,' and he draws from it inferences that are abſurd and impoſſible.

The preceding extracts may enable our readers to form ſome judgment of the nature and validity of the argument by which Dr. Gregory profeſſes to have decided mathematically, and therefore incontrovertibly, the diſpute concerning liberty and neceſſity. Our own judgment concerning this demonſtration we might excuſe ourſelves from declaring, on account of want of leiſure to enter at large into the merits of the queſtion; eſpecially as we cannot give an opinion contrary to that of our author, without incurring the ſevere cenſure of *mala fides*. We ſhall, however, hazard a few general remarks.

We readily aſcribe to Dr. Gregory the merit of great dialectic acuteneſs, and of a happy facility in illuſtrating abſtract queſtions in metaphyſics, by appoſite inſtances. We agree with him, that the judicious introduction of ſuch examples may be of great uſe in detecting ambiguity and ſophiſtry; and we are ready to acknowlege that algebraic characters may ſometimes be advantageouſly employed, as a kind of abbreviating notation, or ſhort hand, by means of which a train of reaſoning may be brought within a narrow compaſs, and hereby be rendered more intelligible:—but we own that his argument, though cloathed in a mathematical dreſs, does not appear to us ſtrictly demonſtrative. Every combination of motives, and their neceſſary reſult on the ſuppoſition of the conſtant conjunction of motive and action, may, it is true, be properly expreſſed by the canon $X \curlywedge Y \equiv A \curlywedge B$;—and if it were admitted that the relation of motive and action is perfectly of the ſame kind with that of phyſical cauſe and effect, it could not be doubted that the canon would expreſs the truth reſpecting motive and action, as indiſputably as Newton's firſt Corollary from the three laws of motion, and conſequently that the doctrine of neceſſity would be as falſe and abſurd as this eſſay repreſents it:—but before the canon can be applied with the force of a mathematical axiom, it muſt be proved that the doctrine of neceſſity ſuppoſes

poſes a *perfect analogy* between phyſical cauſe and effect, and motive and action. If the neceſſarian ſhould deny this perfect analogy, and ſhould be able to ſhew that, while a body impreſſed by mechanical force is paſſive, the mind impreſſed by motive poſſeſſes within itſelf an active principle of *volition*, which is as truly a *ſelf-governing power* on the ſcheme of neceſſity as on that of liberty, then the reaſoning of this eſſay will be invalidated. The porter, who, in Dr. Gregory's illuſtration of his argument, being urged by the offer of a guinea to go in the direction A B, and by the offer of half-a-guinea to go in the direction A C, ſo patiently takes the diagonal between them, will, according to the doctrine of neceſſity, find himſelf *irreſiſtibly impelled* by a regard to the Το ου ἑνεκα και το αγαθον, to turn aſide his attention from the half-guinea, and to exerciſe his volition in obedience to the impulſe of the guinea. In all caſes, we apprehend, the neceſſarian (contrary to the fundamental ſuppoſition of this Eſſay,) will admit the exiſtence of a ſelf-governing power, as one of the primary diſtinctions between mind and body, and will think it ſufficient to ſay, that every intelligent agent, to whom good muſt neceſſarily be preferable to evil, will always certainly and irreſiſtibly be urged by this principle to make choice of that which appears to him, at the inſtant of chuſing, to be the greater good.

On this ground, we are apprehenſive that ſuch objections might be raiſed againſt our author's argument, as would either entirely invalidate it, or would at leaſt ſhew that the queſtion is not yet determined by a proceſs ſtrictly geometrical.

To the Eſſay is ſubjoined an Appendix, containing objections and anſwers. The Eſſay itſelf is a part of a more extenſive plan, which the author intimates his intention to execute, viz. *An Eſſay towards an inveſtigation of the exact import and extent of the common notion of the relation of cauſe and effect in phyſics, and of the real nature of that relation.* E.

Art. II. *Voyages to the Coaſt of Africa*, by Meſſ. Saugnier and Briſſon: containing an Account of their Shipwreck on board different Veſſels, and ſubſequent Slavery, and intereſting Details of the Manners of the Arabs of the Deſert, and of the Slave-trade, as carried on at Senegal and Galam. With an accurate Map of Africa. Tranſlated from the French. 8vo, pp. 500. 7s. Boards. Robinſons. 1792.

These are two diſtinct relations, with no other connection than that the voyages were directed to the ſame extenſive coaſt. The detail of the ſhipwreck of M. de Briſſon has already appeared alone; for an account of which we refer the reader

reader to our Review, New Series, vol. ii. p. 69.; and of M. Saugnier's voyages, in the original French, a ſketch was given in our laſt Appendix, p. 559. As that ſketch, however, was very brief, and related principally to *general* circumſtances, we ſhall now give a few more *particulars*, which will alſo ſerve as ſpecimens of the tranſlation.

The two voyages of M. Saugnier, in the firſt of which he was ſhipwrecked, are the plain narratives of a man poſſeſſed of few literary qualifications; he was a journeyman grocer, when, at the latter end of the year 1783, he undertook a voyage to Senegal, with two or three other adventurers like himſelf: but his companions being in a different veſſel, he was unfortunately ſeparated from them by ſhipwreck on the coaſt of Zaara, and by his conſequent ſlavery among the inhoſpitable Mooriſh inhabitants. He did not, however, fall into hands quite ſo ſavage as M. De Briſſon did, and therefore effected his redemption with leſs difficulty. On his return to France, he again embarked for the ſame place, and arrived there ſafely. Of the iſland of Senegal he furniſhes us with the following diſcouraging repreſentation:

'This iſland, properly ſpeaking, is only a bank of ſand in the middle of the river. It is a thouſand geometrical paces long, and about ſixty in its greateſt width; is almoſt on a level with the river, and with the ſea, being defended from the latter by Barbary point, which is of greater elevation than the colony. The eaſtern branch of the river is the more conſiderable of the two, being about four hundred toiſes acroſs; the weſtern branch is only from fifty to two hundred toiſes wide. The iſle conſiſts entirely of burning ſands, on the barren ſurface of which you ſometimes meet with ſcattered flints, thrown out among their ballaſt by veſſels coming from Goree, or with the ruins of buildings formerly erected by Europeans. There is ſcarcely ſuch a thing as a garden upon the iſland; European ſeeds in general not thriving here. It is not ſurpriſing that the ſoil is ſo unproductive; for the air is ſtrongly impregnated with ſea ſalt, which pervades every thing, and conſumes even iron in a very ſhort ſpace of time. The heats are exceſſive, and rendered ſtill more inſupportable by the reflection of the ſand, ſo that from ten in the morning until four in the afternoon it is almoſt impoſſible to do any work. During the months of January, February, March, and April, the heats are moderated; but in Auguſt, and in the following ones, they become ſo oppreſſive as to affect even the natives themſelves. What effect then muſt they have upon the Europeans, ſuddenly tranſported unto this burning climate? The nights are a little leſs ſultry; not always, however, but only when the ſea breeze ſets in. It is then that the inhabitants of the colony breathe a freſher air, for which they have been longing the whole of the day; but this air in our climate would ſeem a burning vapour. The nights are nevertheleſs troubleſome, notwithſtanding the comforts of the ſea breeze. The inſtant the ſun is ſet, we are

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assailed by an infinity of gnats, which are called musquitos; their stings are very painful, and their multitudes incredible. The inhabitants find but a poor defence in their gauze curtains. For my own part, accustomed as I had been to live among the Moors, I was but little annoyed by these insects. Being half a savage, I felt no desire to recommend myself to the favourable regard of the fair sex, and I was therefore under no necessity of taking care of my person. In imitation of my former masters, I smeared myself with butter, and this expedient preserved me at all times from these impertinent stingers, these spiteful enemies to the repose of the human kind.

'If the prospect of Senegal is not agreeable to the eye, much less are its environs, which are covered over only with sand, and over-run with mangles. It may be said, without exaggeration, that there is not a more forlorn situation to be found on the face of the inhabited globe, or a place in which the common necessaries of life are procured with greater difficulties. Water, that indispensible aliment of man, is here not potable. Wells are dug in the sand to the depth of five or six feet, and water is obtained by this means; but whatever pains are taken to freshen it, it ever retains a brackish taste. I have distilled this water myself, and observed that it always kept a disagreeable savour, which cannot fail to be hurtful to the health: it is true that when the river is high, its streams are fresh, but the water is only the more dangerous. It proves the cause of most of those maladies which carry off the Europeans so rapidly, that at the end of every three years the colony has a fresh set of inhabitants. The blacks themselves, although accustomed to the climate, are not in this season free from disease.

'There is not any good water to be got in the country, but that which is brought forty leagues down the river, and through the most infectious swamps. A spring of good water rises, however, four leagues above Gandiole, upon the way from Senegal to Goree, but it is not sufficiently copious to become of general utility. As to the other aliments of life, they are equally unwholesome, notwithstanding the lying report of travellers, and their book-makers, who in their accounts of this sad country, seem as if they were striving to outdo each other in falsehood. The meat is in general detestably bad, and the fish of an ill taste. It must be dressed the day it is caught; for the next morning it is good for nothing. The oxen furnish the best meat: but they are not half so tall or so big as those of France, even of Brittany. Messrs. Adanson and Dumanet have taken a pleasure in embellishing the narratives they have written relative to these countries, where they have found something marvellous at every step. As for me, who have gone over the greatest part of these districts, I have found the country only more or less detestable. No man can speak in its favour, except to answer some particular purpose. The Senegal company derive great benefit from their commerce, and consequently have an interest in representing the country as a terrestrial paradise; for if it were known to be such as it is in fact, they would find nobody to go there, the chance being five to one that the adventurer will never return, (independ-

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ent of the hazards of the voyage), and that in the ſpace of three years. It muſt, however, be confeſſed that this charming country has one advantage, which is, that if a man become tired of life he may eaſily terminate his exiſtence without committing the crime of ſuicide. He need only remain at Senegal a little while, or if he would wiſh to make it ſhorter ſtill, let him undertake a voyage to Galam. Thoſe on the contrary who wiſh to prolong their life a little muſt be ſatisfied with negro food—and heavens! what food! The females pound millet in wooden mortars upon the ſand, but it is ſo ill prepared that it grates between the teeth. Walking or riding out is no amuſement here, as it is ever attended with danger, and as there are no ſituations tolerably agreeable nearer than ten leagues from the colony. Beſides, a man is always expoſed either to the danger of being made captive by the inhabitants of the country, or to be devoured by wild beaſts, ſuch as the tiger and the lion. Neither can ſuch excurſions be made without danger, even when the colony is at peace with the natives of the country. This, however, does not involve a contradiction, for there are in Senegal, as in every other part of Africa, troops of robbers who carry away whatever they meet with, and who wage war with all the world. A perſon may, therefore, be in danger even in time of peace, more eſpecially as one or other of theſe gangs are always ſcouring the country. Theſe robbers never attack the inhabitants of the colony on their own ground, but whenever they find them upon the territories of their enemies, they fail not to lay hold of the occaſion, to the ruin of thoſe whom curioſity leads abroad. In fine, in order to give a juſt idea of this wretched colony, let it ſuffice to obſerve, without exaggeration, that it is the moſt deteſtable ſpot on the face of the earth; and that nothing but utter ignorance, or a total want of any other means of ſubſiſtence, can induce a man to ſettle there.'

M. Saugnier relates a trading voyage which he made up the river to Galam, and which terminated unſucceſsfully: but, excepting the occurrences that attended this adventure, little is to be expected from a man who profeſſes, that—'Engaged entirely in commercial concerns, on which my all depended, and not being in circumſtances that allowed me to dedicate any of my time to the purpoſe of making obſervations, I paid but little attention to the natural hiſtory, the ſites, and the productions of theſe countries.'—He cloſes his voyage, however, with ſome inſtructions for conducting the trade at Senegal and Galam, which may prove uſeful to thoſe whoſe fortitude may brave the dangers attending the purſuit of gain, under obſtacles already deſcribed.

In the preface, which, as we have already mentioned in our laſt Appendix, *loc. cit.* comes from the pen of M. de la Borde, we are informed that M. Saugnier,

'Since his return, has employed every moment in the acquirement of a knowledge of geography, botany, aſtronomy, &c. in the

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hope of once more travelling through countries where he experienced ſo many misfortunes; but whither, nevertheleſs, he ardently wiſhes to return: as his circumſtances will not permit him to undertake it at his own expence, he takes the liberty of addreſſing the following reflections to government.

'A taſte for diſcoveries in every way is the characteriſtic of an enlightened age. One of the kinds of knowledge of the moſt uſeful acquirement is inconteſtably that of the globe we inhabit; it is perhaps the only one that we can ever hope of carrying to perfection; for it conſiſts only of poſitive things, and notwithſtanding the multitude of thoſe things their number is limited.

'There are parts of Europe leſs known to our men of ſcience than ſeveral parts of Aſia and America. As to Africa, which is at ſo ſmall a diſtance from us, we hear it ſpoken of from our infancy, and yet we are hardly acquainted with its coaſts.

'The difficulty of penetrating into ſome of the inland parts has not repreſſed the efforts, nor damped the zeal, of ſeveral travellers. Meſſrs. *Sparman*, *Gordon*, *Paterſon*, *Le Vaillant*, *Maſſon*, *Bruce*, and a few others, have already afforded, and will yet afford to Europe, aſtoniſhed at their courage, new information concerning people, till their time, ſuſpected of cruelty, though perhaps the gentleſt in the univerſe. But their knowledge did not extend beyond the Caffres, the Hottentots, and the Abyſſinians, whoſe territories are but a very inconſiderable portion of the immenſe countries of Africa.

'All the interior part, which is filled in our maps with the vague word deſert, or by the names of pretended nations, that probably never exiſted, deſerves, perhaps, as much as the reſt, the honour of being viſited by European travellers.

'The French government might, at preſent, at very little expence, ſet on foot ſome of the moſt important reſearches that have ever yet been undertaken on land.

'The following are the obſtacles to be overcome, to inſure the ſucceſs of the enterprize.

'1. The unhealthineſs of the climate.

'2. The pretended ferocious diſpoſition of the inhabitants.

'3. The ignorance of the Arabic tongue.

'4. The dreadful fatigues of ſuch a journey.

'5. The difficulty of conveying the different inſtruments, abſolutely neceſſary to make uſeful obſervations.

'6. The uniting in one or two perſons the variety of knowledge, without which the expedition would be almoſt uſeleſs.

'7. The indiſpenſable charges.

'If the author of the travels here offered to the public, were choſen to put the plan he propoſes in execution, the four firſt obſtacles would be removed in regard to him; for, 1. It is proved that he can bear the climate, having been a ſlave in the deſert, and eſcaped its baneful effects. 2. He is accuſtomed to the manners and cuſtoms of the people, who ſo far from being ferocious, are the beſt people in the univerſe, when one knows how to conform to their way of life. Beſides, having been the Emperor of Morocco's ſlave, his perſon is ſacred in the eyes of the numerous nations, who,

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far as well as near, acknowledge that ſovereign as their lord paramount. He is perſonally acquainted with the reigning Emperor, and the *Sirik*, or *Great Saint*, whoſe ſpiritual power extends indiſcriminately to all the Mahometans of the deſert, and to whom they pay unbounded reſpect and deference. Letters of recommendation from theſe two great perſonages, which he is ſure of obtaining, would inſure the ſafety of his perſon from Mogador to Egypt. 3. During his ſlavery, and ſtay in Africa, M. Saugnier learned Arabic enough to ſpeak it fluently. 4. He has croſſed on foot all that part of the deſert, confined between the Niger and Cape Nun; and ſince that time has never been on horſeback or in a carriage, as much from taſte as through economy. He cannot therefore dread fatigue, of whatever kind it be.

'It would not be extremely difficult to remove the fifth obſtacle, in a country where there are as many camels as inhabitants. Thus the ſmall number of inſtruments indiſpenſably neceſſary to take altitudes, and draw plans, might be eaſily conveyed on the backs of theſe animals.

'If a very ſcrupulous regard be not had to the ſixth article, M. Saugnier flatters himſelf he ſhou d be able to juſtify the confidence that might be repoſed in him. Originally intended for the church, he received a tolerably good education; and having ſince his return aſſiduouſly ſtudied whatever might be uſeful to him in ſuch a journey, he would be capable of making good obſervations in almoſt all the eſſential matters that regard a traveller.

'No apprehenſion need be entertained as to the laſt article; for the expence is next to nothing in a country where one goes almoſt naked, and where there are no other means of travelling but with the caravans, among people who have not even an idea of luxury, and who confine the neceſſaries of life within very narrow bounds. Thirty thouſand livres at moſt, would ſuffice for an expedition of about four years, which M. Saugnier would undertake with a friend, who, having been his companion in ſlavery, is as much accuſtomed to fatigue as himſelf. The only recompence he would aſk, would be a penſion of a thouſand crowns, ſhould he be fortunate enough to return from ſo dangerous an enterprize.

'The plan propoſed is, to go to Morocco, there to procure the neceſſary recommendations, and then to proceed to Senegal, and from thence to Tombut, up the ſtream of the Niger; from that city M. Saugnier could undertake one or other of two journies which have never been attempted by any European, and which would afford information abſolutely novel, concerning nations whoſe very exiſtence is unknown to us. The firſt would be to repair from Tombut to Abyſſinia, either by travelling through Bilidulgerid, or by viſiting and aſcertaining the ſource of the Niger, as Mr. Bruce did that of the Nile; the ſecond would be to go from Tombut to Mozambique, after having paſſed through the very heart of Africa. Perhaps it would be poſſible to eſtabliſh a regular trade from that coaſt to Senegal, and to make immenſe gain in thoſe vaſt countries where gold is the moſt abundant production of the earth.'

Such

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Such is his propoſal, which coincides with the wiſhes of many people here, however unſuitable it may be to the preſent circumſtances of the nation to whom it is addreſſed; and, as to be *well-diſpoſed* is the leading qualification to ſuch a perilous undertaking, we heartily wiſh him ſucceſs. We apprehend that ſome pilgrims of ſimilar diſpoſitions may have got the ſtart of him: but Africa is a continent wide enough for them all. N.

ART. III. *The Life of the late Rev. Philip Skelton*, with ſome curious Anecdotes. By Samuel Burdy, A. B. 8vo. pp. 240. 3s. 6d. ſewed. Dublin, Jones; London, Robinſons. 1792.

THE divine, whoſe life is here depicted, is chiefly known to the public as the author of a theological work entitled, *Deiſm revealed*, and of ſeveral volumes of ſermons. From this narrative it will appear, that he was not only a zealous advocate for religion, but a man who united many ſhining virtues with ſome peculiarities of character. Many particulars in his life, recorded in this volume, are certainly well worth preſerving; for mankind cannot be too often ſtimulated to great and meritorious actions, by the exhibition of bright examples of benevolence; and even ſingularity, as ſuch, may deſerve remembrance, as furniſhing curious matter of ſpeculation to the inquiſitive obſerver of human life and manners. We have felt much intereſt in ſeveral relations of actions of humanity performed by Mr. Skelton; and we have been much amuſed by ſeveral uncommon traits in his character: but we ſhould have been more pleaſed with the work as an entire performance, had the writer been more nice in the ſelection of his materials, and had he taken more pains to clothe his memoirs in correct and elegant language. In narrating the life of this uſeful man, we do not ſee that it was neceſſary, in order to enlarge the liſt of curious anecdotes, to inſert ſtories of his courtſhip, his quarrels, his feats of ſtrength, agility, and courage, his dreams, the vulgar ſayings of his pariſhioners, &c.

That we may do our part toward obtaining a favourable attention to a work, which, notwithſtanding ſome defects, is calculated to ſerve the cauſe of virtue, we ſhall extract a few of the more intereſting paſſages:

'As ſoon as Mr. Skelton became poſſeſſed of a tolerable income from a living and ſchool, he began to perform ſome of thoſe wonderful acts of charity, for which he was ſo remarkable during the reſt of his life. The ſalary derived both from the cure and tuition, conſidering the trouble he had, was but very ſmall. Yet he gave at leaſt the half of it away, hardly allowing himſelf clothes to put on. The following inſtance of his charity while there is well worthy of

notice. Returning from church one Sunday, he came to a place where a cabin with three children in it had been juſt conſumed by fire. Two of the children were burned to death; the third ſhewed ſome ſigns of life, but was ſo horribly ſcorched, that the ſkin came off a great part of it. The poor people he ſaw in want of linen to dreſs its ſores, and, touched with compaſſion, ſtripped off his clothes, and tearing his ſhirt piece by piece, gave it to them, as he found it neceſſary, till he ſcarce left a rag on his back.'

Mr. Burdy gives the following amuſing account of Mr. Skelton's journey to London, to diſpoſe of the copy of his Deiſm revealed:

'This was a work, he thought, of too great importance to be publiſhed in Ireland, and therefore reſolved to take it to London. Accordingly, his Rector having offered to do duty for him in his abſence, and pay him his ſalary, he ſet out for that metropolis (in 1748) to diſpoſe of it. In this expedition he was accompanied by a Mr. Thompſon, a clergyman.

'Having taken Oxford in his way, he ſhewed his production to Dr. Connebear. This good man, who himſelf ſtood forth a ſtrenuous ſupporter of our faith, after ſlightly looking over the manuſcript, approved of it as far as he went. He then took down from his library the *Eſſays* of Mr. Hume, whoſe curious method of weighing evidences, as a ſmall dealer does his ware, is ſo much admired by his ingenious diſciples. "Have you ſeen theſe," he ſaid, "that were lately publiſhed?" Mr. Skelton replied he had not; but on reading parts of them here and there, he remarked that he had anticipated anſwers to the chief of Mr. Hume's objections. However, in compliance with Dr. Connebear's deſire, he introduced Hume's cavils about a balance, and anſwered them on the principles of common ſenſe, which that gentleman, in his refinements, ſeems to have forgot. It is ſtill to be lamented, that the enemies of truth are often ſuperior to its friends in clearneſs of expreſſion, and elegance of ſtyle, the chief requiſites of an agreeable writer. The defenders of our holy religion, depending on the ſtrength of their arguments, have ſometimes paid too little attention to arrangement and perſpicuity. Whereas the advocates for infidelity, who are deſtitute of ſolid arguments, endeavour to make amends for this defect, by the beauty of language, and allurements of eloquence, which, like the voice of the Syrens of old, are only deſigned to charm us to our ruin. "What's the reaſon, Sir, (I ſaid to Mr. Skelton once) that theſe deiſtical writers, Hume, Bolingbroke, and Gibbon, are ſo clever, while their opponents, worthy good clergymen, are often inferior to them in point of compoſition?" "Do you think," he replied, "the devil ever ſent a fool of his errand?" He then remarked, that God Almighty often made uſe of weak inſtruments, like him, in the ſupport of his religion, to ſhew, that with the moſt puny defenders, he could overcome all the ſtrength of his enemies. *For the weakneſs of God is ſtronger than man.*

'Upon Mr. Skelton's arrival in London, he brought his manuſcript to Andrew Millar the bookſeller, to know if he would purchaſe it, and have it printed at his own expence. The bookſeller deſired him, as is uſual, to leave it with him for a day or two, until he would get a certain gentleman of great abilities to examine it, who could judge, if the ſale would quit the coſt of printing. Theſe gentlemen who examine manuſcripts, in the bookſeller's cant, are called *triers*. "Can you gueſs (he ſaid to me) who this gentleman was, that tried my *Deiſm Revealed?*" "No, I cannot." "Home the infidel." He came, it ſeems, to Andrew Millar's, took the manuſcript to a room adjoining the ſhop, examined it here and there for about an hour, and then ſaid to Andrew, *print*. By Deiſm Revealed he made about two hundred pounds. The bookſeller allowed him for the manuſcript a great many copies, which he diſpoſed of himſelf among the citizens of London, with whom, on account of his preaching, he was highly famed. His powerful pulpit eloquence, which he diſplayed in their churches, brought him into notice. The citizens of London, to whom he afterwards dedicated a Volume of Sermons, were, he ſaid, at that time excellent men, and admirable judges of preaching.

'Mr. Thompſon and he took lodgings at a noted coffee-houſe, where it ſeems accommodations of this ſort were to be met with. He had an opportunity, he ſaid, of making many obſervations on mankind, during his reſidence in that great city, which affords ſuch an amazing variety of characters, and found his underſtanding to increaſe daily by his converſation with people of good ſenſe and knowledge of the world; whoſe obſervations made him diſcover many errors and deficiencies in his Deiſm Revealed, which he took care to rectify and ſupply, paſſing after his arrival there, a great part of his time altering and improving it. He ſpoke always with a degree of rapture of the citizens of London, from whom he received many public and private civilities. He had a letter of credit, he told us, upon a great merchant there, who, without regarding it, though it was very good, gave him money on his own account, ſaying, "Sir, I am to take as many of your books as will nearly amount to all this."

Mr. Skelton's biographer ſays, that during this viſit to London, in the year 1749, the manager of a Review offered to inrol him in his corps of critics, and to give him a ſhare of the profit of the work, on the condition that he ſtaid in London; which he refuſed. From our own recollection of the hiſtory of critical journals at that period, we are enabled to ſay that this *cannot* be true; no, not one word of it.

Of *Deiſm Revealed*, a work which obtained ſome degree of celebrity, the account given by Mr. Burdy is on the whole juſt:

'The title of *Deiſm Revealed* ſhows it was intended to expoſe the craft of the infidels. In this book there is a great deal of good ſenſe, ſound argument, and original obſervation. It proves the author deeply read, and well acquainted with the ſubject of which he treats. But it is defective in point of arrangement; the matter

is too looſely thrown together, the arguments do not follow each other in regular order. This remark, however, only holds good with reſpect to particular places. The ſtyle is alſo ſomewhat coarſe; words are uſeleſsly multiplied, and arguments drawn out beyond their proper bounds. The author, in his attempts at wit, frequently fails; he is merry himſelf, but the reader unhappily cannot join with him in the joke. True wit ſubſiſts where the writer is grave, and the reader merry.

'This book was in high repute on its firſt publication. A ſecond edition was required in a little more than a year. Among others, Dr. Delany admired it, well pleaſed with the growing fame of his pupil, to whom he had proved himſelf ſo ſincere a friend. And even now, there is ſcarce any man of reading in this country that has not at leaſt heard of Deiſm Revealed. A few months after its publication, the Biſhop of Clogher happened to be in company with Dr. Sherlock, Biſhop of London; who aſked him if he knew the author of this book? "O yes," he anſwered careleſsly, "he has been acurate in my dioceſs near theſe twenty years." "More ſhame for your Lordſhip," replied he, "to let a man of his merit continue ſo long a curate in your dioceſs."

Of Mr. Skelton's ſermons, his biographer ſpeaks highly. He adds that the account given of them by the Reviewers was thought, by the *author*, to have been harſh and unfair; an opinion of Reviewers often entertained by authors whoſe writings are not permitted to paſs without cenſure.

The following narrative affords a ſtriking example of humanity:

'In 1757, a remarkable dearth prevailed in Ireland; the effects of which were felt moſt ſeverely in the rough and barren lands of Pettigo. Mr. Skelton went out then into the country to diſcover the real ſtate of his poor, and travelled from cottage to cottage, over mountains, rocks, and heath. He was then a witneſs to many ſcenes of ſorrow, to which the gay world were inſenſible, and which could be only felt by a ſoul ſo ſympathetic as his. In one cabin he found the people eating boiled pruſhia * by itſelf for their breakfaſt, and taſted this ſorry food, which ſeemed nauſeous to him. Next morning he gave orders to have pruſhia gathered and boiled for his own breakfaſt, that he might live on the ſame ſort of food with the poor. He eat this for one or two days; but at laſt his ſtomach turning againſt it, he ſet off immediately for Ballyſhannon to buy oatmeal for them, and brought thence with all ſpeed as much as appeaſed the hunger of ſome of them. He alſo gave money to one Hanna to go through the pariſh, and diſtribute it among thoſe who were in great diſtreſs. By this ſupply, ſome of the poor who were ſo weak with hunger that they could not riſe out of their beds, in eight days grew ſo ſtrong as to be able to get up.

'When he had thus afforded them preſent relief, he went to Ballyhayes in the county of Cavan, and brought thence oatmeal

'* A weed with a yellow flower that grows in corn fields.'

which

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which he could buy at a cheaper rate. He then ſet out through the country to ſee what ſubſiſtence the indigent people had in their wretched hovels, and uſed to look into the crocks and cheſts in which they kept their meal, and count their number of children, that he might be a better judge of their neceſſities. To ſome he gave one peck, to others more, according to their wants, and to thoſe who could afford to pay a little he allowed meal at about half value. He thus like his great maſter *went about doing good.*

'One day, when he was travelling in this manner through the country, he came to a lonely cottage in the mountains, where he found a poor woman lying in child-bed, with a number of children about her. All ſhe had, in her weak helpleſs condition, to keep herſelf alive and her children, was blood and ſorrel boiled up together. The blood, her huſband, who was a herd, took from the cattle of others under his care, for he had none of his own. This was a uſual ſort of food in that country, in times of ſcarcity; for they bled the cows for that purpoſe, and thus the ſame cow often afforded both milk and blood. Mr. Skelton taſted the odd mixture, the only cordial the poor woman had to ſtrengthen her in her feeble ſtate. His tender heart being touched at the ſight, he went home immediately, and ſent her a hundred of meal, a pound of brown ſugar, and a bottle of brandy. He then viſited her every ſecond day in her cot among the mountains, beſtowing on her ſuch comforts as ſeemed requiſite, until ſhe recovered.'

Such generous acts of humanity frequently occurred in the life of Mr. S. He more than once ſold his books, to ſupply himſelf with money for the poor.

The following anecdote exhibits an action of generoſity of a very ſingular kind:

'A clergyman, with whom he lodged a while, aſſured me he told him, that when he found, on firſt coming to one of his pariſhes, that his proteſtant pariſhioners were moſtly diſſenters, he uſed the following ſtratagem to entice them to come to church. Having invited their miniſter to dine with him, he aſked his leave to preach in his meeting-houſe on the next Sunday, though he owned he could not with ſafety allow him to preach in his church. The man gave his conſent; but his people were ſo pleaſed with Mr. Skelton, that the greater number of them quitted their own teacher, and came afterwards to hear him. He then ſent for him, and aſked him how much he loſt by the deſertion of his hearers? He told him forty pounds a year; on which he ſettled that ſum annually on him, and paid it out of his own pocket.'

We add the following fact, becauſe it ſhews that Mr. Skelton's liberality was not confined to the limits of his religious ſyſtem:

'The Rev. Mr. Robertſon had the benefice of Rathvilly, in the dioceſs of Leighlin and Ferns; but as he could not believe in the Trinity, reſigned it through a ſcruple of conſcience. On his reſignation, he publiſhed his reaſons, entitled an *Enquiry*, &c. which Mr. Skelton thought a book very agreeably written. He then wrote

to Mr. Robertſon, requeſting he would come and ſpend the remainder of his life with him, and take part of what he had: if not, he offered him a large ſhare of his income to ſupport him. In his letter to him he ſaid, "we ſhould often argue, but never diſpute; if we could not concur in one creed, we ſhould at leaſt coaleſce in one heart." Such were his propoſals to a man whoſe religious opinions differed ſo widely from his. But Mr. Robertſon nobly refuſed, and preferred retiring to a country part of England, where he kept a ſchool for his bread. They were intimate ever after, and continued a regular correſpondence with each other*. When he ſent his grandſon afterwards to our univerſity, he committed him chiefly to the care of Mr. Skelton, who would not allow him, on urgent occaſions, to be in want of money.'

This conduct was the more meritorious, becauſe Mr. S. was ſo zealous a believer in the Trinity, that he once declared he would reſign his living, if the Athanaſian creed were removed from the prayer-book. The biographer, in relating this ſtory, ſhews leſs liberality; for he concludes with a very unhandſome reflection on a gentleman who followed the example of Mr. Robertſon.

It may not be improper to remark, that this work is written in the *Iriſh dialect*, which frequently gives to the expreſſion a peculiarity of turn, and a grammatical inaccuracy, by no means pleaſing to an Engliſh claſſical reader.

The ſubject of theſe memoirs was born in 1707; was curate of Monaghan during eighteen years; and afterward enjoyed ſucceſſively the livings of Pettigo, Deveniſh, and Fintona: but, toward the cloſe of his life, he removed to Dublin, and died there in 1787. E.

* Mr. Skelton's friendſhip for Mr. Robertſon certainly reflects the higheſt honour on his memory. The writer of this note was well acquainted with Mr. R. and does not wonder to find that he was ſo much eſteemed by Mr. S. (even the very orthodox Mr. S.!) for he was, in like manner, beloved by ALL who knew him. He was learned, pious, gentle in his manners, cheerful in his diſpoſition, and rigidly conſcientious in his religious principles; as was fully evinced by the ſacrifice which he made at the ſhrine of integrity: ſee Monthly Review, vols. xxxvi. p. 343. and xxxvii. p. 399; where the reader will find a ſhort mention of his book, entitled, "An Attempt to explain the words *Reaſon*, *Subſtance*, *Creeds*, &c." and a copy of his very becoming "Letter to the Biſhop of Ferns," in which he relinquiſhes his church preferments, on account of his ſcruples, in the matter of ſubſcription to articles which he believed not to be "ſtrictly and ſimply true:"—truſting to divine providence for his future ſupport, and that of a "numerous family, quite unprovided for."—Coming to England, he obtained the maſterſhip of the free-ſchool of Wolverhampton, which he held, for ſome years,—till his death. *Rev.* G.

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ART. IV. *Plain Sermons for Plain People.* By Hannah Sowden. 12mo. pp. 192. 2s. ſewed. Johnſon. 1792.

WHEN endeavouring to inſtruct the common people, we ſhould be particularly careful not to teach more than they are prepared to learn. A few plain leſſons of piety and morality, which do not lie far remote from their common habits of thinking, and of which their own experience and obſervation will enable them to ſee the propriety, and to feel the importance, are to *plain people* worth all the lectures of ſyſtematical theology that were ever read in the ſchool or in the church. If to draw up ſuch plain leſſons be not a very difficult undertaking, what can be the reaſon that, among the amazing number of popular lectures which have been publiſhed under the name of ſermons, we are ſtill ſo much at a loſs for proper books to put into the hands of the poor? We cannot compliment this female writer ſo far as to ſay, that ſhe has entirely come up to our ideas of what is deſirable in this way. The ſermons are practical, and controverſial ſubjects are ſtudiouſly avoided; yet they might have been more free from ſcholaſtic ideas. The language is eaſy, without meanneſs; yet not ſo perfectly ſimple as the occaſion ſeems to require. However, the deſign is, on the whole, well executed. The ſubjects are very properly choſen, and ſeveral of them *particularly* ſuited to the lower claſſes of people; the heart is addreſſed, as well as the underſtanding, and in a manner which will commonly be intelligible and impreſſive. The addreſſes are not tedious through length; and perhaps ſome of them will be thought faulty in the contrary extreme.

The volume contains twenty-one diſcourſes; of which, after what we have ſaid, it is ſcarcely neceſſary to add a ſhort ſpecimen, except for the purpoſe of engaging farther attention to a valuable work.

On the female character, in lower life, it is remarked:

'It has been ſaid of women, that they are more inclined to vanity than men, becauſe it is the defect of weak minds! They ſoon diſcover their influence, and ſuppoſe it to be the reſult of youth, of beauty, of gaiety, and dreſs, to which they conſequently turn all their attention, neither thinking ſufficiently well of themſelves, nor of the judgment of thoſe whom they wiſh to pleaſe. Shall I add, what is alſo true, that they are led into this error, by the commendations often beſtowed, and the preference frequently given by men, to theſe pleaſing, but not eſſential advantages. This cannot fail to happen, becauſe there are many ſons, as well as daughters, of folly. Nevertheleſs, I would wiſh to inſpire my female readers, with a juſt ſenſe of their worth and importance, by ſhewing them their dignity and influence, and engaging them to maintain the one and exert the other aright.

'If

'If the mother of king Lemuel thought it neceſſary, for the happineſs of her ſon, to make choice of ſuch a wife as we find her deſcribing in this chapter *, of how much greater moment muſt it be, to one who muſt live by his induſtry, to have a diligent and careful partner? It is more particularly the buſineſs of a man to provide the means of ſubſiſtence for his family, but it is that of his wife, by a careful œconomy, to make the moſt of what he has committed to her management. It is ſhe that muſt enter into the ſmall concerns of domeſtic expence; it is her buſineſs to keep a conſtant watch over the ways of her ſervants, if ſhe have any; and, if ſhe have none, over her own management, and the wants and conduct of her children. She muſt not, therefore, waſte her time in ſloth, or in going about from houſe to houſe, diſcourſing about the affairs of others, and leaving her own at random: for ruin, in every ſhape, will follow on ſuch conduct. Lazineſs, in the lower ranks, is *the root of every evil*; it brings poverty on a family, *like an armed man*. Cleanlineſs may be accounted a virtue; but filthineſs, if not a ſin in itſelf, is in the lower ranks almoſt always the immediate conſequence of ſinful diſpoſitions, and particularly of ſloth. In its train comes diſhoneſty; for thoſe who will not work, muſt either beg or ſteal, and the laſt is often conſidered as the eaſieſt and ſhorteſt way of ſupplying their wants.'

The ſubjects are—On Faith; Keeping the Sabbath; Profaneneſs; Lying; Envy; Forgiveneſs; the Rule of Chriſtian Equity; Indifference in Religion; a Univerſally Religious Conduct; the Advantages of a Religious Conduct; Wiſdom preferable to Riches; Early Piety; Addreſs to Young Perſons before Confirmation; the Advantages ariſing from the Knowledge of God; the Reſpect due from Servants to their Maſters; Fidelity and Obedience to Maſters the Duty of Servants; the bad Conſequences of Extravagance, and the Excellence of Simplicity in Dreſs and Behaviour; Diligence; the Advantages of an humble Station pointed out; Happineſs independent on Wealth; againſt Cruelty. E.

ART. V. *Sir Thomas More:* a Tragedy. By the Author of the Village Curate, and other Poems. 8vo. pp. 132. 2s. ſewed. Johnſon. 1792.

WE have peruſed this poem with ſatisfaction and with pleaſure; and we recommend it to our readers, as poſſeſſing thoſe peculiar beauties which diſtinguiſh this author's writings, and as being leſs encumbered than heretofore with his uſual faults †.

* The text is taken from Prov. xxxi. 27, 28. "She looketh well to the ways of her houſhold," &c.

† For theſe we refer to our remarks on the former writings of this author.

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The hiſtory of Sir Thomas More will readily be allowed to afford an intereſting ſubject for dramatic poetry; and this author has ſhewn his ſkill in intermingling ſcenes of private diſtreſs with thoſe of public misfortune.

The repreſentations of content and happineſs at the opening of the play, form a beautiful though melancholy contraſt with the ſorrows and diſtreſs which attend its cloſe. The ſallies of playful tenderneſs, when the mind of the ſpeaker was at eaſe, are charmingly delineated; and the pathetic reflections uttered by Sir Thomas over the grave of his father, and on the eve of his own diſgrace, are ſuch as effectually appeal to our natural feelings.—The characters, alſo, are ſtrongly drawn and well diſcriminated: each ſpeaks his appropriate language; and that language, though frequently too proſaic, is, in general, correct and elegant: if it ever becomes rude, it is in the mouth of Henry the Eighth, whoſe brutal character, may, perhaps, be allowed to juſtify it. We cannot avoid remarking, however, that *nothing* can juſtify the ſentiments which are here given to Anne Bullen. Poets, with all their licence, ſhould not miſrepreſent real characters, nor violate the truth of hiſtory by defamation. This imaginary repreſentation of Anne Bullen is a libel on her fame; and though it may aſſiſt the plot of the tragedy, it ſhould not have been exhibited.—This, indeed, is an objection which, conſidering the play as a fiction, does not diminiſh its poetical merit.

Although the beauties of this poem will appear to more advantage from a peruſal of the whole, than by a ſelection of detached parts, we think ourſelves obliged to call the reader's attention to a few extracts.

In the following ſcene, are beauties which few of our readers can overlook:

' *Enter Cecilia* *. Nobody up yet? I have walk'd an hour,
And not a ſoul has met me, tho' the ſun
Had left his bed before I quitted mine.
I thought young Heron would be ſure to riſe.
I told him I ſhould walk. Well, let him ſleep.
He loves not me, but I love him—a little.
Ah! here he comes. I hope he'll not perceive
I'm out of humour. Hem! good morning, Sir.
' *Heron.* Who calls? good morning. We are met at laſt,
But, plague upon my memory, I forgot
Whether you bade me turn to right or left,
And have been wand'ring for an hour and half,
In hopes to meet you on the river's bank
Beyond the houſe.

* Sir Thomas More's youngeſt daughter. We have been much pleaſed with the lively and intereſting character of this lady.
' *Cecilia.*

'*Cecilia.* I told you to the left.
And here have I been walking long alone,
Commending your attention. Sir, perhaps
You overſlept yourſelf.
'*Heron.* Not I, indeed.
The ſun was ſcarce ſo early. I was up
Ere he had ſhot one beam acroſs the Thames,
And having ſtood awhile to ſee his orb
Slowly emerge, and his red morning rays
Dance on the ruffled water, left my room,
And have been ſeeking till this very moment
Thee my companion.
'*Cecilia.* Had the charming maid,
You bluſh'd to think of as we talk'd laſt night,
Commanded you to riſe at break of day
To be her morning beau, you'd not have ſlept
Till you had made of ev'ry word ſhe ſpoke
A faithful memorandum in your heart.
Till you had thought ſo often what was ſaid,
It had been all engrav'd upon your mind,
As laſtingly as elegant inſcription
Upon a royal tomb.
'*Heron.* And ſo I thought
Should your kind invitation; but my care
Not to forget, made me ſcarce half remember.
Like an ill-treated boy, who fears correction,
I learn'd my leſſon ſurely, but my dread
Not to be perfect, made me hit the fault
I ſtudied to avoid. Forgive it then,
And let not much ſeverity defeat
My hopeful progreſs. Bid me come again,
And mercy once experienc'd ſhall prevent
The innocent errors of a tim'rous mind,
And make me true for ever.
'*Cecilia.* True for ever!
What if your charmer had been by to hear.
Thoſe words had little pleas'd her. But good Sir,
Since we are met, give me five minutes praiſe
Of this your nameleſs fair one. Now begin.
'*Heron.* Indeed you lay a taſk moſt hard upon me.
For who has language worthy to relate
The charms of her whom I adore and love.
She is not beauteous, it is true, but good.
Her voice is pleaſant as the mellow flute,
Heard at a diſtance in a winding vale,
As ſummer's evening cloſes; as the horn
Blown on the mountains, its melodious tones
Falling ſo faintly on the liſtner's ear,
He holds his breath to hear them. All her words
Are laden with the treaſures of good ſenſe,
Which ſhe imparts to all, and ſpares to none;

Yielding

Yielding her bounties with a grace ſo free,
'Twould make a boor enamour'd of politeneſs.
Her mind abounds in knowledge, but her tongue
Betrays it never. With effectual care
She hides her excellence, and has ſo long
Studiouſly wink'd upon her own perfections,
She ſeems to have o'erlook'd her great deſert;
And is indeed moſt modeſt, praying ſtill
For winning graces which ſhe owns already.

'*Cecilia.* Poor worthy girl! I hope you love her truly.

'*Heron.* Moſt truly—ſhe deſerves it. But alas!
I never yet could find that ſhe loves me.

'*Cecilia.* Has ſhe declar'd ſhe does not? But what then?
Had ſhe declar'd it, it might not be true.
Sir, woman is deceitful. She delights
To hide her paſſion, ſometimes to torment,
Sometimes becauſe her poor miſgiving heart
Cannot find words to own it. Honeſt love
Is ever ſilent, and we then love moſt
When you the leaſt ſuſpect it.

'*Heron.* On that hope
I build my happineſs. I live upon it
Like the camelion on his proper food,
The inſubſtantial air. Since you have own'd
Woman may love and yet that love conceal,
I feel more confident. And let me aſk
Whence learn'd Cecilia that moſt welcome truth?

'*Cecilia.* You queſtion me too cloſely.

'*Heron.* Come, be bold.
Requite my tale with one of equal length,
And tell me the perfections of that youth,
Who ſits upon the throne of your regard.

'*Cecilia (in ſurpriſe.)* My Lady Alice and my father here?
What ſhall we do? Away, they ſee us not. [*Exeunt.*'

The ſcene is afterward thus reſumed:

'*Cecilia.* I fear you have tranſgreſs'd the bounds of truth.

'*Heron.* I'll ſummon my friend Bonviſe to atteſt it.
Yourſelf ſhall aſk him, while I ſtand aloof,
If all the purpoſe of my coming hither
Was not to own my love, and yield a heart
Entirely your's. Indeed the peerleſs fair one,
Whom I have prais'd ſo warmly, and not nam'd,
Was none but thou Cecilia. And I think,
Would but Cecilia's tongue the truth reveal,
The favour'd youth whom her reluctant lips
So fairly pictur'd, was indeed none elſe
But my unworthy ſelf. Come, come, be bold.

'*Cecilia.* 'Tis true, I much eſteem you. Make me ſure
You have not wrong'd another, all my heart
Is only your's.

'*Heron.*

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'*Heron.* Moſt generous confeſſion!
I ſwear I have not wrong'd a ſoul alive.
And here I give my bond, and with a kiſs
Seal it moſt ſurely, I will look no farther,
But ſatisfied to own a pearl ſo fair,
A gem ſo bright, be with my wealth content.
This hand Cecilia ſhall beſtow once more
Before the altar, then we fly away
To ſolitude and peace.

'*Cecilia.* A moment's pauſe.
You are too ſanguine. Hide we love a while.
'Twill grow in ſecret like the hopeful plant,
Whoſe ſhelter'd infancy defies the ſtorm.
Think it not much to wait, for time has wings
Swift as the eagle's, and can fly as ſoon
From earth to heav'n. When Jacob was in love,
We read he ſerv'd for Rachel ſeven years;
Yet ſo he lov'd her, that a taſk ſo long
Seem'd but a few ſhort days. Be your's as true
As his love was, and you ſhall feel as little
The torment of delay. Come, look not ſad,
For ſadneſs is infectious. If your brow
Seems melancholy, mine will gather from it
The hue of diſcontent. Be briſk and gay,
As if the ſecret of Cecilia's love
Had not eſcap'd her. Oh! you're wondrous grave.
Hide, hide it, or away. My father comes. [*Exit Heron.*
I'm glad he's gone. His looks would have betray'd us.
What ſhall I do? I feel my face on fire.
My father may not mark it, for my glaſs
Tells me I bluſh, like the dark Ethiop,
Inviſibly. I hope it is ſo. Hem.
Good morning, Sir.

(*Enter Sir Thomas.*)

'*Sir Thomas.* Good morning to Cecilia.
You riſe betimes. I heard your chamber door
Creak to the orient ſun ſome hours ago.
What, has my daughter walk'd ſo long alone?
Something diſturbs her peace. Her mind is vex'd
With care or love. Perhaps the rhyming fit
Makes priſ'ner her attention. Poet like,
She could not ſleep for thinking, but ſtole out
To ring the chimes of fancy undiſturb'd
In the ſtill ear of morning. Elſe perhaps
She would have tap'd her father's door as wont,
And waited till he met her.

'*Cecilia.* Sir, I thought
You might be wearied, and in want of reſt
After your journey.

'*Sir*

'*Sir Thomas.* Why in want of reſt?
I rode no farther than from Hampton Court.
Was that a journey for a ſummer's day?
'Twas hardly exerciſe. No, no, Cecilia,
I ſee the reaſon. An old father's arm
Is not ſo welcome as a younger man's.
Who left you and withdrew this moment?
'*Cecilia.* Sir?
'*Sir Thomas.* Was it not Heron?
'*Cecilia.* Yes, Sir.
'*Sir Thomas.* Then his arm
Supported your's to-day, and 'twas for him
You roſe ſo early, and forgot your father.
Well, well, let youth aſſociate with the young,
And leave the grey head to his ſober taſk
Of contemplation. Met you by appointment?
'*Cecilia.* Sir?
'*Sir Thomas.* Met you by appointment?
'*Cecilia.* With much ſhame
I own we did, Sir.
'*Sir Thomas.* See the truth will out.
And what have you convers'd of?
'*Cecilia.* Nothing, Sir—
Worth your attention.
'*Sir Thomas.* But perhaps it was.
I love to hearken to the ſimple chat
Of prattling infants. From the lip of youth
I draw a ſweeter pleaſure, to remark
How reaſon dawns toward her perfect day,
How paſſion kindles and impels the ſoul
To all the uſeful purpoſes of life;
Come, be no longer ſecret. Make a friend
Of him who moſt regards you. Tell your father
What was your converſation. Was it love?
Be not aſham'd to own it. He lov'd once,
And ſtill remembers with a lover's ſigh
Your poor departed mother. She lov'd him,
And had a brow as full of woe as your's,
Till by entreaty he extorted from her
The ſecret you conceal. What ſaid the youth?
'*Cecilia.* He told me of a maid he long had lov'd—
'*Sir Thomas.* And told you 'twas yourſelf?
'*Cecilia.* He did, Sir.
'*Sir Thomas.* Well,
And what ſaid you?
'*Cecilia.* I told him of a youth
Whom I regarded——
'*Sir Thomas.* And that youth was Heron?
Honeſt confeſſion! Was it true, Cecilia?
'*Cecilia.* Moſt true, Sir.
'*Sir Thomas.* What ſaid he?

'*Cecilia.*

' *Cecilia.* He took my hand,
And ſaid I ſhould be his.
' *Sir Thomas.* And did your heart
Warmly conſent?
' *Cecilia.* As warmly as it could, Sir,
My father's leave not aſk'd.
' *Sir Thomas.* Suppoſe that leave
Withheld for ever; could you ſhun the youth
And ſtifle love, your father diſapproving?
Tell me the truth.
' *Cecilia.* Sir, 'twere an arduous taſk.
I'd try and be obedient, tho' I died.
' *Sir Thomas.* I know it well. It ever was your care
To be obedient. I will not withhold
Leave ſo deſerved. I give you free conſent,
And am moſt happy you have won a youth
Worthy your love. When daughters make a choice
Wiſe as Cecilia's, 'tis the father's pride
To crown it with ſucceſs.
' *Cecilia.* Dear Sir, I thank you.
' *Sir Thomas.* Be cheerful then. You may if Heron pleaſes
To day be wedded. There will be at church
A couple not unknown to you or him.
I ſay to-day, becauſe this afternoon
I muſt away to Greenwich to the king,
And know not when I ſhall return. What ſay you?
' *Cecilia.* Sir, I am much perplex'd. If I conſent
Muſt I forſake your houſe?
' *Sir Thomas.* Heron perhaps,
Will not diſlike to live with you and me.
My houſe is roomy and will hold us all.
Make him propoſals. When your father dies,
You muſt have other homes—but while he lives,
He is content to lodge and feed you all,
And all your huſbands.
' *Cecilia.* Sir, I'll go directly.
' *Sir Thomas.* Go. If my Lady tells you breakfaſt waits,
Tell her I come. *(Exit Cecilia.)* Poor girl, how large a load
Of ſecret trouble has thy mind eſcap'd
In a few moments. When I met her here,
She could no more have tripp'd ſo gaily home,
Than the tir'd traveller whoſe weary limbs
A feather almoſt cruſhes. A light heart
Quickens the pace, and makes the foot alert.
It teaches it to mock the poet's art,
To move in numbers, and expreſs the mind
In meaſur'd dance, which has a tongue to ſing
Almoſt as ſweetly as the lyre itſelf.'

We ſhall ſum up our favourite Cecilia's character in the following extract:

' Sir

'*Sir Thomas.* Proceed we with diſpatch, or I muſt fly
Ere we have toaſted theſe our wedded friends.
Fleet as the hare is Time, when happy man
Entreats him to retard his rapid hours;
But when in woe he prays him to be gone,
More tardy than the ſlow-worm or the ſnail.
Come, happineſs to all whoſe hearts are one,
To wives and huſbands. May ye never jar,
But live to the remoteſt hours of life
Concordant as the notes of fellow pipes
That ſound for ever charming uniſon.
Cecilia, mark my leſſon.

'*Cecilia.* Sir, I do,
And hope my huſband will have never cauſe
To wiſh undone the fortune of to-day.
But women, let me tell him, are deceitful.
They wear a gentle aſpect till they wed,
And ever after domineer. So puſs
Fondles the mouſe her priſ'ner, with light paw
Touching his velvet coat, and purring loud
Her treacherous promiſe to be ever kind.
She ſhuts her eyes and ſeems almoſt aſleep
Hiding the tigreſs in a patient ſmile.
But ſhort the reſpite—mercy ſoon expires—
She ſprings with ſavage fierceneſs on her prey,
Fixes her teeth and talons, ſwears his death,
And eats him up in anger. Sir, I'll tell you
To whom the man who ſeeks a faultleſs wife
May be compar'd. He's like the fooliſh boy
Who thruſt his hand into a bag of vipers
To find a ſingle eel, and thought it hard
The reptile bit him, and the fiſh eſcap'd.

'*Sir Thomas.* See, Sir, how bold and talkative a wife
You have to bear withal. 'Twas nature's mind
To make a lawyer of my youngeſt daughter,
Had faſhion been her friend. She has a tongue
That never reſts. 'Tis a perpetual clock
That needs no winding up. She was a prattler
E'en from her cradle. She would talk and laugh
From dawn to ſunſet, and was ſcarce content
To let her active wit lie ſtill, and reſt
E'en in her ſleep.

'*Cecilia.* Yes, Sir, ſhe has a tongue
That never halts for want of argument.
She can diſpute, and reaſon, and tell tales,
As endleſs as the coward's vain account
Of bloody battles and heroic acts,
Or Lady Faddle's tedious hiſtory
Of her grave anceſtors of Faddle-hall.

'*Sir Tho.* Come, come, no ſcandal, Madam. Laſh the vice,
But ever ſpare the perſon. Of offence

Speak boldly to the ear of him who errs,
But never tell him that himſelf offends.
I know a lady who finds fault with others,
Yet has ſome little foibles in herſelf.
She takes of liberty too much herſelf,
Giving to others not enough. She loves
To laugh, and ſing, and ramble o'er the field,
But priſons the poor butterfly and bird.

Cecilia, riſing. Sir, I perceive that lady is Cecilia.
Let me acquit myſelf. You have been looking
Into the little boxes on my ſhelf.
You found in moſt a butterfly or moth.
I had not cheated them of one ſmall link
Of native liberty. I found them all
Juſt at the cloſe of Autumn; trav'lling ſome,
Mere harmleſs caterpillars, to find ſhelter
From the keen breath of all-conſuming Winter,
Some cradled in a warm ingenious ſhell,
And faſten'd to the windows. To them all
I lent a ſoft'ring hand, made them warm beds
Of wool and cotton, found them each a houſe,
And pleas'd as Pharaoh's daughter to preſerve
The little friendleſs Hebrew, day by day
Watch'd the return of ſcarce-apparent life,
Suſtain'd for months by nothing. At the laſt
Each from his tomb aroſe, ſuperbly cloath'd,
And mounting on a pair of beauteous wings
Left me rejoicing. For the priſon'd bird,
'Tis a poor gold-finch that I bought by chance
Of cruel boys, who ſtole it from the neſt.
It could not fly, and I had much to do
To find the food it lik'd. I fed it long,
And, when I thought it fledg'd, unlock'd the cage,
And bade it fly away. It flew indeed,
But had not heart to leave me, perching ſtill
Upon my head, my ſhoulder, or my hand,
And oft returning to the cage it left.
It had been cruel to have forc'd it out.
So when the day is clear, and puſs withdrawn,
I open all my windows and my cage,
Faſten my door, and bid it go or ſtay
E'en as it pleaſes. While I read within
It never leaves me. When I ſtray abroad
I often find it in the garden walk,
Hopping from branch to branch, happy to twit
Cloſe at my ſide. And ſtill at my return
I meet it in my chamber, or alone,
Or by a friend attended, whom its tongue
Adviſes to be bold, but pleads in vain,
For yet it lives unmated.

Sir

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'*Sir John.* Brave defence!
Let me be judge, and be the verdict found
For the defendant. She has won her cause.
The daughter triumphs and the father fails.
'*Sir Thomas.* Sir, I confess it. She has well explain'd
The motives of her conduct. Had we all
Intentions good and generous as her's,
Law were a muzzled bear, that could not bite,
And lawyers beggars. Let me pay the costs.
And more, I promise ere the week expires,
To yield her damages shall thrice requite
The wrong I've done her.'

As we have already been prodigal in making extracts from this work, we shall produce but one more, and then conclude:—The fourth act opens with the funeral procession of Sir John More, father to Sir Thomas; and in the second scene, we have the following pathetic conversation:

'*Sir Thomas and Margaret* *.

'*Sir Thomas.* See where he lies. The race of life is run
And here he sleeps for ages. Ninety years
Alive and active was the silent corpse
That rests within this grave. How wonderful
That the resulting heart for so long time
Should dance unwearied, and forbear at last
With visible reluctance—that the blood,
Refrain'd by temperance, should up and down
Travel so merrily, and hardly pause
E'en in a cent'ry Pause it will at last,
And we must all lie down and kiss the dust
As well as this good man who slumbers here.
Simple or noble, indigent or rich,
This is our home. Ay, there thy mother sleeps.
She was the most deserving of her sex.
Thy foolish father shed a world of tears
When he there plac'd her. Marg'ret, when I die,
As I am sickly in estate and health,
Lay me beside her. I would rest my bones
Under this very spot. Mark it with care.
And when I'm buried let a stone be plac'd
Just here, upon your mother's grave and mine,
That here at least we may be undisturb'd;
A plain smooth stone without embellishment,
And not disfigur'd with a vain account
Of virtues more than mortal e'er possess'd.
Let it tell truth, and tell it in few words.
Better to say too little than too much,
I have a short inscription in my desk;
When we go home, I'll search and give it you.

* One of the daughters of Sir Thomas More.

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Why weeps my daughter? Child, if I am ſad
Let it not grieve you. I have many cares
You have not heard of.
' *Margaret.* Let me know them, Sir.
Trouble is ever lighten'd by complaint.
Reveal the grief that preys upon your heart
And it ſhall half expire.
' *Sir Thomas.* Why ſhould I tell it?
'Twill make thee wretched tho' it eaſes me.
' *Margaret.* Not more ſo than I am, when thus affur'd
Something afflicts you, and I know not what.
Perhaps I ſhall enhance the latent ill,
And be more wretched while it lies conceal'd
Than when it is made known.
' *Sir Thomas.* Child, I muſt fall.
I cannot with integrity ſupport
My ruin'd fortunes. To eſcape from want
I muſt be cruel to a virtuous ſoul,
To a deſerted widow without friends
Tho' all deſerving.
' *Margaret.* Sooner let us want
Life's neceſſary bleſſings, bread to eat,
A houſe to live in, clothes to cover us,
And beds to ſleep on.
' *Sir Thomas.* There my daughter ſpoke.
I will defy the hardeſt lot of life.
Can'ſt thou believe it, Margaret, that the king
Gave me the noble office which I hold
Only to bribe me, to procure my voice
Againſt poor Catherine? And ſhall I give it?
No, tho' it rouſe his anger mountain high,
And for my loyalty I loſe my head.
There is but one thing that withholds my hand,
Making me cautious how I give offence,
And 'tis indeed a circumſtance that grieves me.
'Tis, that our fortunes are ſo interwoven,
The blow that ruins me will ruin you;
Will ſenſibly affect my innocent houſe
And make my children beggars like myſelf.
' *Margaret.* Sir, let it not diſturb you.
' *Sir Thomas.* I would fall,
God knows how willingly, and beg my bread
Rather than treſpaſs as the king deſires.
But how ſhall I requite it to my children.
Dancy depends upon me. My own ſon
Has nothing yet to live on; thou haſt little.
My father could not help us. All he had
Goes to his widow ere it comes to us.
My Lady Alice will have no ſupport.
We ſhall be ſcatter'd like the worried flock,
And each muſt ſeek for ſhelter with her own.

Thou

Thou muſt retire with Roper to his farm.
Cecilia muſt with Heron to his father's.
The little I have left muſt be beſtow'd
On Lady Alice, Dancy, and Eliza.
John and myſelf muſt ſtarve, or be content
To earn by labour every meal we eat.

'*Mar.* Dear Sir, you break my heart. Be more compos'd,
Our little fortunes will be wealth enough.
Send Dancy to his father's. You and John,
And Lady Alice, come and live with us.
Or let us hire adjoining houſes, ſmall
And ſuited to our incomes.

'*Sir Thomas.* So we will.
I will not part from my whole happineſs,
Tho' cruel fortune ſcatter all the reſt,
Marg'ret ſhall be my hope and comfort ſtill.

'*Margaret.* We will be modeſt in our wants, diſcharge
All but one ſervant each, live on plain diet,
And nicely manage our exhauſted means.
We will ſhun pleaſure and expenſive dreſs,
And live ſecluded from the public eye,
Contented tho' reduc'd. We will not aſk
The neighbour or the ſtranger to our board,
But ſteal away to ſolitude and books;
Pleas'd with the memory of triumphant virtue,
And poverty preferr'd to vicious wealth.
If yet our wants are more than we can feed,
We will be unattended. My own hand
Shall do the houſe-wife's work, ſhall ſpin and knit,
And earn by induſtry ſufficient bread.

'*Sir Tho.* My moſt deſerving daughter. Thou waſt born
To teach thy father virtue. I was ſad,
But the ſweet patience of thy pious heart
Revives and gives me comfort. Yes, I'll go,
And gladly bid farewel to courts and princes.
Poor we muſt be, but we will ſtill be juſt,
And live upon the hope of better days.
We will preſume the Author of events
Approves of our endeavours, and perhaps
Yet ere we come to ſorrow and the grave,
Will bleſs our patience with an eaſier lot.
Come, we will hence contented. For my father,
Let us eſteem him happy that he died.
He ſaw our glory, and withdrew in peace.
Go to my lady. Tell her my intent.
Reveal it to your ſiſters. Honeſt girls,
They will be griev'd to hear how ſoon we part.
Tell thy unwelcome ſtory by degrees,
And mingle comfort with it. I'll to court,
And when we meet again, meet me with joy,

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Tho' I return as poor as I was born.
I ſhall not be long abſent.'

After what we have already obſerved, it is almoſt needleſs to ſay that this tragedy adds conſiderably to the author's reputation. It is a more finiſhed performance than moſt of his former productions: it poſſeſſes, in common with them, many *beautiful* parts; and it is ſuperior to them, in reſpect of the dignified and even *ſublime* paſſages which it contains. O.

ART. VI. *Leſſons of a Governeſs to her Pupils:* or, Journal of the Method adopted by Madame De Sillery Brulart (formerly Counteſs De Genlis) in the Education of the Children of M. D'Orleans *, Firſt Prince of the Blood-royal. Publiſhed by herſelf. Tranſlated from the French. 12mo. 3 Vols. 9s. ſewed. Robinſons. 1792.

THIS lady, who has paid ſingular attention to the infinitely-momentous ſubject of EDUCATION, has here delivered many excellent hints and documents relative to it; ſuch as have not only a tendency to inculcate the elegant refinements ſo indiſpenſably requiſite to the manners and deportment of a prince, or elevated individual, but alſo to impreſs the youthful mind with thoſe ſentiments of virtue which ought to form the character of every gentleman; ſince, without theſe, he will not be entitled to the firſt of all diſtinctions—that of an honeſt man. Nor do the rules and method here laid down reſpect merely intellectual cultivation and improvement:—well conſidering how much the vigour and operations of the mind, a great part of the moral character, and even the happineſs of life, depend on the perfect growth, the ſtrength, and the health, of the body, our able inſtructreſs includes in her ſyſtem of education a variety of gymnaſtic exerciſes, the benefit of which her pupils muſt now feel, and in which we moſt ardently wiſh ſhe was imitated by all the inſtructors of youth. As education is now conducted, what is called learning is often purchaſed at the expence of health; and our ſchools furniſh a puny and pedantic, inſtead of an athletic and manly, race. In proportion to the importance of the child entruſted to the tutor's care, he is tendered, *coddled*, and often ſo *mewed up*, that "*the winds of heaven are not ſuffered to viſit his face too roughly.*" Many an heir to a great eſtate has been rendered, by the ill-judged indulgence of parents, and of preceptors under their direction, during the courſe of what has been called his education, ſo effeminate and ſickly, as to embitter the enjoyment of his poſſeſſions, and to

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* Now *Citizen Equality.* Guillotined in 1793 prevent

prevent his aſſuming any manlineſs of character among his fellow-citizens.

Madame De Sillery-Brulart's method of keeping a journal of every action that ſhe obſerved in the courſe of the day, which was either meritorious or reprehenſible in her pupils, (M. De Chartres, M. De Montpenſier, M. De Beaujollois, and Mademoiſelle Adela D'Orleans,) conveys a perfect idea of the vigilant attention with which ſhe watched over the children entruſted to her care. In the courſe of this ſcrutiny, ſhe omits no opportunity of enforcing the beſt maxims of religion and morality; ſhe occaſionally recommends each to their practice; and, in the moſt perſuaſive language, ſhe pleads the cauſe of virtue and the graces. She endeavours to form the three ſons of M. D'Orleans to a true manlineſs of character, and to inculcate the ſentiments of tender humanity, ſcrupulous integrity, punctilious honour, the love of truth, and the exerciſe of benevolence and charity. She takes pains alſo to make them pious; and, in inforcing the duty and affection due to parents, ſhe offers the following remark::

'We ought to be blind to their failings if they have any, and endeavour only to feel the value of their good qualities; for ſince it is incumbent on us to eſteem and love them, we ſhould avoid the obſervation of whatever might tend in the ſmalleſt degree to weaken theſe ſentiments.'

How far children, who are educated ſo as minutely to diſtinguiſh between virtue and vice, to cheriſh a love for the one and an abhorrence of the other, may be able to be blind to the faults of their parents, we will not ſtay to inquire. They will probably ſee them, but then they certainly ought to be the laſt to expoſe them.

Though we do not mean to enter into this lady's political character, and to diſcuſs, at leaſt in this place, her principles reſpecting the French revolution, yet we cannot forbear offering a tribute of praiſe to thoſe elevated ſentiments of integrity and honour, which do her ſo much credit, on the ſubject which, among others of French politics, has been ſo variouſly diſcuſſed, namely, *the King's ſolemn acceptance of the new conſtitution.* In anſwer to thoſe who maintain that he did not conſider his oath as binding, becauſe neceſſity compelled him to take it, ſhe replies:

'What perjuries might not be pardoned if it were ſufficient to ſay, *I promiſed againſt my will; my oath was extorted from me by neceſſity; or, influenced by my regard to the public good, I thought I ſhould prevent by it conſiderable evils, bloodſhed and murder; and humanity will be an excuſe for perjury in my entering into this engagement*; if we ſuppoſe it allowable to commit a crime from the hope, or even with the certainty, of effecting a good, we overturn all the ſupport of morality; we ſubſtitute arbitrary inventions for eternal prin-

ciples; circumſtances alone will determine the merit or the infamy of actions; and impoſture, revenge, and ferocity, will often impudently claim the recompence of virtue.'

Theſe leſſons are taken from a journal, forming a very large volume, which Madame Brulart kept, and which is depoſited with a notary. They manifeſt the method which ſhe purſued in the education of the princes entruſted to her; and though it is impoſſible by any ſhort extract to give an idea of her ſyſtem, the following will ſhew how minutely ſhe noticed every thing in their conduct:

'28 June 1790.

'I have underſtood this morning from the Journal of M. Lebrun, and have been conſiderably ſurpriſed at the information, that you play at billiards for money. It is in vain that you may tell me that you play but for ſmall ſums; you have but ſmall ſums in your power to play for. It is ſtrange that, after all you have ſaid to me upon the ſubject of gaming, you cannot intereſt yourſelves in a game of addreſs without playing for money: for M. Lebrun obſerves, that ſince you have played for money you have entered into the amuſement with much reliſh and activity. This is an inſtance of uncommon inconſiſtency and weakneſs.

"I have promiſed my friend that I would never game for ſo much as a ſingle crown, and ſhe may be aſſured that I have faithfully kept my promiſe: I have neither played nor betted at billiards even the ſum of two pence*. CHARTRES.'

The ſecond volume contains a tedious and unpleaſant detail of Madame Brulart's diſagreements with the princes' tutors, and other private animoſities, which, however intereſting to herſelf, are of little moment to the Engliſh reader. She deems theſe details important, and calls them 'the depoſitory of educational *ſecrets*, which, however improper for the peruſal of children, will be found uſeful to their inſtructors.' It may be ſo; yet we cannot but lament that theſe quarrels ſubſiſted, which muſt not only have been a great interruption to the preceptreſs in the proſecution of her plans, but muſt alſo have exhibited ſcenes and examples to her pupils, injurious to the doctrine of meekneſs and charity, which ſhe endeavours to make conſpicuous in the train of Chriſtian graces.

The third volume includes many amuſing anecdotes collected during the little excurſions which ſhe made with her pupils; among which is an entertaining account of the order of La Trappe, with ſome information reſpecting that order, not commonly known:

'This morning at a quarter before ten we entered once more into the inner compartment of the abbey. . . . . After having heard maſs, we were admitted into

* 'This was true; I had miſunderſtood the Journal of M. Lebrun.'

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the refectory to ſee the fathers dine. There was no cloth upon the table, but each monk had a napkin; their plates were of pewter, and their ſpoons of wood; each monk received a porringer of ſoup, a plate of herbs, two or three uncooked apples, a large ſlice of bread of a good ſort, a little mug of water, and another of beer. One of the ſociety aſcended a ſort of pulpit made for that purpoſe, and preached them a ſermon during their repaſt. Each monk preaches this ſermon in his turn, and the monks who dine are attended by other monks, who afterwards take their refreſhment along with the preacher. The lay-brothers dine at the ſame time in a leſſer hall adjoining to the principal, and which is ſeparated from it only by an arcade without any door: we could ſee them therefore as we ſtood in the refectory; and they, as in the former inſtance, were ſerved by other lay-brothers, who ate when they had finiſhed*. . . . . From the refectory we went to the library. . . . . We afterwards viſited the tomb of M. de Rancé. . . . . The cells are very ſmall: they contain a ſtraw bed, a wooden table, and a crucifix. . . . . We ſaw the monks at work in the garden. We entered the medicine room, which is large, and well ſupplied with drugs: adjoining to it is an excellent botanic garden filled with the uſual plants. . . . . I ſhall here relate all that I learned from the converſation of the fathers. The hiſtory of Count de Comminges is fabulous, as well as various other things, viz. that the monks are every day employed in digging their tombs: that they raiſe and level hills for the purpoſe of occupying themſelves: that their ſalutation when they meet is, *We muſt die:* that they wear upon their hearts a cuſhion ſtuck with nails, &c. All theſe things are abſolutely falſe. They faſt continually; they never eat either fiſh, ſugar, eggs, butter, or oil, except a ſmall quantity with their ſallads. Vinegar is allowed them, as well as milk, but the latter is prohibited during Lent. Their rule never allows them the uſe of wine except in journeys, and in any place of occaſional reſidence, where they may uſe both

* The eſtabliſhment of lay-brothers, ſo contrary to Chriſtian humility, is inconceivable, particularly in the auſtere orders. At la Trappe, for example, as the labours are equally ſhared by all the individuals of the order, and as the lay-brothers do not wait upon the fathers, whence could have originated the diſtinction of name and eating-room? It is not becauſe the brothers are not prieſts, for this is equally the caſe with the majority of the fathers. Reaſon teaches us to love equality, religion enjoins it; and it is a ſtrange contradiction to ſee a monk proſtrate himſelf, his face in the duſt, and at the ſame time diſdaining to eat his brown bread and his beans with certain of his brethren as virtuous and devout as himſelf. This eſtabliſhment is of no great antiquity; it was Saint Gualbert who inſtituted the lay-brothers in 1072, but without theſe proud diſtinctions; I am ignorant of the name of him who reduced them to the condition of valets, but we may preſume that it was ſome *gentleman* monk.'

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wine, fiſh, and butter. . . . . Their dreſs, like that of the Chartreux, is entirely white, their head and beard are ſhaved, and they have a large hood which they put on at pleaſure. They always ſleep in their clothes; their ſhirts are of wool, not hair cloth, every mortification of this kind being prohibited by the rules of their order. No one is admitted among them till the age of twenty, when he enters upon his noviciate, which continues for the ſpace of twelve months. The infirm alone employ themſelves in little articles of induſtry, ſuch as the making of roſaries, wooden ſpoons, and in winter the work of the garden; after which they ſhell the peas, dreſs the vegetables, preſs the grain for uſe, &c. Theſe laſt occupations are common to them all. The monks of this abbey amount to about a hundred and twenty, including both the fathers and lay-brothers. There are ſixty of the former, of whom eighteen only are prieſts; the reſt, though equally engaged by irrevocable vows, do not ſay maſs, and have not received holy orders, thinking themſelves not ſufficiently virtuous and devout to celebrate the ſacred myſteries. The abbot is elected for life, and is named by the king in purſuance of the vote of the monks; the votes are collected by way of ballot; and as ſoon as that is done, the ballotting box is ſealed up and ſent to Verſailles. There are three monks, called *hoteliers*, whoſe buſineſs it is to receive ſtrangers and the poor that preſent themſelves at the monaſtery. From their original endowment and the bequeſts of private individuals, they are ſufficiently wealthy to afford three days hoſpitality to every poor traveller who paſſes that way. When all the beds in the houſe are occupied, the traveller is accommodated at the inn, and his expences defrayed by the monks. If, during theſe three days, he fall ſick, they take care of him till his recovery; he is attended by their ſurgeon, ſupplied by them with medicines; the monks alſo viſit him, dreſs his wounds, &c. If any poor traveller be in want of money to purſue his journey, they give him as much as is neceſſary to carry him to the place of his deſtination. Not a day paſſes without their being viſited by perſons of this deſcription, particularly ſoldiers. It frequently happens that the gratitude and admiration which ſo much benevolence inſpires, induce the perſons who are the objects of it to become members of their fraternity, and paſs their lives with them. Indeed, whoever is in purſuit of virtue in all its perfection, will find it only here, under a form it may be ſomewhat too auſtere, but ſo true, ſo ſublime, that it is not at all aſtoniſhing that a mind ſuſceptible of enthuſiaſm ſhould reſolve upon this great ſacrifice. Theſe monks alſo aſſiſt and take care of all the poor in the neighbourhood for many leagues round. I interrogated a great number of the peaſants, who ſpoke of them with the reſpect and veneration that we ſhould feel for angels if they were to condeſcend to reſide among us. Shew me the individuals that, with the ſame revenues, can do an equal portion of good both by their example and their beneficence! Where ſhall we find ſuch virtues, unleſs religion inſpires them?—They never receive a widower among them unleſs his children are already provided for: whatever may be the age of theſe children, if their ſituation be not ſuch as

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to enſure them a ſubſiſtence, they conceive that a father cannot, in that caſe, diſpoſe of his liberty, but is bound to beſtow all his care upon his family. When they have made their vow, they renounce every kind of epiſtolary correſpondence whatever, and do not allow themſelves to be viſited by their relations, except their father and mother, and this but ſeldom. They are expreſsly enjoined not to ſhew the leaſt preference to any individual of their order, as being bound to love them all equally. If one monk ſhould perceive that another had a particular friendſhip for him, he would conſider it as his duty, when they were all aſſembled, to aſk leave to ſpeak, and then publicly to accuſe him. In this caſe the ſuperiors impoſe a penance on the perſon criminated, who is not allowed to juſtify himſelf, or anſwer a word, even though he ſhould think himſelf to be wrongfully accuſed. He is to believe that he has in ſome way or other, though he cannot recollect it, given cauſe for the reproach, and he muſt ſacrifice without heſitation his ſelf-love to the obedience due to the rules of the order. In all caſes, indeed, where one monk obſerves in another any kind of fault, he is equally bound publicly to accuſe him, and the accuſed muſt obſerve a perfect ſilence, and ſubmit with reſignation to the penance that may be impoſed. If a word eſcape him in his defence, all the monks inſtantly proſtrate themſelves on the ground to aſk pardon of God for his pride: but this never happens except to novices and perſons newly profeſſed, and very ſeldom even to them. Theſe particulars were related to me by brother Proſper, a young monk twenty-eight years of age, and who has been eight years at la Trappe. He has a delightful phyſiognomy, ſtrikingly characteriſtic of candour and good ſenſe. I entreated him to tell me honeſtly if he did not know, among his brother monks, ſome ſingle individual who had, at heart, more friendſhip for him than the reſt? No, indeed, was his reply; I could ſooner name a dozen than one.'——

'When a ſick monk is pronounced to have but a few hours to live, he is told that he muſt receive extreme unction; he is then carried to the church, where it is always adminiſtered, and after the ceremony is over conveyed back to his bed. When he approaches his laſt moment, a bell is tolled to ſignify to the whole houſe that a brother is in the agonies of death. All the monks aſſemble round the dying man, and, having placed him in aſhes, pray aloud for him. This deſcription is terrifying to worldly minds; let it be obſerved, however, that at la Trappe the apparel of death and the religious ſolemnities that accompany it, are conſidered as auguſt and conſolatory, as the fore-runners of a grand triumph and ſupreme felicity. "The frugal and laborious life we lead," ſaid father Theodore to me, "exempts us from violent and putrid diſorders. I have never ſeen among us an inſtance of any epidemical malady, even when the contagion has ſpread through the country. We know ſcarcely any diſorders but thoſe of the lungs occaſioned by ſinging at church, and by the law which obliges us to get up frequently in the night. When a conſtitution is able to reſiſt theſe dangers, and it has paſſed the age of thirty, life is protracted longer here than elſewhere, and old age is ſound and vigorous: thus we commonly

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commonly die in the poſſeſſion of all our faculties, and during the fifty years that I have lived here, I have ſcarcely ſeen an inſtance to the contrary*."

How Madame Brulart *(unintentionally)* prepared the children of *Mr. Equality* for the *new order of things*, will be ſeen by the following memorandum in the travelling journal, dated *Tirlemont*, 12 *July*, 1787:

'. . . . . We lodged at the Plantin, a large and excellent inn; but all the beſt apartments were engaged, ſo that we were very miſerably accommodated. I ſlept myſelf in a child's crib, which I thought too ſmall to be uſed by Mademoiſelle. Our male and female attendants ſtopped on the road; but the princes, and particularly the Duke de Chartres, waited on us moſt excellently in the capacity of ſervants. The Duke put our apartment in order, and mounted a ladder for the purpoſe of nailing ſome covering to the windows, which had neither curtains nor ſhutters; and Mademoiſelle, Henrietta, and Pamela, made our beds. . . . . The children were all very obliging†.'

Subjoined to theſe extracts, which Madame Brulart has made from the Journals of Education, is a *Summary of the courſe of ſtudies which ſhe purſued with her pupils, and of the treatiſes which ſhe wrote for their inſtruction.* Hence it will be ſeen how indefatigable ſhe has been in her endeavours to give health and ſtrength to their bodies, and virtue to their minds. By Gymnaſtics, conſidered as a part of education, her object was to ſtrengthen their conſtitution, to eſtabliſh their health,

* At the concluſion of Madame B.'s account of this order, the tranſlator offers ſome judicious ſtrictures on her abſurd encomiums, which ſupercede the neceſſity of our remarks. We may admire the ſelf-denial, &c. of the order of La Trappe: but *cui bono?* Would it not be better for the monks to carry their virtue into ſociety? Very different from this account of the *Trapiſts* is that pleaſant detail given by the *Chevalier de Mainvilliers* in his *Beau Philoſopher*; ſee Rev. vol. 5th, 1751, p. 395:—but as the Chevalier tells us that he had himſelf embraced that *order*, and had quitted it in diſguſt, he was, no doubt, rather ſolicitous to entertain his readers, than to confine himſelf ſtrictly to the TRUTH, in every reſpect.—Farther particulars are given in our 52d volume, p. 340; including an account of the foundation of the abbey of La Trappe, in the year 1140. It is ſituated, we are told, on the borders of Perche and Normandy. In both theſe accounts, the unnatural and prepoſterous ſeverity of the rules of this order is probably exaggerated: the firſt to make us laugh, the other to give us the horrors.

† Though travelling ſhould ſerve no other purpoſe than that of forming children and young people to habits of obligingneſs and activity, and of accuſtoming them to undergo cheerfully the variety of accidents which continually occur in the progreſs of life, it would ſtill be very uſeful.'

to

to enable them to undergo fatigue, to give agility, addreſs, ſuppleneſs, force, and that confidence which confirms courage, and to make them perform extraordinary actions without danger; in fine, to fortify them againſt all the accidents of life, and to determine the growth of the body to the laſt degree of extenſion that nature can give it. As our readers may be deſirous of knowing the means purſued to attain this end, we ſhall briefly ſtate them. Madame de Brulart preſcribed, 1ſt, the wearing of *ſhoes with leaden ſoles*; 2. the exerciſe of *dumb bells*; 3.—of *the pulley*; 4.—of the *doſſer**; 5.—of the *rope*†; 6.—of *weights at the feet*; 7.—*leaping*; 8. *running*; 9. *walking*, *running*, *and leaping*, *on the tight-rope*; 10. *riding*; 11. *ſwimming*; 12. *archery*; 13. *ſhooting*; 14. *ſhooting with a piſtol*; 15. *fencing*; 16. *military exerciſe*; 17. *billiards*; 18. *ſhuttlecock*; 19. *dancing*. In ſhooting and billiards ſhe did not encourage them, as the one was the delight only of the idle, and the other led to gaming. In teaching them *ſwimming*, ſhe ordered the young men to be thrown into the water with their clothes on, becauſe people are commonly in this ſtate when they fall in by accident. To evince the utility of this mode of learning to ſwim, ſhe mentions, with pleaſure, in a note at the end of the article of bodily exerciſes, the following anecdote, which ſhe had juſt learned, viz. that M. de Chartres had recently ſaved the life of the inſpector of bridges and roads at Vendome, (who was on the point of being drowned,) by leaping into the river at the moment when he heard his cries.

The great number of volumes which Madame Brulart informs us ſhe has written for the edification and entertainment of her pupils, are evidences of the very uncommon vigour and induſtry of her mind; while the choice of the ſubjects on which ſhe has written, and her pure and elegant taſte, are teſtimonials of the moral excellence of her heart. This enumeration of her writings may be thought to ſavour of DISPLAY: but the oppoſition and calumny, which ſhe has experienced, obliged her to give ſome account of herſelf, in order to vindicate both her ſyſtem and her conduct. Her very ſingular attentions to the education of her pupils were diſintereſted, receiving no pecuniary conſiderations for them; her wiſhes reſpecting the world are extremely moderate‡; and her mind appears to be formed on the beſt principles of practical philoſophy.

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* A ſort of baſket to be carried on the ſhoulders.

† It conſiſts in aſcending to the ceiling by means of a cord, with the whole weight of the body on the wriſts.

‡ By a happy mediocrity, I underſtand three or four hundred a year, a ſmall farm at the diſtance of at leaſt a hundred leagues from

We are so well pleased with this publication, that we cannot take our leave of it without recommending it to the attentive perusal of our young friends; persuaded that they may adopt, from this elegant system of education, maxims not only calculated to strengthen the body, and to polish and refine the manners, but to establish the more important principles of piety and virtue, and to give the happiest direction to the minds and understandings of the rising generation.

Moo.y.

ART. VII. *Desmond* A Novel. By Charlotte Smith. 12mo. 3 Vols. pp. 924. 9s. sewed. Robinsons. 1792.

AMONG the various proofs which the present age affords, that the female character is advancing in cultivation, and rising in dignity, may be justly reckoned the improvements that are making in the kind of writing which is more immediately adapted to the amusement of female readers. Novels, which were formerly little more than simple tales of love, are gradually taking a higher and more masculine tone, and are becoming the vehicles of useful instruction.

Mrs. Smith, who has already favoured the public with several instructive as well as entertaining works of this kind, has, in the present publication, ventured beyond the beaten track, so far as to interweave with her narrative many political discussions. Being very justly of opinion, that the great events which are passing in the world are no less interesting to women than to men, and that in her solicitude to discharge the domestic duties, a woman ought not to forget that, in common with her father and husband, her brothers and sons, she is a citizen; Mrs. Smith introduces, where the course of the tale will easily admit of such interruptions, conversations on the principles and occurrences of the French revolution; and these conversations she enlivens with humorous strokes of character, which prove that she has observed the present state of society with an attentive and discriminating eye.

As the novel of Desmond is peculiarly marked by this circumstance, and as we have formerly had repeated occasions to express our favourable opinion of Mrs. Smith's general talents for novel-writing, we shall confine ourselves, in our extracts, to two or three political passages, drawn, as Mrs. S. assures the public in her preface, from conversations to which she has been a witness in England and in France, during the last twelve months. We begin with a truly comic scene:

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from Paris, a garden of five or six acres, a man-servant, a maid-servant, and a gardener. . . . . This is the only *castle I ever built in the air.*'

' I sum-

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'I sauntered into one of the libraries, (at Margate,) and took up a book; but my attention was soon diverted, by a very plump, sleek, short, and, altogether, a most orthodox figure; whose enormous white wig, deeply contrasted by his peony-coloured face, and consequential air, declared him to be a dignitary, very high, at least, in his own esteem.—On his entrance he was very respectfully saluted by a little thin man in black; whose snug well-powdered curls, humble demeanor, and cringing address, made me suppose him either a dependent on the plump doctor, or one who thought he might benefit by his influence—for he not only resigned the newspaper he was reading, but bustled about to procure others;—while his superior, noticing him but little, settled himself in his seat, with a magisterial air—put on his spectacles, and took out his snuff-box; and having made these arrangements, he began to look over the paper of the day; but seeing it full of intelligence from France, he laid it down, and,

"As who should say I am Sir Oracle,"

he began an harangue, speaking slowly and through his nose.

"'Tis an uneasy thing," said he, "a very uneasy thing, for a man of probity and principles to look in these days into a newspaper.—Greatly must every such man be troubled to read of the proceedings that are going forward in France.—Proceedings, which must awaken the wrath of heaven; and bring down upon that perfidious and irreverent people its utmost indignation."

'The little man took the opportunity the solemn close of this pompous oration gave him, to cry—"very true, Doctor, your observation is perfectly just; things to be sure have just now a very threatening appearance." "Sir," resumed the grave personage, "it is no *appearance*, but a very shocking reality. They have done the most unjust and wicked of all actions in depriving the church of its revenues.—'Twere as reasonable, Sir, for them to take my birthright or yours."

"I thought, Doctor," said a plain looking man, who had attended very earnestly to the beginning of this dialogue—"I thought that the revenues and lands of the church, being the property of the state, might be directed by it into any channel more conducive, in the opinion of that state, to its general good; and that it appearing to the National Assembly of France, that this their property was unequally divided; and that their bishops lived like princes, while their curates * had hardly the means of living like men,—I imagined——"

"You imagined, Sir?—And give me leave to ask what right you have to imagine?—or what you know of the subject?—The church lands and revenues the property of the state!—No, Sir—I affirm that they are not—That they are the property of the possessors, as much, Sir, as your land and houses, if you happen to have any, are yours."

"Not quite so, surely, my good Doctor," replied the gentleman mildly—"My houses and lands—if, as you observe, I happen

'* Curés-rectors.'

to have any, were probably either acquired by my own industry, or were my birth-right.—Now, Sir"—He would have proceeded, but the Divine, in an angry and supercilious manner, interrupted him—"Sir, I won't argue, I won't commit myself, nor endeavour to convince a person whose principles are, I see, fundamentally wrong.—But no man of sense will deny, that when the present body of French clergy took upon them their holy functions—that then they became, as it were, born again—and—and—and by their vows—"

"But, my worthy Sir, those vows were vows of poverty.—They were vows by which, far from acquiring temporal goods, the means of worldly indulgencies, they expressly renounced all terrestrial delights, and gave themselves to a life of mortification and humility.—Now, it is very certain, that many of them not only possessed immense revenues, wrung from the hard hands of the peasant and the artificer, but actually expended those revenues—Not in relieving the indigent, or encouraging the industrious; but in gratifications more worthy the dissolute followers of the meretricious scarlet-clad lady of Babylon, than the mortified disciples of a simple and pure religion." Then, as if disdaining to carry farther an argument in which he had so evidently the advantage against the proud petulance of his adversary, the gentleman walked calmly away, while the Doctor, swelling with rage, cried, "I don't know who that person is, but he is very ignorant and very ill-bred."—"'Tis but little worth your while, Doctor," cried the acquiescent young man, "to enter into controversial discourse with persons so unworthy of the knowledge and literature which you ever throw into your conversation."

"It is not, Sir," answered the Doctor; "it were indeed a woeful waste of the talent with which it has pleased heaven to entrust me, to contend with the atheistical pretenders to philosophy, that obtrude themselves but too much into society.—However, Sir, a little time will shew that I am right, in asserting that a nation that pays no more regard to the sacred order, can never prosper:—but, that such horrible sacrilegious robbery, as that wretched anarchy, for I cannot call it government, has been guilty of, will draw down calamities upon the miserable people; and that the evil spirit, which is let loose among them, will prompt them to deluge their country with blood, by destroying each other."

The improved condition of the people of France is thus earnestly asserted and eloquently described:

"In regard to the happiness of the people, perhaps the best way of judging would be to refer you to the people themselves, as being alone competent to decide.

"Enquire of them, whether they are not better for being relieved from the *taille*, from the *gabelle*, from the imposts levied at the gates of every town, on every necessary of life; for the relief they have obtained from those burthens that were imposed upon them, because they were poor; while their illustrious compatriots

were

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were exempt, because they were noble*. Ask the aged peasant, who is no longer able to labour for his own subsistence; ask the mother of a group of helpless children, if they are not the happier for being assured, that the son, the husband, on whom their existence depends, cannot now be torn from the paternal cottage; and, to execute some ambitious scheme of a weak king or a wicked minister, be enrolled against their inclination in a mercenary army?—Let the soldier, who is now armed for the defence of his country, rendered worthy of that blood he is ready to sacrifice to preserve it, tell you whether he is not happier for the consciousness that he cannot be compelled to carry devastation into another land as a slave, but shall hereafter guard his own as a freeman; ask the husbandman, whose labours were coldly and reluctantly performed before, when the *fermier-general*, and the intendants of the provinces, devoured two-thirds of their labour, if they do not proceed more willingly and more prosperously to cultivate a soil from whence those locusts are driven by the breath of liberty? Enquire of the citizen, the mechanic, if he reposes not more quietly in his house from the certainty that it is not now liable to be entered by the *marechaussées*, and that it is no longer possible for him to be forcibly taken out of it by a *lettre de cachet*, in the power of a minister, or his secretary, his secretary's clerk, or his mistress? Let the voice of common sense answer, whether the whole nation has gained nothing in its dignity, by obtaining the right of trial by jury, by the reform in the courts of judicature; where, it is well known, that formerly, every thing was given to money or to favour, and to equity and justice, nothing?—As to the prejudice that all these alterations have been to the manners of society, to that, indeed, I have nothing to say.—I must lament that, in shaking off the yoke, we have been so long reproached for wearing, we have not taken care to preserve, unfaded, all those elegant flowers with which it was decorated."

On the present defects of the British government, we meet with the following remarks:

"Let me turn to another very common subject of acknowledged complaint—I mean the penal laws—laws, by which the property and the life of the individual is put on an equal footing, and by which murder, or a robbery to the amount of forty shillings, are offences equally punished with death—Is it possible to reflect without horror, on the numbers that are every year executed, while every year's experience evinces, that this prodigality of life renders the punishment familiar, and prevents not crimes?—Is there a session at the Old Bailey, where boys, from fifteen to twenty, are not condemned?—boys, who, deserted from their infancy, have been

* Ce gouvernement serait digne des Hottentots, *says* Voltaire, dans lequel il seroit permis à un certain nombre d'hommes de dire, c'est à ceux qui travaillent à payer—Nous ne devons rien payer parceque nous sommes oisifs.'

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driven, by ignorance and want, to violate the laws of that society, which

" Shakes her incumbered lap, and throws them out *;"

which provides punishment instead of prevention? And can we avoid seeing, that while they give up yearly to the hands of the executioner greater numbers than die the victims of public justice in all the other European countries reckoned together; we must, in spite of our national vanity, acknowledge, either, that the English are the worst, and most unprincipled race of men in Europe, or, that their penal laws are the most sanguinary of those of any nation under heaven. Attempts have been made to remedy this enormity, which I cannot help calling a national disgrace; but, like every other endeavour at partial correction of abuses, these humane efforts have been baffled on the usual principle, that nothing must be touched, nothing must be changed."—" Really, Sir," said Mr. Cranbourne, " you are a most able advocate for beggars and thieves."

" At least, Sir, I am a disinterested one, for I plead for those who cannot fee me—but it is not for beggars and thieves, as you are pleased to say, that I plead—it is for the honor of my country—for the reform of the laws, which occasion beggars and thieves to exist in such numbers; while we ostentatiously boast, that those laws are the best in the world. Nor is it only the penal laws that seem to want alteration; allow me to observe, that from the continual complaints of the defects of our law, as it relates to the protection of property, it does not seem to deserve the praise of superiority which we arrogantly claim.—We hear every day of suits in which even success is ruin; and we know, that far from being able to obtain in our courts, that speedy, clear, decisive, and impartial justice, which, from their institution they are designed to give, a victory (obtained, after being sent through them all) is often much worse than a retreat—the remedy more fatal than the disease.—So conscious are even the lawyers themselves of this, that if one of them (as *may happen)* has a personal regard for his client, and is willing to wave pecuniary advantage in his favor, such a lawyer will say—" Do any thing—submit to any compromise—put up with any loss, rather than go to law."—One of our courts is called that of Equity, where the widow, the orphan, the deserted and unhappy of every description (who have money), are to find protection and redress; yet it is too certain, that such are the delays, such the expences in this court, that the ruinous tediousness of a Chancery suit is become proverbial—the oppressed may perish, before they can obtain the remedy they seek; and where, under the direction of this court, litigated property is to be divided, it continually happens, that, by the time a decision is obtained, there is nothing to divide.—The poet I just now quoted, says,

' —— In this rank age,
Much is the patriot's weeding hand requir'd †,'

' * Cowper.'

' † Thomson.'

But

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But alas!—eſpecial care is taken, that neither reaſon nor patriotiſm ſhall touch too rudely

> "The *toils* of law, where dark, inſidious men,
> Have cumbrous added to perplex the truth,
> And lengthen ſimple juſtice into trade *."

And yet

> "How *glorious were the day that ſaw theſe broke,*
> And *every man within the reach of right* †."

"As to your poets," cried Mr. Cranbourne ſupercilioufly—"There is no bringing argument againſt their flowery declamation; fine ſounding words about rights and liberties, are impoſing to ſuperficial underſtandings, but cannot convince others—fine flouriſhing words are not arguments."

"Nor does there," ſaid I, "need arguments, on what I have aſſerted—they are matters of fact, and not of ſpeculation or opinion—truths, which cannot be denied, and which it would require ſome ſkill to palliate."

"As to truth, Sir, it is not always proper to ſpeak it, nay, it is not always ſafe to the well-being of a ſtate—The queſtion, I think is, not whether a thing be exactly conformable to your Utopian and impracticable ſchemes, but whether it be expedient.—We know that *truth is not expedient*, and that it is the buſineſs of government to enforce obedience, without which it would not go on; not to liſten to the reaſoning of every wild dogmatiſt, who fancies himſelf a philoſopher and able to mend what is already good—all ſuch ſhould be prevented from diſſeminating their pernicious doctrines, which ſerve only to make men diſcontent with their ſituation, to raiſe murmurs, and to clog the wheels of government."

'This ſentence, which was moſt conſequentially delivered, was applauded by all the party, as I had nothing to offer againſt it, but that truth which had juſt been pronounced to be inexpedient, I declined the conteſt, ſaying only, "If truth is not to be ſpoken, Sir, in a government calling itſelf free, leſt it ſhould be underſtood by the people, who are governed; and prevent their freely ſupplying the oil, that facilitates the movement of the cumbrous machine—If facts, which cannot be denied, be repreſſed; and reaſon, which cannot be controverted, be ſtifled; the time is not far diſtant, when ſuch a country may ſay, adieu liberty!—Let them, therefore, if they are content to do ſo, begin with expelling thoſe who dare ſpeak truth, and are ſo impudent as to reaſon—'Tous ces gens qui raiſonnent ſont la peſte d'un etat ‡." I then left my adverſary to enjoy the triumph of his imaginary ſuperiority.'

Having made theſe large quotations from the political part of this novel, we muſt be brief and general in our account of

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'* Thomſon.'

'† Ibid.'

'‡ Voltaire—"All theſe reaſoning people are the very curſes of a government."

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the narrative part. The tale, which is short, but natural and interesting, is that of a young man who entertains an ardent passion for a married woman, but suffers it only to lead him through a course of generous and courageous services, which, on the death of the worthless husband, are happily repaid. The principal characters are boldly sketched and consistently supported; except that the virtuous and romantic Desmond should not, in his tour through France, have been suffered so far to forget himself and his Geraldine, as to have fallen into a *criminal* amour with a married woman.

We must be allowed to enrich our Journal with the following beautiful Ode to the Poppy:

'Not for the promise of the labor'd field,
Not for the good the yellow harvests yield,
I bend at Ceres' shrine;
For dull, to humid eyes appear,
The golden glories of the year;
Alas!—a melancholy worship's mine!
I hail the Goddess for her scarlet flower!
Thou brilliant weed,
That dost so far exceed,
The richest gifts gay Flora can bestow;
Heedless I pass'd thee, in life's morning hour,
(Thou comforter of woe,)
'Till sorrow taught me to confess thy power.
In early days, when Fancy cheats,
A various wreath I wove;
Of laughing spring's luxuriant sweets,
To deck ungrateful love:
The rose, or thorn, my numbers crown'd,
As Venus smil'd, or Venus frown'd;
But Love, and Joy, and all their train, are flown;
E'en languid Hope no more is mine,
And I will sing of thee alone;
Unless, perchance, the attributes of grief,
The cypress bud, and willow leaf,
Their pale, funereal foliage, blend with thine.
Hail, lovely blossom!—thou can'st ease,
The wretched victims of disease;
Can'st close those weary eyes, in gentle sleep,
Which never open but to weep;
For, oh! thy potent charm,
Can agonizing pain disarm;
Expel imperious memory from her seat,
And bid the throbbing heart forget to beat.
Soul-soothing plant!—that can such blessings give,
By thee the mourner bears to live!
By thee the hopeless die!

Oh!

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Oh! ever "friendly to deſpair,"
Might ſorrow's palid votary dare,
Without a crime, that remedy implore,
Which bids the ſpirit from its bondage fly,
I'd court thy palliative aid no more;
No more I'd ſue, that thou ſhouldſt ſpread,
Thy ſpell around my aching head,
But would conjure thee to impart,
Thy balſam for a broken heart;
And by thy ſoft Lethean power,
(Ineſtimable flower)
Burſt theſe terreſtrial bonds, and other regions try.'

E.

ART. VIII. *Memoirs of the Life and Writings of John Jortin, D. D.* By John Diſney, D. D. F. S. A. 8vo. pp. 314. 5s. Boards. Johnſon. 1792.

AMONG the admirers of claſſical erudition and elegant taſte, the friends of moderation and liberality, and the advocates for revelation, the name of Jortin has long been held in high eſteem. To give ſuch a name a diſtinguiſhed place in the rolls of biography, is a debt of gratitude which the public, in return for the inſtruction and amuſement that they have received, are bound to pay.

In writing the life of a literary man, his works are doubtleſs a principal object; and the world will not be diſpleaſed to find that a large ſhare of attention is paid, in theſe memoirs, to writings of ſuch diverſity, and of ſuch merit, as thoſe of Dr. Jortin. Nevertheleſs, we have not peruſed this volume without regretting that Dr. Diſney has not been able to collect more *perſonal* information concerning this amiable and excellent man.

We have extracted from theſe memoirs the following ſhort narrative:

'John Jortin, the ſubject of theſe memoirs, was born in the pariſh of St. Giles in the Fields, in the county of Middleſex, October 23, 1698.

'His father, Renatus Jortin, was a native of Bretagne in France, and had ſtudied at Saumur. His teſtimonial from that academy is dated 1682, and is now in the poſſeſſion of his deſcendants. He came into England a young man, along with his father, uncle, two aunts, and two ſiſters, about the year 1685, when the Proteſtants fled from France, on account of the revocation of the edict of Nantz by Louis the Fourteenth. Soon after his ſettlement in this country, he married Martha, daughter of the Rev. Daniel Rogers of Haverſham in Buckinghamſhire, who deſcended from a family of the ſame name that reſided at Lees near Chelmſford in Eſſex, in

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the reign of Henry the Eighth, and had produced ſome clergymen, diſtinguiſhed by their abilities and learning.

'Mr. Renatus Jortin was appointed one of the gentlemen of the privy chamber to king William the Third, in the year 1691 *; and was, afterwards, ſucceſſively ſecretary to admiral Edward Ruſſel, Earl of Orford, Sir George Rooke, and Sir Cloudeſley Shovel; and periſhed with the latter when his ſhip unfortunately ſtruck upon the rocks, called "the biſhop and his clerks," off Scilly, October 22, 1707.

'After this melancholy event, Mrs. Jortin removed into the neighbourhood of the Charter-houſe, the better to accommodate the education of her ſon, who was now nine years of age, and ſent him to that ſeminary as a day-ſcholar. He learned French at home, and ſpake it well. At the age of fifteen he had completed his claſſical ſtudies at ſchool, after which he remained at home about a year, and perfected himſelf in writing and arithmetic.

'On the 16th of May 1715, he was admitted penſioner of Jeſus College in Cambridge; and diſtinguiſhed himſelf ſo much by his abilities, that whilſt he was an under-graduate, he was engaged by the recommendation of his tutor, the learned Dr. Styan Thirlby, to tranſlate ſome of Euſtathius's notes on Homer for Mr. Pope.'—

'Mr. Jortin was admitted to the degree of bachelor of arts, in January 1718-19; and was elected fellow of Jeſus college, October 9, 1721. He proceeded to take the degree of maſter of arts at the commencement 1722.

'On the tenth of October 1722, Mr. Jortin was appointed one of the moderators, at the diſputations in the ſophs' ſchool, and, at Michaelmas in the ſucceeding year, he was elected one of the taxors. The learned Dr. Edmund Law, late biſhop of Carliſle, who took his firſt degrees in arts 1723, told me, ſome few years before his death, that he kept an opponency under Mr. Jortin when moderator, and though he was every way eminently qualified to diſcharge the duty of his office, was a man of few words. The biſhop added, however, in the courſe of our converſation, that, in

* "After this, and before I was born, (ſays Dr. Jortin in his Adverſaria) he took a fancy to change his name into JORDAIN, and to give it an Engliſh appearance; being fond I ſuppoſe of paſſing for an Engliſhman, as he ſpoke Engliſh perfectly, and without any foreign accent. This gave me ſome trouble afterwards when I went into deacon's orders under Biſhop Kennet, for the regiſter of St. Giles in the Fields wrote my name, as it ſtood there, *Jordain*. I gave the biſhop an account how it came to paſs. After my father's death, my mother thought it proper to aſſume the true name of Jortin; and ſhe and I always wrote it ſo.

"I did not think there was any perſon left of our name, till lately (1770) I found in a news-paper, that a merchantman came to one of our ports, commanded by captain Jortin, from the Weſt-Indies."

conſequence of that exerciſe, Mr. Jortin recommended him in the univerſity, and thereby laid the foundation of his future advancement.

'In the courſe of the year 1722, Mr. Jortin publiſhed a few Latin poems, which were well received, entitled "Luſus Poetici."—

'Mr. Jortin was ordained deacon by Dr. White Kennet, biſhop of Peterborough, September 22d, 1723; and prieſt by Dr. Thomas Greene, biſhop of Ely, June 24, 1724. On the 20th of January 1726-7, he was preſented by the maſter and fellows of Jeſus college to the vicarage of Swaveſey near Cambridge, and in January 1727-8, agreeably to the ſtatutes, he reſigned his fellowſhip.

'About the month of February 1728, he married Ann daughter of Mr. Chibnall of Newport-Pagnell in Buckinghamſhire*. On the

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'* In the firſt volume of the "Miſcellaneous Obſervations," p. 379, and in the firſt volume of "Tracts," &c. p. 47, "the following inſcription is ſubmitted to the judgment of the learned." It was republiſhed, as we are informed by the very ingenious Mr. Thomas Warton, in his "Inſcriptionum Romanarum metricarum Delectus," London, 1758; as an *ancient* inſcription.

'INSCRIPTIONIS FRAGMENTUM.

'D. M.

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QUÆ. TE. SUB. TENERA. RAPUERUNT. PAETA. IUUENTA.
O. UTINAM. ME. CRUDELIA. FATA. UOCENT.
UT. LINQUAM. TERRAS. INUISAQUE. LUMINA. SOLIS.
UTQUE. TUUS. RURSUM. CORPORE. SIM. POSITO.
TU. CAUE. LETHÆO. CONTINGAS. ORA. LIQUORE.
ET. CITO. UENTURI. SIS. MEMOR. ORO. UIRI.
TE. SEQUAR. OBSCURUM. PER. ITER. DUX. IBIT. EUNTI.
FIDUS. AMOR. TENEBRAS. LAMPADE. DISCUTIENS.

'In Dodſley's "Collection of Poems," vol. iv. p. 188. and in Dr. Jortin's "Tracts," &c. vol. i. p. 472. is a beautiful tranſlation of the preceding inſcription by the Rev. Mr. Merrick.

"Thee, PÆTA, death's relentleſs hand
Cut off in earlieſt bloom:
Oh! had the fates for me ordain'd
To ſhare an equal doom;
With joy this buſy world I'd leave,
This hated light reſign,
To lay me in the peaceful grave,
And be for ever thine.
Do thou, if Lethe court thy lip,
To taſte its ſtream forbear:

the 1ſt of February 1730-1, he reſigned his vicarage of Swaveſey, and not long after ſettled in London, where he was engaged as reader and preacher at a chapel belonging to the pariſh of St. Giles in the Fields, then in New-ſtreet, near Great Ruſſel-ſtreet, Bloomſbury. In this ſituation he continued till 1746.

'On Mr. Jortin's removal to London he publiſhed "Four ſermons on the truth of the Chriſtian religion," in a ſmall volume in duodecimo.'—

'In the years 1731, and 1732, Mr. Jortin, in conjunction with ſome literary friends, publiſhed in a ſeries of twenty-four ſixpenny numbers, "Miſcellaneous obſervations upon authors ancient and modern;" making together two volumes in octavo.'—

'Our author's ſkill and taſte for critical learning were again exhibited in ſome excellent "Remarks on Spencer's poems *," publiſhed in 1734, in octavo; to which were ſubjoined "Remarks on Milton †." And in a periodical work, entitled, "The preſent ſtate of the republic of Letters," for Auguſt in the ſame year, he publiſhed "Remarks on Seneca ‡."—

'Mr. Jortin was preſented by the earl of Winchelſea to the vicarage of Eaſtwell in Kent, worth about one hundred and twenty pounds a year, ſome time in 1737; but the air of the place not agreeing with his health, he ſoon reſigned it, and returned to London. He, therefore, continued to officiate at the chapel in New-ſtreet, until he was appointed (March 20, 1746-7,) by his friend Dr. Zachary Pearce, then rector of St. Martin's in the Fields, afternoon preacher at a chapel of eaſe belonging to that pariſh in Oxenden-ſtreet, in the place of the Rev. —— Johnſon, then lately deceaſed; in which ſituation he continued till 1760.

'In the year 1746, Mr. Jortin publiſhed his "Diſcourſes concerning the truth of the Chriſtian religion," which included the ſubſtance of the "Four diſcourſes" before mentioned, and have ſince paſſed through ſeveral editions §.'—

Still in thy ſoul his image keep,
Who haſtes to meet thee there.
Safe o'er the dark and dreary ſhore
In queſt of thee I'll roam;
Love with his lamp ſhall run before,
And break the circling gloom."

'* Reprinted in "Tracts philological, &c." vol. i. p. 54—285. with additional notes, by anonymous, p. 287—306.'

'† Reprinted in "Tracts philological, &c." vol. i. p. 307—345.

'‡ Article ix. ſigned J —reprinted in "Tracts philological, &c." p. 404—424. where it is incorporated with two other ſhort papers on Seneca's tragedies from "Miſ. Obſervations," vol. i. p. 55, and 127.'

'§ The *ſecond* edition was publiſhed the next year, 1747; the *third* 1752; the *fourth* 1768.'

Mr.

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'Mr. Warburton, then preacher at Lincoln's Inn, engaged Mr. Jortin, in the year 1747, to aſſiſt him occaſionally at the chapel there, and he continued his aſſiſtant about three years.

'Upon the tranſlation of Dr. Matthew Hutton from the ſee of Bangor to the archbiſhopric of York, Dr. Zachary Pearce was appointed to ſucceed him. Dr. Pearce requeſted Mr. Jortin to preach the ſermon at his conſecration in the pariſh church of Kenſington, on February 21, 1747; which was afterwards publiſhed, with the uſual authoritative mandate prefixed, JUSSU SUPERIORUM.'—

'On the recommendation of archbiſhop Herring, and biſhop Sherlock, Mr. Jortin was appointed, by the earl of Burlington, on the 26th of December 1749, preacher of the lecture founded by Mr. Boyle. An appointment, honourable from the nature of the foundation; and from the reſpectable characters of ſeveral of the clergy who had preceded him in the duties of it, and we may alſo add, from the patronage of the noble truſtee, and the recommendation of the two prelates, at whoſe inſtance he had received it.'—

'The mutual friendſhip between Mr. Warburton and Mr. Jortin continued after their connection at Lincoln's Inn chapel had ceaſed; inſomuch that the former announced, in the ſecond edition of his JULIAN, the ſpeedy publication of his "learned friend Mr. Jortin's curious diſſertations on eccleſiaſtical antiquity; compoſed, like his life, not in the ſpirit of controverſy, nor, what is ſtill worſe, of party, but of truth and candor *."—

'Mr. Warburton's favourable notification of the forwardneſs of the "Remarks on eccleſiaſtical hiſtory," was very ſoon followed by the publication of the firſt volume, early in the year 1751; and however ſanguine may have been the expectations of the friends of Mr. Jortin, they were not diſappointed.'—

'Hitherto it ſhould ſeem that Mr. Jortin had partaken of ſome of the ingredients which are too frequently found to conſtitute a ſcholar's wages, according to Eraſmus, "ſhort commons and little reputation, mixed with much envy and detraction." He had many friends who knew how to value his learning, but none of them had hitherto ſucceſsfully ſought to reward it. Certain jealouſies were entertained of his liberal and catholic principles, though it was very generally acknowledged that his writings would be read and admired as long as any pittances of good ſenſe, ſolid erudition, and exalted liberality of mind, ſhould remain upon Engliſh ground. To take off, as much as might be, any reproach to his patron, the "Diſcourſes on the truth of the Chriſtian religion" were made the oſtenſible motive for preſenting him with the preferment deſigned for him. "The dangerous preface was then in its infancy," as a certain writer expreſſes himſelf, "and the outcry againſt it had not reached the ulterior banks of the Thames. It has, however, been ſaid, that the patron never heard the laſt of his injudicious munifi-

'* See Warburton's "Julian," 2d edit. 1751. p. 316, note.'

cence

cence to a man, who had affronted, (as certain druids are wont to ſay,) the eſtabliſhment that maintained him *."

'Be this, however, as it may, in the month of May 1751, archbiſhop Herring gave Mr. Jortin, unſolicited, the rectory of St. Dunſtan in the Eaſt, London, worth two hundred pounds a year; "a favor valuable in itſelf, but made doubly ſo by the giver, by the manner, by being conferred upon one," as himſelf ſays, "who had received few obligations of this kind, and by ſettling him amongſt thoſe whom he had great reaſon to love and to eſteem †."

'Nothing could more enhance the obligation, than the public and handſome manner in which it was conferred. The account which is given of the interview between the archbiſhop and Mr. Jortin is, I believe, authentic, and has in it ſome circumſtances which ſhew the liberal and amiable character of the prelate, and characterize the ſimple manners of the clerk. Mr. Jortin dined at the feaſt of the ſons of the clergy, where archbiſhop Herring was preſent, and on being told that the archbiſhop was deſirous of renewing his acquaintance with him, he prepared for going to the upper end of the room, by looking for his hat, among a great number which lay together in a confuſed manner; but being told by his friends that his hat was by no means neceſſary, he proceeded to the prelate without it. The archbiſhop complimented him on his talents and learning, and cloſed the converſation, by giving him, in the preſence of the clergy, the rectory of St. Dunſtan in the Eaſt. Mr. Jortin then returned to his ſeat, telling his friends, "I have loſt my hat, but I have got a living ‡."

'In Auguſt this year, Mr. Jortin paid a viſit to his friends at Cambridge, where he had not been ſince the time of his quitting the univerſity ||; but it is moſt probable that this journey, in the autumn of 1751, was principally intended as a viſit to the libraries in the univerſity; and the more ſo, as he was at that time much occupied in preparing the ſecond volume of the "Remarks" for the preſs, and which was publiſhed the following ſpring.'—

'Mr. Jortin had the continuation of his "Remarks on Eccleſiaſtical Hiſtory" in ſo great forwardneſs for the preſs, that he publiſhed the ſecond volume in the ſpring 1752. And having been ſo lately patronized by archbiſhop Herring, he introduced it with a dedication to that worthy and benevolent prelate, in language not indeed of "modern politeneſs, but of ancient ſimplicity."

'The reſentment which he had incurred from the orthodox, by the catholic ſpirit which he had ſhewn in his former volume, though then freſh in his mind, and ſtill working to his further prejudice, he did not wiſh to dwell upon, but rather to look on the favourable ſide of the contingent events of human life. In this view, I apprehend, he obſerves, in his dedication, that "the diſcourte-

* See "Collection of Letters and Eſſays," vol. iii. p. 262.'

† See dedication to the ſecond vol. of "Remarks on E. H." p. iv.'

‡ See "Gentleman's Magazine," for 1773, p. 438, and Nichols's Anecdotes of Bowyer, p. 260, note *.'

|| See "Anecdotes of Bowyer," p. 260, note *.'

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ſies which we experience, are things too common and too inſignificant to deſerve a place in our memory, or in our writings; it is beſt, (ſays he,) to bury them in eternal oblivion, and in their room to ſubſtitute the good offices of our friends, which ought to be remembered and recorded with pleaſure."

'In excuſe for his omitting to make a laboured diſplay of the good qualities of his benefactor, or, as is too often the caſe, to aſcribe to him the poſſeſſion of thoſe attainments which did not belong to him, he concludes by telling us, in true claſſic purity of ſentiment, that it was a cuſtom among the ancients, "NOT TO SACRIFICE TO HEROES, TILL AFTER SUN-SET." And that this was not merely a happy thought, founded in fact, and applied in compliment, we may have the beſt proof by turning to what he ſays of the ſame great man, after his deceaſe, and when his dignities and patronage were in the poſſeſſion of a ſucceſſor who was of a quite contrary ſpirit *.

'The deſign of the whole of this work, agreeably to a former intimation, was "to defend and recommend Chriſtianity, which was then, and continues to be daily aſſaulted and inſulted."—

'Mr. Jortin was fond of muſic, and learned it after he came to reſide in London in 1730. He was a good player of thorough-baſs on the harpſichord. His maſter was Mr. Petit, a Frenchman, who

'* After citing an honorable teſtimony of Eraſmus to the memory of archbiſhop Warham, (Life of Eraſmus, vol. i. p. 42.) he proceeds,—"it is with a melancholy kind of pleaſure that I tranſcribe theſe paſſages, and ſhall in other parts of this work inſert other teſtimonies to the honor of the archbiſhop; whilſt in the character of this amiable prelate, drawn by ſo maſterly a hand, I contemplate that of my late patron, (Thomas Herring, archbiſhop of Canterbury,) who, beſides the good qualities in which he reſembled Warham, had piety without ſuperſtition, and moderation without meanneſs, an open and a liberal way of thinking, and a conſtant attachment to the cauſe of ſober and rational liberty both civil and religious. Thus he lived and died, and few men ever paſſed through this malevolent world, better beloved, and leſs cenſured, than he.

"He told me once, with an obliging condeſcenſion, which I can never forget, that he would be to me what Warham was to Eraſmus; and what he promiſed, he performed: only leſs fortunate in the choice of his humble friend, who could not be to him what Eraſmus was to Warham. But if theſe pages ſhould live, protected by the ſubject which they treat, and the materials of which they are compoſed, they may perhaps aſſiſt in doing juſtice to his memory.

His mihi dilectum nomen, maneſque verendos,
His ſaltem accumulem donis, et fungar amico
Munere! non totus, raptus licet, optime Præſul,
Eriperis: redit os placidum, moreſque benigni,
Et venit ante oculos, et pectore vivit imago,"

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is ſaid to have been a good player of Corelli's muſic on the violin *. But the ſcholar appears to have conſidered and attended to it as a ſcience, as well as an amuſement and relaxation from ſeverer ſtudies. That Milton † ſhould attune his lyre was natural, but that the rough and inflexible Luther ‡ ſhould be a compoſer and performer on muſic is extraordinary. Jortin was led to muſic by genius and temper. We have before had occaſion to ſpeak of his genius and talents for poetry; we may now form a very competent opinion of his taſte and judgment in a ſiſter art, from his "Letter concerning the muſic of the ancients." This letter is addreſſed to Mr. Aviſon, the author of an "Eſſay on muſical expreſſion," and is added, without his name, to the ſecond edition of that Eſſay, printed 1753; but is given to its proper owner in the third edition publiſhed 1775 ‖.'—

'In 1754 was publiſhed the third volume of our author's "Remarks on eccleſiaſtical hiſtory."—

'Archbiſhop Herring's friendſhip for Mr. Jortin was ſhewn on different occaſions by rendering him ſubſtantial ſervices, by intending others in which he was not able to ſucceed, and by general attentions which marked his regard and eſteem for Mr. Jortin.

'In the year 1755, the archbiſhop conferred upon him the degree of doctor in divinity. "I thought it too late in life," writes Jortin in a private manuſcript, "as I told him, to go and take it at Cambridge, under a profeſſor, who, in point of academical ſtanding, might have taken his firſt degree under me, when I was moderator. I was willing to owe this favour to him, which I would not have aſked or accepted from any other archbiſhop."

'But, beſides the complimentary accommodation of Dr. Jortin, in ſparing him a diſagreeable errand to Cambridge, as he ſtates it above, he was alſo excuſed ſubſcribing the thirty nine articles, agreeably to the privilege of diſpenſing with ſuch ſubſcription, which is uniformly claimed and exerciſed by the archbiſhops of Canterbury.'—

'In the ſame year (1755,) in which he was preferred to his degree in divinity, he publiſhed his "Six diſſertations on different ſubjects," which "are equally remarkable, (ſays Dr. Knox) for taſte, learning, originality, and ingenuity §." They are upon "ſubjects theological, moral, and hiſtorical, and as ſuch," ſays their author in a very ſhort preface, "of general uſe and application. The laſt eſſay," adds he, "is rather of the philological kind, and intended for thoſe who are ſomewhat converſant with the claſſic writers, and with the learned languages."

Dr. Warburton having given a viſionary account of the ſixth book of the Æneid, as a repreſentation of the Eleuſinian my-

'* See Nichols's "Anecdotes of Bowyer," p. 259.'

'† See "Letter," p. 26.'

'‡ See "Life of Eraſmus," vol. i. p. 126.'

'‖ Republiſhed in "Tracts philological," &c. 1790, vol. ii. p. 1—29.

'§ See Knox's "Eſſays."

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ſteries, this was controverted by Dr. Jortin in his ſixth diſſertation; which being conſidered by Dr. Warburton, or ſome of his diſciples, as an inimical attack, Dr. Jortin was addreſſed in a ſmall pamphlet, entitled, "On the Delicacy of Friendſhip; a Seventh Diſſertation, addreſſed to the Author of the Sixth." It is now well known that Dr. Hurd, the preſent Biſhop of Worceſter, was the writer of this diſſertation. See "Tracts by Warburton and a Warburtonian," 1789.

'Dr. Jortin publiſhed the firſt volume of his "Life of Eraſmus," in quarto, in the year 1758; and by the publication of the ſecond volume in 1760, he completed a work which, from the ſubject of it, "extended his reputation beyond the limits of his native country, and eſtabliſhed his literary character in the remoteſt univerſities of Europe *."—

'Dr. Jortin eſſentially injured his health, by his application to his Life of Eraſmus, as I was aſſured by a very reſpectable friend who knew him well. In his preface to that work he addreſſed himſelf to his friends, "recommending himſelf to their favor, whilſt he was with them, and his name, when he was gone hence; and intreating them in a wiſh, that he might paſs the evening of a ſtudious and unambitious life in an humble but not a ſlothful obſcurity; and never forfeit the kind continuance of their accuſtomed approbation."

"But," as is elſewhere obſerved, "whatever he or his friends might wiſh, he was to live hereafter neither ſo ſtudiouſly, nor ſo obſcurely, as his imagination had figured out to him: more public ſcenes, than any he had yet been engaged in, ſtill awaited him."

'Dr. Hayter, biſhop of London, with whom, by the way, Dr. Jortin had always been upon intimate terms, and for whom he had a great eſteem, died January 9, 1762; and Dr. Oſbaldiſton, who was alſo his friend, and then biſhop of Carliſle, was promoted to the ſee of London. So early as the 10th of March that year, Dr. Jortin was appointed chaplain to biſhop Oſbaldiſton, and about the latter end of the ſame month was collated by his lordſhip to the prebend of Harleſton, in the cathedral church of St. Paul's. In

'* See Knox's Remarks on the Life and Writings of Dr. Jortin, in his "Eſſays moral and literary," vol. i. eſſay xviii. the *ſecond* edition, 1779,—where he adds, "Eraſmus had long been an object of univerſal admiration, and it is matter of ſurpriſe that his life had never been written with accuracy and judgment. This taſk was reſerved for Dr. Jortin, and the avidity with which the work was received by the learned, is a proof of the merit of the execution. It abounds with matter intereſting to the ſcholar; but the ſtyle and method are ſuch as will not pleaſe every reader. There is a careleſſneſs in it, and a want of dignity and delicacy." The whole of what is cited both in the text and note from the eſſays above referred to, is omitted in the later editions of them.'

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the following October, the biſhop gave him the vicarage of Kenſington, worth about 300l. a year; ſoon after which he quitted his houſe in Hatton Garden, and went to reſide there.

'In 1763, Dr. Jortin aſſiſted Mr. Markland in correcting the proof ſheets of the "Supplices mulieres" of Euripides, in quarto. He had before done the ſame for a little treatiſe by the ſame learned gentleman, entitled, "De *Græcorum* quintâ declinatione imparisyllabicâ, et inde formatâ *Latinorum* tertiâ, Quæſtio grammatica," which had been firſt printed in 1761, and was now annexed to the "Supplices mulieres."—Of our author, it is ſaid in an advertiſement prefixed; "Abſente auctore, vicem ejus ad prelum ſuſcepit vir doctiſſimus Joannes Jortinus S. T. P. cujus eruditæ curæ multum debere hanc editionem profitetur commentator."

'Biſhop Oſbaldiſton gave a repeated proof, about a month before his death, of his determined patronage of our author, by appointing him archdeacon of London in April 1764; and it has been generally ſaid that the biſhop had offered him the rectory of St. James's, Weſtminſter, upon the death of Dr. Samuel Nicholls in November 1763; but that he choſe to continue at Kenſington, that being a ſituation he much liked, and better adapted to his then advanced age.'—

'Dr. Jortin continued to live in the then vicarage houſe at Kenſington, dividing his time between his paſtoral functions and his ſtudy, enjoying himſelf with his uſual ſerenity, till the 27th of Auguſt 1770, when he was ſeized with a diſorder in his breaſt and lungs. He grew continually worſe, notwithſtanding all medical aſſiſtance; and without undergoing much pain, in the courſe of his illneſs, or his underſtanding being in the leaſt impaired, he died the 5th of September, in the 72d year of his age. The laſt words of this deſervedly eminent man, were expreſſed in the anſwer he gave to a female attendant who offered him ſome nouriſhment, a very ſhort time before his departure, when he ſaid, with great compoſure, "No! I HAVE ENOUGH OF EVERY THING."

'He left the following direction in writing for his funeral: "Bury me in a private manner by day light at Kenſington, in the church, or rather in the new church-yard, and lay a flat ſtone over the grave. Let the inſcription be only this:

JOANNES JORTIN
MORTALIS ESSE DESIIT
ANNO SALUTIS [MDCCLXX]
ÆTATIS [LXXII.]"

He was accordingly buried, about nine o'clock in the morning, in the new church-yard at Kenſington, and the above inſcription was put on his grave-ſtone.

'Dr. Jortin left a widow, [who died June 24, 1778, and was buried in the ſame grave,] and two children, Rogers Jortin, Eſq. of the Exchequer office, Lincoln's Inn, and Martha, married to the Rev. Samuel Darby, formerly fellow of Jeſus college Cambridge, and now rector of Whatfield, near Hadleigh, Suffolk.'—

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The poſthumous publications of Dr. Jortin are, his Sermons and Charges;—the third and fourth volumes of his Remarks on Eccleſiaſtical Hiſtory, 1771-3;—Tracts, philological, critical, and miſcellaneous.

This volume contains a ſummary view of the contents of Dr. Jortin's principal works, with ſuch paſſages copied from them, as beſt ſerve to unfold his theological principles, and to diſplay the liberality of his ſpirit. Theſe extracts and abridgments are accompanied with occaſional remarks and reflections, ſometimes critical, but chiefly polemical. Dr. Jortin's works having been long before the public, and moſt of them having paſſed, in ſucceſſion, under our criticiſm, we ſhall not protract this article by large quotations*. We ſhall only copy one paſſage from Dr. J.'s preface to the ſecond volume of an early publication, now ſeldom ſeen, "Miſcellaneous obſervations upon authors;" which we give as a happy ſpecimen of the vein of delicate humour which every where enlivens this writer's productions. The ſubject is *dryneſs in writing:*

"*Dry criticiſm,*" ſays Mr. Jortin in his preface to the ſecond volume of the Obſervations, "is laid to my charge, and it falls as much upon the beſt critics as upon me. Nicolas Heinſius, and Iſaac Caſaubon, and Joſeph Scaliger, and Lipſius, and Salmaſius, and Grotius, and Dr. Bentley, have written notes, which however ſuperior to mine in other reſpects, yet can no more claim an exemption from dryneſs than mine.

"I had once a deſign to attack this objection in form, and to throw a whole pamphlet at it, entitled, Περι του Ξηρου. But having laid that thought aſide, I intend to diſpatch it in fewer words.

"I beg leave to diſtinguiſh and divide *dryneſs* in writing into *abſolute dryneſs* and *relative dryneſs*. Writings are *abſolutely dry* which are ſo in themſelves: writings are *relatively dry* which appear ſo to this or that reader.

"Moſt writings are *relatively dry*, but they are ſo in an infinite variety of degrees. Hiſtorians, orators, and poets ſtand the beſt chance of pleaſing: critics, grammarians, antiquaries, logicians, and mathematicians are entertaining to one in a thouſand.

"A book is not the worſe in itſelf, whatever it may be to the bookſeller, for being *relatively dry*, even to a great degree. *Relative dryneſs* in books is like *ſecondary qualities* in bodies, ſomething which really does not belong to them.

"Since we can only judge of the *dryneſs* of books (if we judge for ourſelves) by the effects they have upon us, and ſince a book may be *dry* to one, and not *dry* to another, it muſt be very difficult to come to the knowledge of abſolute *dryneſs*. I am afraid that no

* A brief account of Dr. J.'s poſthumous tracts may be found in our New Series, vol. vii. p. 57.

rule

rule can be laid down about it, which is not liable to ſome exception. The beſt criterion that I can think of, at preſent, is this: if all men of ſenſe and learning join to condemn a book as a *dry* one, that book is in great danger of being *abſolutely dry*.

" That the Miſcellaneous obſervations are *relatively dry* is a plain caſe. But whether they be *abſolutely dry*, is a queſtion, which I think thoſe gentlemen will not of themſelves find eaſy to decide; for I dare ſay, that they are too candid judges, and too good logicians, to infer, that their ſentiments, and thoſe of their friends, are the voice of the world.

Nul n'aura de l'eſprit que nous et nos amis,

is a rule which I am perſuaded they will not care to go by."

Dr. Diſney's obſervations frequently turn on the errors and corruptions of theological ſyſtems, and on the defect of eccleſiaſtical eſtabliſhments. Of the church of England, he writes thus:

' Concerning the ſpecific defects in the eſtabliſhed church we are not expreſsly informed. It is, however, very obvious to me, that Mr. Jortin would have been found among that very numerous body of learned and good men, who have cordially joined in the earneſt wiſh of Tillotſon concerning the creed uſually called the creed of Athanaſius, that the church were well rid of it. A wiſh that hath been repeated by a thouſand pens. For indeed its two primary properties are the ſame with thoſe of the creed of Cyril, who was preſident of the factious council of Epheſus, which conſiſted of two parts; of curſes, and of doctrines: the curſes were intelligible, and the doctrines were unintelligible. " If it had been the reverſe," ſays Jortin, " it had been more for his credit.*" Even good-tempered trinitarians conſider it as no imputation on their orthodoxy, to wiſh the church well rid of a creed, which diſcredits every pretenſion to Chriſtian charity; and politic trinitarians wiſh it ſecretly removed, leſt the minds of plain and honeſt Chriſtians, ſhocked at theimpiety of its imprecations, ſhould, in the ſame remonſtrance, raiſe their voices againſt the contradictions and abſurdities of its doctrines.

' I do not imagine, however, that our author looked with a more friendly eye to the doctrines than to the curſes of this creed; for as the one offended againſt the natural mildneſs of his temper, and the benevolent ſpirit of the Chriſtian diſpenſation; the other ſtood out againſt every principle of reaſon, and every page of revelation.

' The moſt explicit declaration of Mr. Jortin upon this head, that I can recollect, is that " it ſeemed to him to be a fair inference from thoſe paſſages of the holy ſcriptures which concern the dignity of our Lord's nature, that the Son poſſeſſed from all eter-

' * In the addenda, Mr. Jortin has ſubſtituted the following account of Cyril's confeſſion of faith, (or his anathematiſms,) " it was injudicious, obſcure, uncharitable, and I think not reconcileable with the holy ſcriptures." A deſcription which will as pointedly apply to the creed of Athanaſius, as to the creed of Cyril.'

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nity all that the infinite love and infinite power and infinite wiſdom of the Father could communicate."

'And yet, when we find ſo able and diſcerning a critic, and ſo ingenuous a mind, obſerving juſt before, that becauſe St. John ſays, "All things were made by the *Word*," and St. Paul ſays that "God made all things by his *Son*," therefore the *Word* and the *Son* were one and the ſame perſon, ſuch an obſervation, though common, and repeatedly refuted*, can only remind us of another, ſtated indeed to expoſe the fallacy of ſuch wretched diſtortion and miſapplication of ſcripture. *There went out a decree from* Cæſar Auguſtus, *that all the world ſhould be taxed.* Here we have a *tax*, but not a word of a *parliament*. And then to clinch it, throw in the text, *Render therefore unto* Cæſar *the things that are* Cæſar's; and I will be bound to ſhew, ſays my author, that you have as good a ſcripture proof for this article, as ſome commentators have brought to authorize ſome others that I could name†.

"The famous Poſtellus, we are told, obſerved that there were eleven thouſand proofs of the Trinity, in the Old Teſtament, interpreted rightly, that is, στιμολογικομυστικοκαβαλιστικως."

Several eulogies on the character of Dr. Jortin are tranſcribed by Dr. Diſney; among the reſt, that of Dr. Knox, given in the firſt edition of his Eſſays, and omitted, for reaſons which he has not explained, in ſubſequent editions; and that of Dr. Parr, in his preface to the two tracts of a Warburtonian.

Theſe Memoirs will not be peruſed without leaving on the mind of the reader a ſtrong impreſſion of the diſtinguiſhed merit of Dr. Jortin, as a critic, as a theologian, and as a man. They will not fail, at the ſame time, to give a favourable idea of the talents and ſpirit of his memorialiſt.

A new edition of Dr. Jortin's miſcellaneous works would be very acceptable to the public; and might, we apprehend, be undertaken with a proſpect of advantage to the publiſher. E.

ART. IX. *Eſſays on the Lives and Writings of Fletcher of Saltoun, and the Poet Thomſon*; biographical, critical, and political. With ſome Pieces of Thomſon's never before publiſhed. By D. S. Earl of Buchan. 8vo. pp. 280. 5s. Boards. Debrett. 1792.

THE Earl of Buchan's political ſentiments, and his zeal for liberty, are well known. His long, perſevering, and finally ſucceſsful, ſtruggle for delivering the Peers of Scotland from court-ſlavery, will convey his name with honour to poſte-

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'* See particularly Lardner's "Letter on the Logos," p. 18. alſo p. 70—74. (his Works, vol. xi. p. 95. and 120—124.) Lindſey's "Catechiſt," p. 78—82. and his "Examination of Robinſon's Plea," p. 61—62.'

'† See the "Confeſſional," 3d edit. p. 422. note.'

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rity. In writing the lives of Fletcher and Thomſon, men diſtinguiſhed by the warmeſt zeal for the freedom of their country, he had an opportunity of indulging himſelf in the explanation and enforcement of his favourite doctrines; and, as might well be expected, he has delineated, *con amore*, two characters, which, in one eſſential point, bear a ſtriking reſemblance to his own.

Of this *animated*, and, for the moſt part, *elegant* work, the principal heads are, An hiſtorical ſketch of liberty in Scotland; the life of Fletcher, his ſpeeches on the ſettlement of the Scottiſh crown:—Thomſon's life, his elegies on the death of his mother, and of Aikman the painter; with ſeveral original letters, never before publiſhed; alſo, Lord Buchan's eulogy of Thomſon.

In his introduction, Lord Buchan conſiders Scottiſh liberty under the threefold diviſion of the Gothic, the puritanical, and the philoſophical ages. Of the ſecond age, he thus ſpeaks:

'I come now to conſider the puritanical age of political energy and ſentiment. Nothing could have been more fortunate for mankind, than the deſtruction of the degraded Greek empire by the Turks, ſo ſoon after the diſſemination of the doctrines of Wickliffe, and the reformers of the church of Rome. It gave Europe philoſophers, and teachers, and men of learning, Greek, and ſenſe, and ſpirit.

'Human genius and ſentiment are always moſt agreeably excited by the contemplation of misfortunes. We naturally attach ourſelves to the ſide of the loſer of a conteſt. The ſtruggles for liberty in Greece and Italy, recorded ſo eloquently by the Greek and Roman claſſics, imbued the minds of youth, and excited the feelings of the aged with the ardour of political ſentiment. The people then began to know truly what it is to be a member of a free commonwealth, to be a citizen: delightful name! beſt of inheritances, beſt of rights, not to be ſurrendered, but with the life that accompanies it! With theſe ſublime and heart engaging affections, the ſtudy of the Scriptures of Moſes and the Evangeliſts in the living languages of Europe, and the conſolation of free agency in the choice of religious opinions, remarkably contributed to the creation of new political energy among all ranks of men, but particularly among the middling and lower claſſes of the people, who by religious controverſy were made, as it were, artificial members of ſociety, and felt the inexpreſſible and captivating delight of thinking and acting for themſelves, and of touching and affecting general ſociety.—The clergy, irritated to madneſs by the diſſolution of their magic ſuperſtition, and looking forward to the total deſtruction of their profitable fable of the church, perſecuted the thinking and reforming people; and this laid the foundation of that perception of religious liberty, which immediately connected itſelf with political liberty in Scotland ſo early as the reign of James V. and in England towards the end of the reign of Queen Elizabeth.

'Buchanan

'Buchanan aroſe in Scotland like the morning ſtar, to announce the approach of philoſophical day.

'He was the father of whiggery *as a ſyſtem* in Britain, if not in Europe; the Lord Bacon or Newton of political ſcience and ſentiment, by far the greateſt man of his age, as Napier was of his country, in invention: in as much as political ſcience is above all others in real importance, with reſpect to which we may fairly ſet down every other with an adject of a "haud ſimile aut ſecundum." To women, ſome how or other, we have been indebted from the beginning for fortunate revolutions, ſaving in the caſe of Lady Adam, and even that is not carbonified by the ſtricteſt theologians.'

In mentioning the reaſons which retarded the progreſs of liberty in Scotland, the following obſervations deſerve notice:

'What could be expected from a country, where the hereditary members of parliament were impotent, and fearfully queſtioned each other on the diſſolution of a parliament, who were named to be of the ſixteen repreſentatives of the nobility of the country and nation? I beheld this infamous degradation of gentlemen, for I will not ſpeak of noblemen, with diſguſt. I called upon the electors to rouſe from their baneful lethargy; and they thought I was about to raiſe a third rebellion. Yet I perſevered. By and by they began to leap the fold: they found their account in it; and they alſo perſevered. But I will ſay no more about *them:* liberty, and Buchanan, and Fletcher, and Thomſon, are better themes, or at leaſt better ſuited to my humble genius.

'I ſtop rather to enquire concerning the comparative ſtate of Britain, in this philoſophical age of political ſentiment, with France and other countries, that have had inferior advantages.

'Who but a clerk of the treaſury, or a lord of the king's bedchamber, can contemplate this parallel without regret?

'It was in the laſt war of George II. that Great Britain laid herſelf under the neceſſity of defending her wide-extended dominion; and of aſſerting her claim to be the firſt nation upon earth. The conteſt was bloody and expenſive, but the end was glorious—The enemy proſtrate and breathleſs, empire extended, honour maintained, peace eſtabliſhed, and, like the ſun riſing after a ſtorm, a young and native monarch holding the ſceptre, and aſcending the throne, amidſt the acclamations of the freeſt and happieſt people on the globe.

'Theſe acclamations are heard no more. A ſyſtem of corruption, eſtabliſhed and digeſted early in this reign *by a baneful ariſtocracy,* has pervaded every rank and order of men, till the ſpirit of the conſtitution has fled, and left only the *caput mortuum* behind. The forms of our government have out-laſted the ends for which they were inſtituted, and have become a mere mockery of the people for whoſe benefit they ſhould operate.

'The prophecy of Monteſquieu is fulfilled; and nothing can ſave the country but the fulfilment of the prophecy of Franklin. What that prophecy was, what this prophecy is, I leave to the curious to learn. What I have written, I have written: futurity will determine the truth of my own particular predictions, and

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whether I am to be remembered as a captious Cynic, or a wiſe and Pythonic politician.'

From the above ſpecimens, our readers will join with us in characterizing the noble author's ſtyle as lively, and frequently impreſſive. It is not quite correct, nor, perhaps, on all occaſions, ſufficiently perſpicuous; and he ſometimes gives way to a quaintneſs of expreſſion, and to certain flights of fancy, which a judicious critic would have adviſed him to reſtrain.

We have been much entertained with the peruſal of Lord Buchan's Eſſay on the genius, character, and writings of JAMES THOMSON, that excellent and amiable poet; to whoſe memory he has here dedicated one hundred and five pages of anecdotes, letters of correſpondence, and pieces of poetry. With theſe materials, his Lordſhip intends to form a *baſis* for writing *properly* the life of this juſtly-admired bard; and he has enriched them with ſome elegant verſes of his own, entitled, *A Poetical Addreſs to the Shade of Thomſon:* for which we refer to the volume.

ART. X. *Archaeologia*, or, Miſcellaneous Tracts relating to Antiquity. Publiſhed by the Society of Antiquaries of London. Vol. X.* 4to. pp. 499. 1l. 5s. Boards. Brown, &c. 1792.

IT gives us pleaſure to ſee that the members of this very reſpectable ſociety do not relax in their attention to the curious and (in many reſpects,) uſeful ſubjects, to the inveſtigation of which their inquiries have been ſo long and ſo aſſiduouſly directed. The contents of this new volume of their *Tranſactions* will convince the world, that the ſtudy of Antiquities is by no means on the decline in this country.

The articles of this volume are introduced by a letter from the Rev. Mr. Lyon, F. A. S. to Daniel Minet, Eſq. F. R. S. and F. A. S. This letter contains *Obſervations on the ancient Portus Iccius:* or that place on the neighbouring continent at which Julius Cæſar embarked for Great Britain. Mr. Lyon contends, that it could not have been *Calais*, nor to the eaſtward of it, but that it was to the weſtward, and at *Boulogne*. The arguments, which he advances to ſupport his opinion, carry with them probability and weight: but, as it is not compatible with our limits to inſert them here, we ſhall only give the following paſſage at the concluſion of the letter:

'When we conſider that the Romans had a light-houſe built by Caligula at Boulogne, and another erected almoſt oppoſite to it at Dover, of the ſame form, and very probably, by the ſpecimen pro-

* For vol. ix. ſee Rev. for April and May 1790, vols. 1ſt and 2d of New Series, p. 379, and p. 8.

duced,

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duced, of the ſame kind of materials, exactly 30 miles diſtant from the moſt commodious port in the province of Morini (part of the ancient Gallia Belgica) which was frequented by the merchants; is there any place on the continent ſo likely to have been the Portus Iccius of Julius Cæſar as the valley of Boulogne? As he ſailed from the very beſt port in the province, it would be a reflection on thoſe who came after him, to ſuppoſe that they ſailed from a worſe. That they did not, is very certain, by the roads, and the works of the Romans terminating at Boulogne, in the province of Morini; neither have I read of any being yet diſcovered to the eaſtward of it.'

This, Mr. L. thinks, added to what had been before advanced, amounts to a ſtrong preſumptive proof of the validity of his opinion. Reſpecting the light-houſe at Boulogne, it is remarked, that when the Engliſh in the year 1545 took that city, they ſurrounded that ancient ſtructure with towers, which preſerved it till the 29th of July 1644, though nothing now remains but rubbiſh; the other light-houſe, built by the Romans on the hill at Dover, ſtill exiſts, going faſt to decay, though Mr. Lyon ſays that a little repair might preſerve it another century. From a piece or two which he procured of the materials, he finds that the Pharos was conſtructed at Boulogne of a petrefaction which the foſſiliſts call Tophus, and of the ſame kind with that at Dover caſtle.

The Rev. Mr. Pegge is a well-known contributor to theſe volumes, as he was alſo to the *Bibl. Topograph. Brit.* to which work he frequently refers in the preſent article, intitled, *Derbieſſeira Romana.* He ſeems to concur with Cambden in ſuppoſing that the name *Derby* is contracted from *Derwenthy*, a term expreſſive of its ſituation on the banks of the river Derwent. The chief deſign of this eſſay is to enumerate the ſeveral *veſtigia* which have been obſerved of the reſidence and works of the Romans in this county; which is done under the diſtinct heads of lead, roads, ſtations, camps, urns, coins, inſcriptions, and lows, or barrows. In regard to what he advances on theſe particulars, we cannot circumſtantially attend him; and ſhall only obſerve, in his own words, that

'The reſult, on the whole, ſeems to be, that the Romans were concerned, in a multitude of places in the interior parts of the country, remote from their military ways; that more antiquities, variety and number taken together, have been found in the county of Derby, than in any other province included in the general name of *Coritani*, (though they are not fewer than five,) or perhaps than in moſt other counties in England; and farther, that were gentlemen, in their reſpective counties, and we have members, I preſume, from moſt parts of the kingdom, to enumerate and point out the ſeveral places, within their diſtricts and provinces, where Roman remains, including antiquities of all the different coins, have been found, in ſome ſuch manner as is here done, we ſhould

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have an excellent *Britannia Romana*, on a very extenſive plan. Whence it would appear that our iſland had indeed been a *favourite province*, as Dr. Stukely terms it, with that great people, and that they had in fact occupied or viſited almoſt every corner of it.'

The Rev. Mr. Denne gives us a letter containing *Obſervations on Canterbury Cathedral.* He corrects a miſtake into which * Mr. Ledwich had been led, when, in a former article, he had remarked, 'that the undercroft at Canterbury was founded antecedent to the year 742;' whereas the chapel here mentioned, dedicated to St. John, was not any part of the cathedral fabric, but expreſsly ſaid to be *almoſt contiguous* to the greater church. Mr. Ledwich's error is imputed to his having before him an imperfect extract of the life of Archbiſhop Bregwin, by Oſbern.

The paintings at Brereton church have been formerly mentioned †. Mr. Pegge beſtows ſome encomiums on them, and among other obſervations, concludes, that the middle figure of the five in the lower compartment of the window, though out of all *form* and *order*, is the famous BECKET.

Farther Obſervations on Cataractonium, and the Parts adjacent; by John Cade, Eſq. This gentleman has a paper on the ſame ſubject in the laſt volume. The ſhort account given of that article in our Review for May 1790, p. 11, is applicable to the preſent: but we wonder that ſome notes were not added, to render the obſervations more clear and intelligible to general readers. Perſpicuity is one part of the character of a good antiquary. Mr. Cade took a journey from Greta-bridge to *Catterick*, and ſome other parts of Yorkſhire and Durham, with a view of illuſtrating ancient hiſtory: but he has, perhaps, too ſtrong an attachment to monkiſh hiſtorians and legendary tales. He concludes with extolling the palatinate, or as he terms it, the eccleſiaſtical hierarchy of Durham, and *ſeems at leaſt* alſo to extol the miracles of his great patron St. Cuthbert!

Deſcription of two ancient Manſion-houſes in Northamptonſhire and Dorſet, by Richard Gough, Eſq. is very ſhort. The firſt, of which there are ſtill ſome remnants at *Little Billing*, was the ſeat of the family of Longueville, from the reign of Edward II. till that of Elizabeth. The ſecond, at Great Canford, Dorſetſhire, belonged to the family of Montacute Earls of Saliſbury, about the reign of Edward III. This latter is no more,—even its ruins were taken away in 1765; yet of this, we find a more particular deſcription than of the other. Theſe two manſions are regarded as a kind of ſtructure between the caſtle, calculated for military defence, and the manor-houſe

* See Review for Oct. 1788, vol. lxxix. p. 302.
† See Rev. New Series, vol. ii. p. 15.

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or palace of the nobility, in the reigns of Elizabeth and the two preceding Henrys,—when the idea of the *caſtle* began to be conſidered as of importance in *name*, rather than in reality; and when the idea of the convenient hoſpitable palace was adopted and brought into uſe.

Extracts out of an old Book relating to the Building of Louth Steeple, and repairing the Church, &c. from about the year 1500 or 1501 to 1518: communicated by Sir Joſeph Banks, Bart. Pr. R. S.—We have here many pages conſiſting of numerous articles: but the different *items* are not brought into one ſum, nor are they accompanied by any remarks. They may ſerve, like many other accounts of that and prior date, to give a view of the price of labour, &c. in former days.—The poor prieſt, John Baly, is preſented here in but a bad ſtate; as, among other expences, we find ſome *for leading him to Lincoln caſtle for breaking hutch*, &c. and *ſtealing a gold noble*.—How ſtrange an appearance do ſome of theſe charges make! How do they betray the ignorance and prieſtcraft of the time!—as when we read, *Helping Latin cenſures*, 2*d*.;—*helping cenſures to fetch fire*, 4*d*.;—Robert Boſton, *for the Holy Ghoſt appearing in the kirk roof*, 2*s*.;—Robert Boſton, *for Holy Ghoſt*, 2*s*.;—Richard Boſton, *for ſaid Holy Ghoſt*, 20*d*.—The breakfaſt of *Maſter* Heneage, when he came to Louth, about the poor prieſt, ſeems to have been high for that ſeaſon, when we find it charged 19*d*.

We agree with Robert Riddle, Eſq. that one criterion, among others, of the gradations of mankind from rudeneſs to modern refinement, may be found in the different methods of fortification. This he briefly illuſtrates in an *Account of the ancient Modes of Fortification in Scotland*. In the courſe of his eſſay, he takes notice of the famous *Dun Dornadilla*, which has been already deſcribed in the fifth volume of the Archaeologia *, and ſince more largely conſidered by Mr. Cordiner †. Mr. Riddle's relation appears to differ a little from that formerly given by the Rev. Mr. Pope, at leaſt in one particular, which is that he (Mr. Riddle) ſpeaks of three diſtinct tiers of apartments, communicating with each other by rude flights of ſteps, in the heart of the building. Perhaps the difference may lie chiefly in the mode of expreſſion, which we muſt leave them to reconcile: ſome reference to the former article might naturally and reaſonably have been expected.

In the ninth volume of this work, an account was communicated by Hayman Rooke, Eſq. (a frequent contributor,) of ſome antiquities, which he then ſuppoſed to be *Roman*, diſcovered in Englewood Foreſt, Cumberland; he now regards

* See Rev. for April 1780, p. 271. † Ib. for Feb. 1781, vol. lxiv. p. 114.

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them as *Britiſh*, and is confirmed in that opinion by *druidical and other remains*, which, with great diligence, he has examined in the ſame foreſt, or at *Caſtle-ſteads*, a ſmall diſtance from it. The particulars are curious: but we can only remark, that, beneath ſome large ſtones, well ſecured in the ground, were found ſtone cheſts filled with earth or ſand, at the bottom of which was part of a ſkull, and under it a lump of concreted metallic particles reſembling gold, but whether a compoſition of art or nature ſeems doubtful. The ſpot is ſuppoſed to have been a temple, and the remains druidical.

Deſcription of certain Pits in Derbyſhire; by the ſame hand. An account which had been given in the ſeventh volume of *Archaeologia* * of *pits* in Berkſhire, excited Mr. Rooke to ſearch for ſome of a like kind in the county of Derby, and he ſeems to have ſucceeded. In a wood not far from *Brakenfield*, near *Crich*, he obſerved ſeveral; and from a farther examination, he deſcribes two rows, lying, if we underſtand aright, parallel, and having, in one, twenty-five pits, in the other, twenty-eight. Theſe, he concludes, as Mr. Daines Barrington had done before him, formed a Britiſh ſtreet or town, which, allowing only three inhabitants to a pit, would contain 159 perſons; 'a conſiderable number, (he adds,) conſidering the early period in which the uncivilized Britons had ſubterraneous dwellings.'

No fewer than nine inſcriptions are ſaid to have been found in Britain in honour of *Belatucader*. The name ſignifies, in the *Britiſh* language, the *God of ſtrength*, or *war*. Amid numerous conjectures, that of Mr. Pegge ſeems to be the beſt founded, who, as Mr. Gough remarks in a paper on this ſubject, has clearly eſtabliſhed the conformity between *Belatucader* and Mars. The ſubject has been at other times before the ſociety †. Another inſcription is here preſented, found in 1791 on an altar in the moſt perfect preſervation at *Plumpton-wall*, on the remains of the fort *Petriana*, now called *Caſtle-ſteads* and *Cambeck-fort*. Mr. Gough adds ſome pertinent remarks.

A great part of No. 12. is employed by F. Gibſon, Eſq. in an account of Whitby abbey; after which we are informed, that he was ſurprized to obſerve in the crown of the large key-ſtones, a cavity, in many reſpects ſimilar to thoſe cut into large blocks of ſtone for the purpoſe of raiſing them by a machine commonly called a *Lewis*. This machine has been ſuppoſed to be the invention of a French mechanic in the time of Lewis XIV. from whom it received its name. Mr. Gibſon, by his clear and ingenious remarks, gives us good reaſon to conclude that it had a much earlier date. He infers, with great appearance

* See Rev. for April 1786, vol. lxxiv. p. 268.

† Ib. for Nov. 1775, vol. liii. p. 416.

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of truth, that this useful machine, the *Lewis*, is not a modern *French* invention, but rather an improvement of an ancient one, and that our ancestors in the 13th or 14th centuries, were not so ignorant in mechanics as is generally imagined.

Quenington church, Gloucestershire, bears evident marks of antiquity. Samuel Lysons, Esq. who here describes it, apprehends that it was erected soon after the conquest, when the Normans introduced a kind of architecture more sumptuous and ornamental than had been known among the Saxons. The north and south doors are remarkable.

The gentleman who wrote the above article, appears again in the next. *Roman Antiquities discovered in the County of* Glocester. Here are a great number of observable particulars, *urns*, *lamps*, *bulla*, *patera*, *style*, *compasses*, *hatchets*, *spoons*, *busts*, *heads*, &c. several of them discovered of late years. One of the urns is glass, thick and greenish, well moulded and smooth: when found, it was wrapped in lead, and deposited in a stone hollowed out to receive it: this was brought to light about twenty-five years ago, and is in the possession of C. H. Parry, M. D. Bath. Among the most valuable of these riches, *we* must reckon the *statera*, or Roman *steel yard*, of brass, dug out at Kingsholme in 1788. 'It is, (Mr. Lysons says,) I believe the first which has been discovered in this kingdom, and is very well preserved, no part of it being lost except the hook or chain by which the weight was suspended. In the British Musæum, is a very fine *statera* brought from Herculaneum, with which this very well accords.'

Mr. Rooke observes that Cumberland abounds with Roman antiquities, yet, [which he thinks surprizing,] the discoveries of this kind that have been made, *have been casual*, and were not the consequence of any regular search. He here produces *an account of some not hitherto noticed*, and which are worthy of attention.

The late continuance of the use of torture in Great Britain, is proved by the copy of an authentic record directed to the Lieutenant of the Tower in the year 1620. George Chalmers, Esq. makes some very proper reflections on the subject, adding, that 'it was the act of the British parliament, passed in 1708, *for improving the union of the two kingdoms*, that put an end to torture.'

Vitrified fortifications in Scotland *, have, for some years past, engaged the attention of inquisitive and philosophical men. Some have considered them as the effect of human art and labour; others have regarded them as volcanic remains. Mr. Riddle, who searched for such appearances in Galloway, here gives information of two which are the result of his inquiries; the *Moat of the Mark*, in the barony of Barcley in the parish of Colvend, and *Castle-gower* in the adjacent parish of

* See Rev. for April 1784, vol. lxx. p. 264.

Baittle.

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Baittle. He and his coadjutors ſeem rather inclined to believe them the work of man.

A Moſaic pavement at Ely, repreſenting Adam and Eve at the forbidden tree, leads Mr. Gough to give *a brief deduction of this kind of work ſince the introduction of Chriſtianity.*

Mr. Pegge's diſſertation on the hunting of the ancient Britons and Saxons is amuſing: but though he enumerates the objects of their ferocious ſport, both noxious and harmleſs, he refers us for deſcriptions of them to ſeveral other writers. In the concluſion, he ſays, 'I find nothing either of the *park* or *foreſt* in this period:—in fact, I believe, the word *(foreſt)* and the *foreſt-law*, and all the terms and expreſſions relative to thoſe privileged diſtricts, were entirely the introduction of the *Normans*.'

A Saxon arch, with an inſcription, in the church of Dinton, Buckinghamſhire, is deſcribed by John Claxton, Eſq. It is ſaid to be of Saxon architecture, or perhaps rather Norman. Of the *ſea-monſters tearing a tree*, or *the winged dragon about to ſwallow an angel*, carved on this arch, Mr. Claxton does not attempt to give us the meaning. He is perfectly right: for, as to many of theſe ſculptures, they are but poor low conceits, and, like ſeveral of the ancient Egyptian remains, ſerve merely to prove the abſurd ſuperſtitions and ridiculous fancies of the authors; or, in other words, very often the craft of the prieſts, and the ſervility of the people. A few other antiquities are here mentioned: one is a veſſel of thin glaſs, of a conical form, green, and ornamented with ſmall lines in relief, found in an arable field in this pariſh, together with ſpear-heads, and ſome human bones.

In the ſixth volume of the Archaeologia, an account was given of a Roman *Horologium* *, the only one, it is ſaid, then ſuppoſed to be exiſting. Mr. Gough here mentions one, which was dug up in the year 1741, in the ruins of a villa on the Tuſculan mount, about a mile from Freſcati, Italy. This *horologium* was illuſtrated in a diſſertation by a learned Jeſuit, printed at Venice in 1746. It leads Mr. Gough into ſeveral obſervations concerning dials and time-pieces.

Obſervations on an ancient Font, at Burnham-Deepdale, Norfolk. Mr. Pegge circumſtantially deſcribes this antique veſſel, the age of which he fixes ſoon after the conqueſt. It is of a ſquare form, having three ſides decorated with ſculpture, which had been for ſome years totally incruſted by frequent white-waſhings: but the diligent care of Mr. Crowe, rector of the pariſh, has reſtored it to its priſtine appearance. The ſculpture is, however, very mean and rude, but the ſimplicity and innocence of the ſubject render it far ſuperior to more finiſhed

* See Rev. for April 1784, vol. lxx. p. 268.

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works, which are adapted only to the purpoſes of ſuperſtition and bigotry. The compartments are all agricultural, twelve in number, intended, probably, to repreſent the ſeveral works or employments correſponding to the months of the year: Mr. Pegge, jointly with Mr. Crowe, diſtinctly deſcribes and conſiders them all.

Mr. Gough, in the next article, purſues more largely the topic of the former, in a *Deſcription of the old Font in the Church of Eaſt-Meon, Hampſhire.* It is here ſuppoſed to be of the ſame age attributed to that at Wincheſter, each the work of the ſame artiſt, and the gift of the ſame Biſhop, in the beginning of the ſeventh century. It is of black marble, or touch; two of the ſides are carved with early ſcripture hiſtory: but we cannot ſay ſo much of its ſimplicity as we did of that mentioned in the foregoing account; it is rude, indeed, as the other, but the figures are diſguſting and frightful, and ſome of them, we apprehend, if truly explained, profane, though very conſiſtent with the old popiſh notions of piety; the dragons, birds, and beaſts, fantaſtical as they are, ſeem the beſt part of the ſculpture. Mr. Gough, in the courſe of this number, which is of ſome length, traces the progreſs of theſe utenſils, as to their materials, form, and ornaments, and enumerates a variety in different parts of the kingdom. We particularize that of Eaſt Dereham, Norfolk, on account of the extracts from the church by which its expence is determined: it was erected in 1468, and appears to have coſt 12l. 13s. 9d. The firſt article runs thus: Imprimis, *payd to the maſon quan he toke the ſaid funte in earneſt*, iiiid.— the laſt is, Item, *payd for acquetance bewixt our maſon and us*, iid. In the latter part of this diſſertation, the author ſpeaks reſpectfully of the *Hiſtory of Baptiſm* by the late Mr. Robinſon, of Cambridge.

The above is ſucceeded by *three letters from Mr. Samuel Carte to Dr. Ducarel, and one to Sir Thomas Cave, Bart. on the ſame ſubject.* The author preſents various obſervations, both amuſing and informing. We can only remark in the general, that, in one or two inſtances, there appears ſomewhat more of a high eccleſiaſtical opinion than, we apprehend, reaſon and ſcripture will juſtify; that there alſo are marks of a liberal and inquiring ſpirit; and, on the whole, we perceive the man of ſenſe, ingenuity, and learning.

The two following numbers include obſervations on two ſuppoſed ancient charters containing grants, one for the monaſtery of Ely, the other for Weſtminſter; the former being dated in the reign of Egfrid, King of Northumberland, about the year 673, the other of King Eadgard in 970. The remarks on each are made by Thomas Aſtle, Eſq. who has the firſt in

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his own poſſeſſion; they manifeſt erudition, ingenuity, and liberality. He pronounces them both to be ſpurious. The firſt forged by the monks to obtain advantages in the reign of William I. and the ſecond having a like intention. Theſe diſquiſitions are worthy of notice: but we can only add a few words by which the laſt of theſe eſſays is concluded:—'Your charter (he ſays to R. Auſten, Eſq.) is a curious monument of the ignorance, as well as of the art and knavery, of thoſe who were the fabricators. Theſe remarks may alſo caution antiquaries againſt having too much veneration for charters, or other documents which appear to be ancient, without inquiring into their authenticity.'

Here, for the preſent, we take leave of this volume:—engravings, as uſual, accompany ſome of theſe articles, among which are a number of *fonts*.

[*To be continued.*] **H.**

ART. XI. *Select Views of the Life, Reign, and Character of Frederick the Great*, King of Pruſſia, containing, beſides many profound Remarks on the prominent Features of the Reign of that unrivalled Sovereign, ſerving to illuſtrate his poſthumous Works, two very remarkable Letters of the Empreſs of Ruſſia to the Author; a great Variety of Anecdotes, relating to eminent political and literary Characters of Great Britain, and other Countries; and alſo an authentic Expoſition of the Origin and true Cauſes of the Britiſh Alliance with Pruſſia, &c. &c. Tranſlated from the German of Dr. De Zimmerman, firſt Phyſician to his Britannic Majeſty at Hanover, Knight of the Ruſſian Order of Wlodimir, &c. By Major Neuman, of the Naſſau Guards. 12mo. 2 Vols. pp. 270 in each. 6s. ſewed. Hookham. 1792.

THIS work is Dr. Zimmerman's German antidote to the poiſon diſtilled by the late M. De Mirabeau in his *Pruſſian Monarchy*, and his *Secret Hiſtory of the Court of Berlin*. In 1788, the Doctor publiſhed a treatiſe on Frederick the Great, which went through four editions. The preſent is an enlargement of that work into an ample vindication of the late great King of Pruſſia from the aſperſions of his ſlanderers. It was written, we are told by the tranſlator, in compliance with the wiſh, and with the aſſiſtance, of Baron Horſt, Frederick's confidential friend, and of the Count De Hertzberg, his famous miniſter of ſtate. The original was publiſhed in 1791 at Leipſic, in three volumes ſmall octavo: but the third volume contained Frederick's converſations with the Doctor during his laſt illneſs; which have already appeared in Engliſh; and many chapters were ſwelled by altercations with German literati, which are totally unintereſting to the Engliſh reader. Major Neuman

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Neuman has omitted this ſuperfluous matter, and reduced the work within the compaſs of two duodecimos.

In this performance, of which the contents are exremely miſcellaneous, Dr. Zimmerman continues, not "*vitam, ſed famam, impendere vero*;" relating, with equal indifference, "*dicenda tacendaque*;" and, with the greateſt ſtoical pretenſions to Helvetic liberty, complimenting moſt of the great perſonages who fall in his way. Of the grandees of this country, indeed, he ſpeaks not very reſpectfully, but rather endeavours to cover them with reproach or ridicule; knowing, probably, that it is not their cuſtom to write complimentary letters, and ſend gold ſnuff-boxes, &c. to authors:—witneſs the following anecdote, which pretends to account, by a very frivolous circumſtance, for the differences between England and Pruſſia toward the end of the war of ſeven years:

'The Pruſſian reſident at Venice had engaged Madame de Barberini for the opera at Berlin, at ſeven thouſand dollars a year. A contract in due form was drawn up between her and the reſident. At the time that this was done, ſhe had quarrelled with her lover, a Scotchman of the name of Mackenzie. The two lovers were reconciled, and Madam Barberini did not chooſe to fulfil her engagement. The king bid his reſident ſue her before the ſenate of Venice. The ſenate laughed, and refuſed juſtice. About that time, the baggage of a Venetian ambaſſador to the Britiſh court, Signor Campello, was paſſing the Pruſſian dominions, in its way from Hambrough to London. The king gave orders to arreſt it, and to declare at Venice, that nothing of this baggage ſhould be given up, before Madam Barberini were ſurrendered to him. Campello had many near relations in the ſenate; and this *candid* and *enlightened* court of juſtice, found now, that the king was perfectly in the right. The fair dancer, duly eſcorted, was ſent by the ſenate of Venice to the confines of Auſtria; and thence by the courts of Vienna and Dreſden, to the borders of Brandenbourg. Mr. Mackenzie followed her every where, but, on the deſire of his family, was obliged to leave Berlin, and to return to England. Madam Barberini ſoon forgot him; for ſhe pleaſed the king, and her pay was increaſed to twelve thouſand dollars. She married afterwards a ſon of the high-chancellor Coceji, now preſident of the regency at Glogau, and is ſtill living. Mackenzie, as eaſily may be conceived, bore an inveterate ſpite to Frederick, and being a near relation and intimate friend of Lord Bute, inſpired him likewiſe with his implacable hate. It is well known from Frederick's hiſtory of the war of ſeven years, how, towards the end of this war, Bute treated the reviving hero. The refuſal of a fair dancer to a favourite of this Lord, had, of courſe, the ſame influence upon the concluſion of that war, as a pair of gloves, refuſed by the ducheſs of Marlborough, on the end of that for the Spaniſh ſucceſſion.'

The *anecdote-writer* might have ſtrengthened the probability of his ſtory, had he known that the Mackenzie here mentioned

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is the brother of the late Earl of Bute, and a man whom, whatever may have been the follies of his youth, muſt ever be named with praiſe. The following anecdote is of a piece with the former:

'Stormont endeavoured, through the whole of his adminiſtration, to increaſe the variance between Great Britain and Pruſſia. He was of opinion, that, notwithſtanding the family treaty, concluded by the Bourbon courts, England ſhould renew her old connexion with Auſtria; and this opinion was no leſs a political blunder, than the war with Holland, which originated with him.

'Frederick would often relate, ſmilingly, how, in Saxony, he became acquainted with his great enemy, Lord Stormont. At the beginning of the ſeven years war, Stormont was Britiſh ambaſſador to the court of Dreſden.—Frederick had juſt, near Pirna, incloſed the Saxon army, and Lord Stormont had married a Saxon lady. At firſt, by way of letter, Stormont intreated the king to let the whole Saxon army eſcape; and, as Frederick did not chooſe to comply with this demand, the Lord went himſelf to him in his camp, and tried, in an *elegant ſpeech*, to perſuade the king, that it was highly his intereſt, to compound with Auſtria and Saxony as ſoon as poſſible.

'This *elegant ſpeech* of an Engliſh ambaſſador was directly adverſe to the intereſt of England. Sir Andrew Mitchel was preſent. The king, without giving any anſwer to the orator, contented himſelf with looking at Mitchel, who was not ſo forbearing as Frederick. He took Stormont to the window, rebuked him ſeverely, threatened, and then returned to the king, to whom he whiſpered ſomething, the purport of which I know, but keep to myſelf. All this, and what Mitchel whiſpered to the king, I learnt from Baron Horſt, who had it from Frederick himſelf.

'But, notwithſtanding this ſtrange conduct of the noble lord, he was afterwards made miniſter of Great Britain. Had he had power and influence enough to maintain himſelf in this place, Britain would never have been united with Pruſſia, becauſe Frederick could not oblige Lady Stormont, with letting the whole Saxon army eſcape. King George the Third, of his own accord, and uninfluenced by any Engliſh miniſter, founded afterwards, and effected that wiſe and happy union with Pruſſia, in agitation between theſe two courts, ſince the commencement of that negociation which brought about the league of the German princes. Frederick, at that time, with friendly confidence, applied to George the Third, and this monarch acceded to that league, with all the ſincerity of his fair and candid mind.'

The Engliſh reader is here informed of two things which he did not know before, that Lord Stormont was made Miniſter of Great Britain, and that George III., of his own accord, and uninfluenced by any Engliſh miniſter, effected the wiſe and happy union with Pruſſia. Dr. Zimmerman, or even Dr. *De* Zimmerman, who ſtrains our confidence in his veracity as a gentle-

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a gentleman, by relating many extraordinary and unknown events, ſhould have taken care not to entirely *deſtroy* that confidence by erring egregiouſly as to things univerſally known. He pretends to correct accounts of other writers reſpecting the quarrel between the King of Pruſſia and Voltaire, yet is totally miſtaken as to the year in which Voltaire's Commentary on his own life and writings was publiſhed; though that is the principal piece, now extant, concerning that affair, once ſo important to the idle world.

Of the letters announced in the title-page from the Empreſs of Ruſſia to the author, the firſt is curious; the ſecond is merely an invective againſt the then French miniſter, Choiſeul. In the firſt, (dated June, 1789,) the philanthropic and peaceful Catherine ſpeaks as follows:

" I am ſorry that my cotemporaries dread me. It was never my intention to terrify any one. It has always been my wiſh to be beloved and reſpected as much as I deſerve, and no more. I always thought they ſlandered me, becauſe they did not know me. I have ſeen many people endowed with much greater faculties than mine, but never did envy or hate any human being. 'Twas my deſire, and my pleaſure would have been to make others happy. However, as no man can be ſo, but in his own way, I often met with oppoſition, I could hardly underſtand. My ambition certainly was never of a wicked kind. Perhaps, ſometimes, I undertook too much for this only reaſon; that I fancied mankind much more reaſonable, more inclined to *juſtice, and more ſuſceptible of happineſs*, than they really are. Almoſt every man has a caſt of dulneſs and iniquity, that makes him never happy. Did man better liſten to the dictates of reaſon and juſtice, they would have no occaſion for *us or others* upon thrones. I was always fond of philoſophy, and my mind has ever been altogether republican. This my innate love and regard for liberty, to be ſure, forms a ſtrange contraſt with my boundleſs power; but no one in all Ruſſia, can ever pretend to ſay that I abuſe it. I care but very little for my own writings, yet have amuſed myſelf with ſeveral eſſays, without ſetting any great value upon them, after the pleaſure I feel in their compoſition is paſſed away. The whole of my political conduct has ever conſiſted in endeavours to execute ſuch plans, as ſeemed to me the moſt advantageous to my country, and the leaſt hurtful to others. I ſhould have purſued better ſchemes, had I known them. Europe had no reaſon to be uneaſy about my enterprizes. She might have been a gainer by every one of them. Very often I have been paid with ingratitude, but never forgot what was due from me to others. Not unfrequently, have I taken no other revenge, but to forgive my enemies and do them good. I always was a friend of human kind, and never ſhall ceaſe to be ſo."

Dr. Z. thinks this letter the true portrait of the mind of that 'matchleſs princeſs, whoſe exalted character is ſo often miſunderſtood.' His credulity, on this occaſion, ſhews him to be

be a proper inſtrument for the purpoſes of greatneſs, and a fit trumpeter of the fame of princes; becauſe *he* is the beſt qualified for circulating extraordinary anecdotes, who is himſelf moſt ſuſceptible of full conviction as to their veracity.

In Dr. Z.'s Select Views, we find nothing that throws new light on the character of the great Frederick, nor on any important tranſaction of his reign. Of the tranſlation, the reader may judge by the above ſpecimens. Though neither elegant nor accurate in point of ſtyle, it is, in general, ſufficiently perſpicuous, and the work will be read with pleaſure by thoſe who are fond of *anecdotes*.

Gil.

ART. XII. *An Hiſtorical Sketch of the French Revolution*, from its Commencement to the Year 1792. 8vo. pp. 560. 7s. Boards. Debrett. 1792.

To compoſe a faithful and impartial narrative of events ſo recent, and at the ſame time ſo intereſting, as thoſe of the French Revolution, is a taſk approaching to impoſſibility. The author of this 'Hiſtorical Sketch,' writes under what will be called an ariſtocratical bias, ſince he openly acknowleges that 'he heartily eſpouſes the greateſt part of Mr. Burke's ſentiments, although ſome of them are carried a little too far.' Viewing the wonderful changes, which have taken place in Gallic politics, through the medium of theſe principles, he records the proceedings of the popular party with cenſure, and attributes the violences and atrocities that have happened, to cauſes to which, we think, they are not *altogether* aſſignable; for it is to be conſidered that *a revolution*, eſpecially ſuch an one as France has experienced, implies much pre-exiſtent evil; and it ſeems but fair, when we are narrating the cruelties which darken the dawn of liberty, to attribute them, in part, to this pre-exiſtent cauſe, and to the reſentment which the recollection of long-endured injuries will excite. The extreme fury which the French manifeſted on burſting their chains, proceeded, no doubt, in ſome meaſure, from the cruelty and oppreſſions of their former government.

We offer theſe remarks, not with a view of palliating the enormities which this hiſtory recounts, for we read them, and wiſh our countrymen to read them, with horror, but in order to bar an inference which ſome are apt to draw, that the principles of liberty tend to make men ſanguinary and ferocious. Though, unfortunately, the birth of freedom, in a country long oppreſſed by deſpotiſm, is almoſt of neceſſity accompanied with ſome convulſive pangs, it would not hence be fair to conclude that no people ought to think of breaking their fetters,

and

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and of eſtabliſhing a government flowing from themſelves. Stateſmen, however, and democratic leaders, ſhould beware of the danger of irritating a people by oppreſſions on the one hand, and of inflaming their paſſions and reſentments by the low tricks and management of party on the other.

Not approving of democracy, the writer of the work before us reprobates moſt of the acts of the National Aſſembly; and, even when he is preparing ſome little eulogium for them on account of the ſelf-denying act by which they decreed their own annihilation, he cannot finiſh it without inſerting a ſting in its tail. (P. 423.) 'The houſe broke up, and all its members returned home—no longer inviolable legiſlators, but private citizens. A more remarkable ſurrender of abſolute power has never taken place ſince the abdication of the dictator Sylla: but let it be remembered, that Sylla's abdication has not abſolved his memory from the guilt of uſurpation and tyrannical government.'

While he looks with an evil eye on the National Aſſembly, and affixes on their proceedings the marks of his diſapprobation, he labours to extenuate and vindicate the conduct of the ariſtocratic and royal party. In mentioning the capture of the Baſtile, he relates, 'that *it is ſaid* that De Launay gave them ambiguous hopes;'—'that as ſoon as they were within the firſt court, *it is generally ſaid* that he fired on them;'——'as Launay was not ſuffered to live to defend himſelf, it is impoſſible to know whether he could have explained or extenuated this *apparent treachery*.' P. 170. Of the grand confederation which took place on the 14th of July, he ſays, 'this ſolemn ceremony gave an *apparent* legality to the conſtitution.' P. 229. and ſpeaking of the ſubſequent perfidy of the King, he thus apologizes for it: 'They ſtretched the pliant bow till it broke.' P. 368.

The hiſtorian warmly pleads the cauſe of the oppreſſed clergy, and marſhals his arguments in favour of hereditary diſtinctions: but he diſapproves the interference of other nations in the affairs of France, and the league projected on the continent with a view of reſtoring the old ſyſtem.

We muſt not diſmiſs this volume without doing juſtice to the author as a gentleman-like writer and a worthy man. He concludes in a ſtyle of moderation and virtue, which good men of all parties muſt approve:

'Whatever may be ſaid of a legal public teſt, a private teſt addreſſed to each man's heart is not only uſeful but neceſſary. Whoever tolerates the infamous means which have promoted the French revolution, or whoever would extenuate the riots of Birmingham, can neither be a good citizen nor a virtuous man. True virtue is

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ſomething far ſuperior to that republican virtue praiſed by Monteſquieu, which conſiſts only in public zeal and private frugality.

'Virtue, taken in the abſtract, is an emanation of the Deity himſelf, and like him embraces the whole viſible creation: ſhe regulates our conduct to foes as well as friends; to thoſe whom we hate ever ſo juſtly, as well as to thoſe whom we love ever ſo tenderly. Let this univerſal virtue and undefiled religion be our guides, and let us ever hold them more ſacred than the party cries of *Church* and *King* on one ſide, or *Liberty* and the *Rights of Man* on the other.'

Mooy.

ART. XIII. *Charlotte*, or, A Sequel to the Sorrows of Werter: A Struggle between Religion and Love, in an Epiſtle from Abelard to Eloiſa: A Viſion, or Evening Walk; and other Poems. By Mrs. Farrell. 4to. pp. 80. 6s. ſewed. Robinſons. 1792.

THOSE romantic readers, who can never hear enough of ſuch ſorrows as thoſe of Werter, and of ſuch griefs as thoſe of Charlotte, will thank Mrs. Farrell for conducting them from the tomb of Werter to the tomb of Charlotte; and they may waſh her hallowed urn with their tears, while

'The red-breaſt oft is ſeen at ev'ning hours,
Dreſſing her grave with never-fading flow'rs;
And philomel has near her built his neſt,
And ſings in mournful ſtrains, her ſoul to reſt.
Sweet plaintive warbler of the feather'd throng,
To you alone ſuch tender ſtrains belong:
Still hover round this ſpot, and guard her bed,
Whilſt robin's moſs lies lightly o'er her head.
No nightly owl from ivy neſt ſhall ſcream,
No goblins haunt this ever-verdant ſcene;
But pearly drops deſcend from weeping dews,
And ſpring perpetual all her ſweets diffuſe.'

To ſay that this tale is pathetic, and that the numbers are harmonious, will probably be thought ſufficient praiſe by thoſe whom Mrs. F.'s poems are moſt likely to pleaſe; and thus much may be ſaid in favour of ſeveral other pieces in this collection. We add the following plaintive lines at the cloſe of a piece entitled, 'Scattered Thoughts, written after a diſturbed and reſtleſs Night, in a long and painful Illneſs:'

'If loſt in momentary ſleep I lie,
What hideous forms appear to fancy's eye!
With phantoms of a woe-worn feveriſh brain—
I trembling ſtart—and wake to keener pain;
The ſpectres of deluſion ſtill in view,
And the night-hag my waking ſenſe purſue:
My ſhorten'd ſighs quick breathe around my room,
Where horrid darkneſs ſheds a total gloom;

Save,

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Save, one pale taper of a glimm'ring light,
Which dimly twinkles thro' the ſhades of night;
Like a true friend, ſuch ſilent ſorrow ſhows,
And "waxeth pale"—thro' ſympathy of woes.
Sweet ſympathy!—in whate'er form you dwell,
Welcome—thrice welcome to my tear-waſh'd cell!
E'n when I hear the nightly ſhrill owl ſcream,
Some friend I think is near—ſome hope unſeen!
Hope!—did I ſay?—thou joyful bleſſed ſound!
Where beams thy ray?—where art thou to be found?
Long have I ſought thy viſionary hand,
Lead me dear phantom! to that bliſsful land,
That haven of ſure reſt!—that promis'd ſhore!
Where peace ſhall dwell!—and I ſhall *weep* no more!
Then ſtrike, grim ſpectre! —ſtrike this yielding heart,
Strike down my ſorrows with thy welcome dart;
And when this "mortal coil" is laid in earth,
Then may my ſoul awake to heaven's new birth!
Then like a pilgrim—view life's rocky ſhore,
And reſt, where *thorns* ſhall *pierce* my ſoul NO MORE.'

Such natural ſorrows are more deſerving of our ſympathy than thoſe of Werter or Charlotte.—A handſome liſt of ſubſcribers is prefixed to this publication: which is printed with taſte and elegance.

E.

ART. XIV. *The Louſiad*, an Heroi-Comic Poem. Canto IV. By Peter Pindar, Eſq. 4to. 2s. Symonds. 1792.

AT laſt we are favoured with the long-promiſed *Continuation* of this whimſical work;—of which we have, on three former occaſions, made, we hope, due mention, in the courſe of our periodical labours.—For the *firſt* part, we refer to our Review, vol. lxxiii. p. 230.; for the *ſecond*, to vol. lxxv. p. 527.; and the *third* was noticed in the ivth vol. of our *New Series*, p. 465.—The ſubject, we ſee, is not yet quite exhauſted; for, at the cloſe of this *fourth* Canto, a *fifth* (and *laſt*) part is announced, as 'in the preſs.'

The little animal who gives the title to this heroi-comic poem, and who makes ſo conſpicuous a figure in it, is ſaid to be of a very prolific nature;—and truly ſo it ſeems, by the number of verſes [we ſpeak now only of the *literary* offspring,] which this louſe-royal has produced:—but by the way, we are ſurprized to find theſe *poetical nits* ſo long in hatching. We ſhould not have been ſorry had the proceſs of their incubation been a little quicker; nor have we any objection to the multiplication of the ſpecies. As to the *nits natural*, we ſuppoſe that nobody is impatient for *their* creeping into active life:—but to the POEM.

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In this Canto, as in the preceding parts, the royal kitchen is ſtill the grand theatre of action; and we find the circumſtances, or fable, thus detailed in the ARGUMENT prefixed:

'MORNING *and* MAJESTY *get out of bed together—A moſt ſolemn and pathetic Addreſs to the Muſe, with reſpect to* Omens—*A ſerious Complaint againſt the Omens for their non appearance on ſo* important *an occaſion—The Wives and Daughters of the Cooks ſeek the Palace, to encourage their huſbands—A beautiful compariſon of Cocks and Hens—The diſmay of the Cooks—The natural hiſtory of Eyes—*MISTER RAMUS *enters the Kitchen—*MISTER RAMUS *is praiſed for dexterity in ſhaving* MAJESTY—MISTER RAMUS's *Conſequence with* MAJESTY *ſuperior to that of great* Miniſters—MISTER RAMUS's namby-pamby *name* Billy, *given by* MAJESTY—*The Dread occaſioned by* MISTER RAMUS's *Appearance amongſt the Cooks—*MISTER SECKER, *Clerk of the Kitchen, enters in a paſſion—*MISTER SECKER *threatens tremendouſly—A* Wiſe *of one of the Cooks nobly anſwers* MISTER SECKER, *and vows oppoſition—*MISTER SECKER *replies with aſtoniſhment, vociferation, and threat—The* HEROINE's *Rejoinder to* MISTER RAMUS, *with much ſarcaſm—*MISTER SECKER *groweth very wroth—ſtudieth revenge—*PRUDENCE *appeareth to him, and adminiſtereth great and wholeſome advice—*PRUDENCE *becalmeth the Clerk of the Kitchen—A* ſecond HEROINE *appeareth, ſpeechifieth, and threateneth—ſlily alludeth to the immenſe Wealth of* male MAJESTY, *and the heaps of Diamonds belonging to* female MAJESTY—*praiſeth her Huſband's cleanlineſs, and denieth a louſe-exiſtence in his head, and ſquinteth at* MISTER SECKER *as the probable owner of the Animal—*MISTER SECKER *rageth a ſecond time—One of the fineſt Compariſons in the world, between* MISTER SECKER *in a paſſion, and a* LEG OF MUTTON *and* TURNEPS *in the pot—The* POET *pauſeth, moralizeth, and trembleth at that Devil, lately introduced to the world, called* EQUALITY, *the enemy of* MAJESTY—*Some of the ſweeteſt Lines in the world on the occaſion—*PRUDENCE *re-entereth to becalm* MISTER SECKER, *by clapping her hand on his mouth—An inexpreſſibly apt bottle-of ſmall beer Compariſon—The* COOK MAJOR *riſes in wrath, and is very ſatirical on* MISTER SECKER—*The* CLERK OF THE KITCHEN *replies with intrepidity—A great deal of* good Company *ruſhes into the Kitchen—*MISTER SECKER *commands ſilence, and announces the Will of his Sovereign—The* SOVEREIGN *eloquently announceth alſo his own will—A* ſweet *and ſublime Compariſon, equal to any thing in* HOMER.'

For a ſpecimen of *female oratory below ſtairs*, at court, (which, we here find, does not greatly differ, in point of ſtyle, from what is taught at the univerſity of Billingſgate,) we ſhall ſelect the animated ſpeech of *Joan*, the lady of one of the cooks, (in anſwer to the threatenings of the clerk of the kitchen,) who had no inclination, as *Dalilah* had, to cut off the hair of her *Sampſon*:

" I ſay, TOM ſhan't be ſhav'd—he ſhan't—he ſhan't,—
Leek porridge, ſtirabout, we'll ſooner want;

We'll

We'll rather hunt the gutters for our meat;
Cry mackrel, or ſing ballads through the ſtreet;
Foot ſtockings, mend old china, or black ſhoes,
Sooner than TOM, poor ſoul, his locks ſhall loſe.
Humph! what a pretty hoity toity's here?
THOMAS, I ſay, ſhan't loſe his locks, poor Dear!
Shav'd too! 'cauſe people happen to be *poor*—
I never heard of ſuch a trick before.
Folks think they may take freedoms with a Cook—
Go, aſk your MASTER if he'd ſhave a *Duke*.
No—if he dar'd to do it, I'll be curſt:
No, SECKER, he would eat the razor firſt.
Good Lord! to think *poor* people's heads to plunder—
Why, Lord! are people drunk, or mad, I wonder?
What! ſhall my poor dear huſband loſe his locks
Becauſe *a* han't ten millions in the ſtocks?
Becauſe on me, forſooth, *a* can't beſtow
A di'mond petticoat, to make a ſhow?
Marry come up, indeed—a pretty joke—
Any thing's good enough for humble folk:
Shov'd here and there, forſooth; call'd dog and b—,
God bleſs us well, becauſe we are not rich.
People will ſoon be beat about with ſticks,
Forſooth, becauſe they han't a coach and ſix.
A ſhan't be ſhav'd, and I'm his lawful wife:
The man was never louſy in his life.
Ax what his *Mother* ſays—his neareſt kin—
'Tom never had a blotch upon his ſkin,
But when *a* had the meaſles and ſmall pox.'
What *for*, then, ſhall the fellow loſe his locks?
'She never in her life-time ſaw (ſhe ſays)
A tidier, cleanlier lad, in all her days—'
And all her neighbours ſaid with huge ſurpriſe,
'A finer boy was never ſeen with *eyes!*'
So, Miſter SECKER, let's have no more *touſe*—
Hunt farther for the owner of the louſe.
Sir, 'tis a burning *ſhame*, I'm bold to ſay,
To take poor people's character away.
Who knows the varmine isn't your own, odsfiſh!
You're fond of peeping into ev'ry diſh."

Notwithſtanding Madam Joan's oratory and bouncing, (in which SWIFT himſelf is out-Swifted, in the warmth and richneſs of the expreſſion,) we find, in the concluſion of this Canto, that the *ſhaving decree*, which had gone forth againſt the poor cooks and ſcullions, received the royal and irreſiſtible command to be carried into immediate execution. What, then, *can* be the buſineſs of the promiſed concluding Canto? This we are utterly at a loſs to conceive, or to gueſs:—but is not poetry INVENTION? and, verily, the invention of Peter Pindar ſeemeth inexhauſtible!

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MONTHLY CATALOGUE,

For DECEMBER, 1792.

EAST INDIA AFFAIRS.

Art. 15. *Mr. Burke's Speech in Weſtminſter Hall*, on the 18th and 19th of February, 1788, with Explanatory Notes. This Speech contains what Mr. Burke in his Letter to the Chairman of the Eaſt India Company, calls "thoſe ſtrong Facts which the Managers for the Commons have opened as Offences, and which go ſeriouſly to affect Mr. Shore's Adminiſtration, as acting Chief of the Revenue Board." With a Preface, containing Mr. Burke's Letter to the Chairman, on Sir John Shore's Appointment to the Government of Bengal, and Remarks upon that Letter. 8vo. pp. 101. 2s. Debrett. 1792.

A WRITER, ſuppoſed to be the vigilant and very intelligent Major John Scott, here takes Mr. Burke to taſk for the letter ſent by him to the Chairman of the Company, on Sir John Shore's promotion, during the receſs of parliament, when the ſenatorial character of Mr. B. was ſuſpended. The ſpeech is reprinted, to ſhew that the matter of Mr. Burke's objections to this promotion was as unfounded, as the manner of exhibiting them was improperly officious. N.

FRENCH REVOLUTION.

Art. 16. *A Narrative of the Proceedings relating to the Suſpenſion of the King of the French*, on the 10th of Auguſt, 1792. By J. B. D'Aumont. 8vo. 1s. 6d. pp. 58. Printed at Manchester, and ſold by Johnſon in London.

To this narrative, the following advertiſement is prefixed: 'I received the narrative now preſented to the public, accompanied by a letter, of which the following is an extract:

"*I am ſenſible that the reports circulated in England will be perfectly contrary to the truth; and as it is of great conſequence to correct any falſe impreſſions which thoſe accounts may have occaſioned, I think a letter from an* eye-witneſs *will have a good effect. I wiſh you to amend the Engliſh, which I know to be very defective, and to add any obſervations which may occur to you, but not to alter any of the facts, as I have rigidly adhered to the truth.*"

'I have, (continues the gentleman who ſigns this *advertiſement*,) no doubt of the fidelity and correctneſs of this narrative, and I have ſtrictly complied with my correſpondent's requeſt, in adding ſome explanatory obſervations, but leaving the facts as he has related them. T. COOPER.'

Thoſe who are acquainted with the character of Mr. Cooper,* will entertain little doubt of the authenticity and fidelity of the preſent detail of '*proceedings, &c.*' The recital is, indeed, ſo curious

* Mr. C. is, if we miſtake not, the reſpectable author of *Tracts, Ethical, Theological*, and *Political*. See our NEW SERIES, vol. v. p. 294.

and

and important, according to our apprehenſion, (who can only judge in common with other readers on this ſide of the water,) that we imagine thoſe who make collections of the fugitive pieces which are continually iſſuing from the preſs, relative to the French Revolution, will be careful not to overlook this pamphlet.—It may not be improper, however, to apprize thoſe of our readers who are zealous for the INVIOLABILITY OF KINGS, that M. D'Aumont is by no means an advocate on that ſide of the queſtion; for he frequently expreſſes himſelf with a degree of warmth, when he notices the alleged treachery and duplicity of the degraded monarch:—who, after all, may be entitled to ſome allowance for the errors which he may have committed, educated as he was, in the belief that his kingdom and ſubjects were as much his property, and as entirely at his diſpoſal, as the inferior beaſts of the foreſt are at that of the deſpotic lion, who ſpares or devours them at his pleaſure.—What a different leſſon has this humbled and mortified ſovereign been ſince taught! N.—G.

Art. 17. *Short Remarks on the Situation of the French Refugees.* Submitted to the Attention of the Miniſter. 8vo. pp. 31. 1s. Debrett. 1792.

This writer entertains many apprehenſions as to the character and views of the French emigrants who take refuge in this country; he looks forward to what we are eventually to do with them; and calls the attention of the miniſter to the conſequences of admitting men of their deſcription to mix among us. N.

AFFAIRS OF IRELAND.

Art. 18. *The Report of the Committee appointed by the Society of the United Iriſhmen of Dublin*, to enquire into, and report the Popery Laws in force in that kingdom; to which is prefixed, the Declaration of the Roman Catholics of Ireland, with a Petition intended to have been preſented to Parliament by Mr. O'Hara, in February, 1792. 8vo. pp. 88. 2s. Debrett.

With reſpect to this publication, it is ſufficient that we inform our readers of its contents, ſomewhat more fully than is done in the title page. It includes the following papers. 1. A declaration of the political and religious proceedings of the Roman Catholics of Ireland, ſigned by the clergy and laity of that perſuaſion: 2. A petition of the Roman Catholics of Ireland intended to have been preſented to Parliament by Mr. O'Hara in February 1792. 3. Report of the committee of the ſociety of united Iriſhmen of Dublin appointed to enquire and report the popery laws in force in that realm, at a meeting held the 21ſt of June, 1792, containing a ſummary of the laws reſpecting education, guardianſhip, marriage, ſelf-defence, exerciſe of religion, enjoyment and diſpoſition of property, acquiſition of property, franchiſes. 4. The oaths and declarations mentioned in the foregoing reports. 5. The ſpeech of Sir H. Langriſhe, in the Houſe of Commons, Jan. 24, 1792. E.

COMMERCIAL.

Art. 19. *Colony Commerce*, or Reflections on the Commercial Syſtem, as it reſpects the Weſt India Iſlands, our Continental Co-

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lonies, and the United States of America; with ſome Remarks on the preſent high Price of Sugar, and the means of reducing it. By Alexander Campbell Brown. 8vo. pp. 83. 2s. Faulder.

Theſe are the reflections of a clear and cogent reaſoner, who does not overlook obvious truths in the ſearch of theoretical refinements; his principles are therefore ſo far new, as being hitherto diſregarded in favour of old maxims, ſanctioned by the authority of reſpected names.

The ſubject of theſe reflections is briefly propoſed in the following terms:

'In what manner the trade to the United States of America can be rendered moſt profitable to this country, how far it would be uſeful to increaſe our colonies on that continent, what are the proper means of improving our Weſt India Iſlands and reducing the price of their produce; and how far this is conſiſtent with proper attention to the great object of multiplying our ſeamen, ſhall be the ſubject of theſe reflections.'

The meaſures propoſed to effect theſe grand purpoſes will appear from the following ſummary:

'In propoſing to withdraw, as far as the dignity and juſtice of government will admit, our expences in the Northern Colonies,—to open the Britiſh Navigation to all Britiſh *owned* ſhips navigated by Britiſh ſeamen, without regard to where they were built,—to permit the Weſt India Iſlands to receive their ſupplies in veſſels of the country of which thoſe ſupplies were the produce,—and in propoſing to admit, at leaſt on more liberal terms, the corn and ſalted proviſions of foreign countries, we have urged no expenſive projects, no farther monopoly or reſtraint on any branch of commerce,—no meaſure which can weaken our navy or leſſen our navigation. We have indeed propoſed to aboliſh ſome reſtraints, and ſome very ſtrong monopolies, which circumſtances alone will probably one day (when the ſubject is more underſtood) be a ſufficient recommendation to any propoſal, to give it weight.'

The ideas that govern the writer throughout are, that every individual employs himſelf in the manner beſt calculated for his own intereſt; and that the aggregate of theſe individual intereſts compoſe the public intereſt: therefore, to impoſe reſtraints on trade, is to thwart the natural courſe of induſtry; which, though it may ſerve ſome private end, muſt check the true intereſt of the public, and is of courſe bad policy.

In the application of ſuch doctrine to the objects above ſpecified, we have a pregnant inſtance of the inſtability of political maxims! While we were in the enjoyment of thoſe colonies then deemed invaluable, we endeavoured to reap the boaſted advantages, by cramping the intercourſe with duties, bounties, reſtrictions, and prohibitions, as if cabinets and ſenates knew better how to direct the actions of the people at large, to the common good, than their own knowlege and experience. We fought their battles for them; and when we were at the eve of loſing theſe nominal poſſeſſions by revolt, the ſun of Britain's glory was to ſet for ever! The dreaded event, however, having ſhewn the futility of ſuch alarms, the tide of reaſoning

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ing has turned, and flows in a courſe diametrically oppoſite; and we truſt will now allow us to eſtimate rightly the value of our internal intereſts, and teach us how to improve them to the greateſt extent on liberal principles: a duty that was too little underſtood, and too much neglected, while we ſtretched our attention over wide oceans to cultivate diſtant territories for others.

This gentleman follows the ſteps of the late American commentator on Lord Sheffield*, and throws light on the ſubject by entering into a ſecret hiſtory of Lord S.'s obſervations on the commerce of the American States, which are chiefly aſcribed to the then diſaffected American Silas Deane. On this point, we are informed;

'As to the opinions and projects which theſe writers formed on the ſubject of our trade, they can be accounted for only by the circumſtances under which the book was written. Mr. Deane had become obnoxious to the American Government, under whom he had been employed, and had fled firſt from that country, and afterwards from France, and came to England, raging to be revenged on America, for the real or ſuppoſed injuries which he had ſuſtained.—With much readineſs and verſatility of genius, and great knowledge of America and of buſineſs, he fell in company with Lord Sheffield, at a period when the general temper of our countrymen had not been rendered at all more friendly towards America, (their late enemy) by what was then conſidered, as the ill ſucceſs of the war and the negociation for peace. Lord Sheffield probably wiſhed to make a reputation as a commercial politician, which was doubtleſs a very laudable ambition. But this could be accompliſhed only by urging propoſals which would gratify the general wiſh to humble America by commercial regulations, more effectually than had been done by military arrangements. Under theſe circumſtances, any thing of that nature was ſure to be approved. Mr. Deane, who, but a few years before, had been an active agent in fomenting the diſputes between this country and America, and bringing on the late war, had now neither property, friends, or kindred, in any part of the Britiſh dominions; and conſequently it was of little importance to him, how much we ſacrificed to his project, for thwarting the commercial intereſt of the Americans; and Lord Sheffield, who ſeems to have laboured and written more than he thought, did not diſtinguiſh accurately what commercial advantage was. Hence it is, that the old ſyſtem of preventing the proſperity of foreigners, to give ourſelves comparative importance, has been violently urged; but the direct intereſt of no part of the Britiſh empire has been the uniform object; and in many inſtances our moſt obvious intereſts have been ſacrificed, without poſſibility of advantage. Thus they propoſe, that the Mother country ſhould ſacrifice her own commerce and expend her treaſure, to create Colonies in the North part of America, to ſupply the Weſt Indies. As to our Weſt India iſlands, theſe writers have not made a ſingle propoſal which does not go to their ruin. After having propoſed,

* See Review for Oct. p. 220.

that

that rather than ſuffer theſe iſlands to be ſupplied in the cheapeſt manner, they ſhould be compelled to become ſhip-owners—to turn their cane lands into corn-fields and grazing farms—to take their ſupplies from the French iſlands, rather than receive them directly from America;—and that if none of theſe means would anſwer, they urge that Britain ſhould give up the iſlands, rather than ſuffer Canada and Nova Scotia to loſe the monopoly of their trade. How far the intereſt of this country would ſuffer by giving up the iſlands deſerves conſideration; but a man who could ſeriouſly propoſe to give up the Weſt Indies, *for the purpoſe of keeping Nova Scotia and Canada*, ought immediately to put himſelf under the care of Dr. Willis.'

Agreeably to the prevailing ſentiments through this tract, we have only to hope that, notwithſtanding legiſlative errors, things will ſtill regulate themſelves; for luckily we keep going on, and frequently without appearing to know how! N.

MEMOIRS.

Art. 20. *The Life of Mrs. Gooch.* Written by herſelf. Dedicated to the Public. Crown 8vo. 3 vols. pp. 488 in all. 10s. 6d. Boards. Kearſleys. 1792.

The avidity which has been, of late, manifeſted for private anecdote, has given occaſion to numerous publications of a ſimilar kind with that which is here offered to the public. It is a queſtion of ſome difficulty, how far ſuch writings ought to be encouraged. On the one hand, to lay open the ſecret hiſtory of families, and to bring before the "world's eye" living characters who might wiſh to remain concealed, is a breach of honour which may create much vexation, and infelicity; and to expoſe to public view, in the dreſs of an entertaining narrative, follies and vices, which, however faſhionable, ought to retire into the ſhades of oblivion, may be deemed an inſult to decorum. On the other hand, it may ſeem hard that an individual, however culpable, who thinks herſelf to have been injured without a poſſibility of gaining private redreſs, ſhould not obtain a hearing from the public; and it may be thought that the life of a frail woman who, after violating the firſt female duty, has paſſed through a rapid courſe of diſſipation, extravagance, and licentiouſneſs, into a ſtate of indigence which obliges her to become a *protegée* of the public, is an inſtructive example to young perſons of her own ſex. Without deciding on the general queſtion, we muſt remark, with reſpect to the preſent particular caſe, that if Mrs. Gooch had been, as ſhe here repreſents herſelf, in every ſtage of her life, uniformly unfortunate; diſappointed in a firſt and real attachment—hurried into a precipitate marriage—torn from her children, who have never ſince been ſuffered to hold any converſe with her—and without ever poſſeſſing one real friend, yet with a ſoul formed to fill up all theſe connections with the trueſt tenderneſs,—ſhe has, ſurely, ſome right to relate her ſtory to the world; and ſome claim to its compaſſion. The narrative is written in an entertaining manner, but contains no anecdotes which we can think entitled to a place in a literary journal. E.

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GEOGRAPHY.

Art. 21. *Scotland Delineated*, or a Geographical Deſcription of every Shire in Scotland; with ſome Account of the Curioſities, Antiquities, and preſent State of the Country. For the Uſe of Young Perſons. 12mo. pp. 389. Printed at Edinburgh, and ſold by Robinſons, London. 1791.

This is an agreeable geographical glance over Scotland, noting the peculiarities of every county; ſo as to afford, when united with the Beauties of England, the Tour through Great Britain, or other compilations of a like nature, a general view of the whole iſland, together with the Northern and Weſtern Iſles. N.

EDUCATION.

Art. 22. *The Youth's General Introduction to Guthrie's Geography:* Being a complete Pocket Atlas, containing a Deſcription of the ſeveral Empires, Kingdoms, and States in the World, their Extent, Bearings, Air, Soil, Produce, Commerce, Strength, Government, Religion, &c. Accompanied with Twenty-ſeven Maps on a new Plan, ſhewing the Situation of above 3000 Cities and Towns, the particulars of which are mentioned in the Work with their correſponding ancient and French Names, &c. To which are prefixed, Elementary Chronology and Aſtronomy; with an Account of various Phenomena in the Atmoſphere, viz. Thunder, Lightning, Hail, Rain, Snow, Wind, &c. The moſt uſeful Geometrical Figures defined and conſtructed; and the Uſe of the Globes and Maps. By W. Perks. 8vo. pp. 415. 4s. 6d. Boards. Robinſons. 1792.

This appears to be, on the whole, a uſeful compilement. It contains a great variety of information under the ſeveral heads ſpecified in the title page: but that which chiefly renders it valuable, is a ſmall and neat ſet of *outline maps*; in which, inſtead of the names of provinces and towns, are inſerted figures of reference to tables. Theſe may be very conveniently and advantageouſly uſed, for the purpoſe of geographical exerciſes. The account of towns is much more particular than in Guthrie's Geography: but in England eſpecially, it is defective from the want of late information. The important trading town of Mancheſter, for example, is barely mentioned. This defect might be eaſily ſupplied from various publications; particularly from Aikin's England delineated, and the Modern Tours. R.

Art. 23. *The Uſe of the Globes:* containing an Introduction to Aſtronomy and Geography; a Deſcription of Globes and Maps; and a Variety of Problems performed by the Globes, and by Calculation; with a numerous ſet of ſuitable Examples. By John Bransby. 8vo. pp. 216. 3s. 6d. Boards. Robinſons. 1791.

We recommend this work to the particular attention of ſchool maſters, as a well digeſted ſummary of elementary knowlege, on the ſubject of which it treats. The author, by introducing demonſtration where it could conveniently be done, has united the theory with the practice. Beſide the uſual ſolution of problems on the celeſtial

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celeſtial globe, he has given the method of performing them by calculations. E.

Art. 24. *The Beauties of Æſop and other Fabuliſts*; being a collection of Fables ſelected from Æſop, Dodſley, Gay, &c. for the Uſe of Schools. 12mo. pp. 160. 2s. bound. Richardſon. 1791.

The principal merit of this little volume conſiſts in an arrangement of the fables under proper heads, together with an eaſy and intelligible account of their deſign, and of the moral which they are fitted to convey. The ten heads, under which they are claſſed, are, filial obedience; pride and ſelf-conceit; anger and revenge; lying and deceit; gratitude and ingratitude; cruelty and humanity; friendſhip; envy and ill-nature; modeſty and impudence; to which are annexed ſome miſcellaneous and poetical additions. Each of the claſſes is introduced by pertinent obſervations on the virtues or vices that are mentioned. H.

Art. 25. *The Hebrew Grammar*, with Principal Rules, compiled from ſome of the moſt conſiderable Grammars, and particularly adapted to Bythner's *Lyra Prophetica*; alſo complete Paradigms of the Verbs, and an elegant Engraving of the Hebrew Alphabet, on a Scale of equal Parts, with the Radicals and Serviles at one view. Large 8vo. pp. 50. 2s. Terry. 1792.

In this compiled Grammar, which is very handſomely printed, the *paradigms* ſeem to be ſuperior to moſt that are generally ſeen. The work is deſigned for thoſe who learn the Hebrew with points. The following ſhort advertiſement is prefixed: 'It may be ſufficient to ſay in recommendation of this Grammar, that it has met with the approbation of ſome of the firſt Hebraians of the age, who are in the practice of ſtudying and teaching the language; at whoſe requeſts, and under whoſe niceſt inveſtigations, this edition has been brought forward, with every poſſible correction and improvement.' After ſuch a poſitive declaration in its favour, ſuſtained by Hebricians of *the firſt rank*, we hold ourſelves forbidden from adding any remarks, had we been otherwiſe inclined to have hazarded them. H.

POETRY *and* DRAMATIC.

Art. 26. *Miſcellaneous Poems*, compoſed by the Rev. H. E. Holder, of the Iſland of Barbadoes, from the Age of Seventeen to Twenty Years. Small 8vo. 1s. 6d. Dilly. 1792.

Juvenile attempts, as ſuch, are peculiarly entitled to candour*; and where there are any marks of taſte and ſenſibility, it would be churliſh to withhold the meed of praiſe. Several of theſe ſmall pieces (for they are by no means of equal merit,) may be read with pleaſure, without recollecting the indulgence due to the ſhort ex-

* We would not be underſtood as wiſhing to encourage every verſe-making boy and girl to print (as they too frequently do,) their callow performances. We have always declared againſt ſuch premature publications; yet we muſt allow that there are exceptions to the rule, in this, as in other caſes.

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cursions of an unfledged poet. We copy, as a specimen, the following translation of Gray's Alcaic Ode, *(Oh tu, severi religio loci,)* written on the Album of the Grand Chartreuse Monastery:

'Hail, Genius of this solemn scene!
Whate'er thy name! (for surely dwells
More than mortality within
These ancient solitary cells!
These awful rocks, these frowning steeps,
These pathless crags, and thund'ring deeps,
These gloomy Groves' eternal night,
Some sacred presence sure invite!

Such hallow'd forms alone we see,
In Nature's wild phantastic road;
For 'tis her grand simplicity
That marks a Deity's abode:
Not the vain fabrics of the Great;
The proud Pavillion's glitt'ring state;
Tho' Phidias' hand, with matchless art,
Its sculptur'd prodigies impart.)

Oh! if this humble song thine ear
Approves, on my sequester'd head
Deign, in the envy'd quiet here,
Thy silent influence to shed.
But should my harder Fate controul
This darling purpose of my soul;
And, plunging 'mid the storms of life,
My youth reluctant doom to strife:

Yet may at least my drooping age,
(Cool'd every passion in my breast)
"Find out some peaceful hermitage,"
Where the tir'd Traveller may rest:
Where, free from ev'ry care and pain,
Far from the noisy walks of men,
Death may my weary eyelids close,
In the soft arms of calm repose.'

Among the original pieces, one of the most pleasing is a monody on the death of Sterne. **E.**

Art. 27. *Female Ruin*, a Poem. Inscribed to Sir William Dolben. 4to. pp. 36. 2s. Forster. 1791.

This moral lecture in rhime must rely, for its success, more on the truth of its doctrine, than on the elegance of its poetry. **E.**

Art. 28. *An Essay on Man*; considered in his Natural and Political States of Government. Addressed to his Royal Highness George Prince of Wales. In a Series of Epistles. 4to. pp. 51. 2s. 6d. Miller. 1792.

The author of this poem undertakes to give a concise representation of the British government. Its general argument, as stated by himself, is 'that the free rise and progress of man's state of policy sprung from the natural exercise of reason; and that the like system of

of the preſent Britiſh government was rationally founded on the minds of men, in the earlieſt ages, though not practically eſtabliſhed.'—'The firſt agent of every ſtate,' (according to this politician,) 'is the King. The firſt neceſſity of power gives life to the idea of a king and of government, like a ſoul coming into the body, and produces the ſenſation felt of it in the people; whence proceed their *conſenſus* and regulations afterwards of government; which is the firſt government only altered. The King is the ſource from whence it came, and to which, ſooner or later, on all intervening occaſions, it will revert, as by the people *felt at heart*. A good King is uncontrovertibly the beſt government in the world; the next beſt, is of a King the moſt happily regulated to be ſo.' This writer has not a very happy method of expreſſing his ideas in proſe; perhaps he may ſucceed better in verſe; for he informs us that his eſſays are written in a ſtyle of verſe heretofore unattempted, and that it depends on its own originality. The reader will judge both of the perſpicuity and originality of the poem, from the following extract in praiſe of the Britiſh conſtitution:

'Britain—thrice happy iſle! maintains her throne
By rules of policy, of three in one.
In early time begun, to vigour grown,
And to poſterity ſtill running down.
For whilſt the ſtream runs pure from virtue's head,
Nor, ruffled, ſtirs corruption in its bed,
The ſalutary wave ſuch health enſures;
The ſtate in vigour to all time endures.
Like heav'n's great lamp, when firſt it beam'd in birth,
To light the dark inhabitants of earth.
—Light! which their various walks of life directs,
Warmth! which from cold inclemencies protects,—
Britannia riſes from the wiſe debates
Of their ſelf-choſen, thrice-united ſtates.
Where each ſuſtains an equal portion'd poiſe;
They hold up liberty, the crown, and laws.
But if the joint-depending balance fails;
Sudden, each throws the others from the ſcales.
'Call'd by her kings, in ſelf-dependent ſtate,
Her triple-headed ſenate takes its ſeat:
KINGS, ELDERS, COMMONS. *Freedom*, *laws*, and *pow'r*.
The work of ages! Guardians of this hour!
From each the reſt exiſtence take and lend;
Like moiſture, air, and fire, they mutual blend
In one great vote, to ſome important cauſe.
Theſe life produce, and thoſe produce the laws.
This nice exertion of each leading part
Plays back the life-blood to the nation's heart.
Virtue, its ſoul, the grand machine inſpires;
Which, ſtrong in judgment, moves to wiſe deſires.'

A very accurate conception of the excellence of the Britiſh conſtitution will not be eaſily collected from theſe lines; nor, as far as we are able to perceive, will any very original concluſions, reſpecting

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ing government in general, be drawn from any part, or the whole, of this poem. E.

Art. 29. *Humility:* A Night Thought. By Charles Philpot, M.A. of Emmanuel College. 4to. 1s. Cadell. 1791.

Though the author of this poem was rewarded with the Seatonian prize, we cannot beſtow on him unlimited commendation. In perſpicuity, the charm of good poetry, this production is very deficient:

'Viſit RELIGION in her ſolemn ſcenes,
Unfold their portals; tread their long-drawn aiſles;
Their pillar'd heights, their fretted roofs behold,
Their ſtoried panes that drink the gariſh ray
And give the ſaint and martyr in its ſtead;
Pauſe 'mid their venerable gloom, and own
HUMILITY herſelf inhabits there.
E'en palaces, where grandeur proudly ſwells,
And with imperious domination awes
Contiguous dwellings of uncrowned herds,
More ſimple as they ſtand, but more impreſs
The rev'rend majeſty that dwells therein.' P. 11.

What the author means by the laſt four lines of this extract, will not be eaſily perceived, by every reader. *The ſtoried panes ſwallowing the light*, and *then producing the figure of a martyr*, is not, in our opinion, a very happy thought, though a new one.—Why HUMILITY muſt inhabit temples, we do not ſee. Spenſer, with more propriety, deſcribes Humility as the *Porter to the Houſe of Holineſs*. Mon.

Art. 30. *Humility:* A Poetical Eſſay. 8vo. 1s. J. Evans. 1792.

'Here let me find one friend and I'm content.'

Then thou ſhalt be content, for thou ſhalt find a friend in thy Reviewer, who will evince his friendſhip, not by flattery, but by telling thee the honeſt truth. Thou art probably a good creature, entitled to reſpect as a citizen: but it does not appear that the Muſes have been ſolicitous of thy acquaintance; thou hadſt much better therefore ſhew thy *Humility* in proſe than in verſe; for whatever truth there may be in the following lines, they can have little claim to the title, and leſs to the rewards, of poetry; and were therefore deſervedly rejected by the awarders of the Seatonian prize.

'But, ah! the faithful now are miniſhed!
The children of men have loſt their hold
On good and virtuous deeds, and o'er the earth
The faſcinating paths of vice are ſtrew'd
With *blooming* flow'rs that ſtink and are *corrupt*.'

I ride without a rein, ſays the author of the Village Curate; this author might ſay, *I write without a ſubject*; for *hic et ubique* would form a much more ſuitable title to theſe lines than *Humility*. D?

Art. 31. *Spring*, in London: A Poem. By Hipponax. 4to. 1s. Egertons.

The reviveſcence of nature, a theme on which ancient poets have ſo much deſcanted, affords no pleaſure to our modern fine ladies and gentlemen;

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gentlemen; Hipponax, therefore, very properly places the ſcene of his Spring in London, and ſings of Squires

'Who quit the ruſtic ſcenes for ſcenes far brighter;
And leave the flowering ſhrubs to bloom alone;
Juſt ſcrew their tenants up a little tighter,
And the tir'd poſt-horſe drags the load to town.'

He ſatirizes the factitious life which our people of faſhion, and the apes of our people of faſhion, lead in the metropolis, in a few ſtanzas which have ſome merit, and he offers the following mock congratulation:

'Happy the land where women, ever young,
For joys ſtill varying ne'er lack taſte or leiſure,
Dreſs all the day, and racket all night long,
And work like horſes in the geers of pleaſure.' Mon.

Art. 32. *The Pardoner's Tale*, from Chaucer. By the Rev. William Lipſcomb, Rector of Welbury, in Yorkſhire, and Chaplain to the Earl of Darlington. 8vo. 1s. Cadell 1792.

As this publication is part of a plan for rendering into modern verſe ſuch parts of Chaucer's tales, as have not hitherto appeared in that form, we ſhall poſtpone the more particular examination of the merit of this performance till the whole is completed; and ſhall only at preſent remark, in general, that Mr. Lipſcomb ſeems poſſeſſed of powers of verſification which very well qualify him for the undertaking. Rev.

Art. 33. *Ingratitude:* or, Naval Merit degraded. A Poem. 4to. pp. 32. 2s. Printed at Colcheſter; and ſold by Scatcherd and Whitaker, &c. London.

The burthen of this ſong will eaſily be inferred from the following lines prefixed as a motto under the above title:

'In war, when Hawke and Rodney on the main,
Humbled the inſolence of France and Spain;
Our faſhionable boys, and Cheapſide fops,
Smirk'd in the Mall, or in their maſters' ſhops;
Each thing fill'd up in rank its proper place,
And milliners in breeches ſerv'd out lace:
But during peace, ſuch coxcombs are array'd
In uniform, and wear a huge cockade:
Thus Shock, when maſtiffs growl, will never fail,
To run for ſhelter to my lady's tail,
Where till the danger's paſt, he ſnug *does* lie;
Then big he looks, and furious out *does* flie,
Barking aloud, "Where are they?—Here am I."

The above ſimilitude between our peaceable naval warriors and the lap-dog Shock, is better conceived than expreſſed; and in the poem itſelf, there is more evidence of feeling what we are very ſorry any of our naval protectors ſhould feel, than of exalted poetry or refined ſatire:—but to write poetry with harmony and correctneſs, requires a mind at eaſe, to indulge the play of imagination: minds actually under the agitations deſcribed by our beſt poets, would

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would be unable to display their emotions so pathetically as is done for them by those who only assume the characters and situations. N.

Art. 34. *Two Poems or Songs*, one on Abdul Achmet, the late Grand Sultan; the other on Sir Jeremiah Tickle, Bart. called the Hatter's Tale. 8vo. pp. 24. 1s. Deighton. 1791.

These seem to be effusions of the private resentment of somebody against somebody for stealing his papers: but from the specimen here afforded of them, we suspect the theft to have been kindly intended, in order to put a stop, if possible, to an inundation of nonsense. Be the case as it may, the whole matter before us is so oracular, that we neither can nor wish to comprehend the story. We have done what few beside us ever will do,—we have read it. N.

Art. 35. *A Monody on the Death of Lady Arabella Denny.* By John Macaulay, Esq. M. R. I. A. 8vo. 1s. Dublin. 1792.

The Muse is here laudably employed in paying a tribute to the memory of a woman of exemplary benevolence, and the task is performed in a manner not unworthy of the theme. E.

Art. 36. *Songs, Duets, Choruses*, &c. in the Operatic Farce of Hartford Bridge; or the Skirts of the Camp. Performed at the Theatre Royal, Covent Garden. 8vo. 6d. Egertons.

The detached publication of the songs in a dramatic piece is of use to such of the auditors as wish to recollect and sing them afterward. The occasions on which they are introduced, and the music in which the words are conveyed, give to such compositions their full effect; abstract these concomitants, and they are subjected to a trial, from which even the judges will step forward as counsel to dismiss them. If they stand acquitted on the stage, it is enough.

We understand that Mr. Pearce of the Admiralty is the author of this farce. N.

Art. 37. *The Fugitives:* a Comedy. By William Roberts, Esq. Barrister at Law. 8vo. pp. 112. 2s. Stockdale. 1791.

Some of the scenes in this comedy are interesting and affecting, but they arise out of events which outrage all probability. *Sir Samuel Sudden*, and *Virginia*, are characters, the archetypes of which are no where to be found; we would not, however, extend this observation to *Lord Landmore*, whose virtues we believe to exist in nature: the principal traits of this character, Mr. Roberts informs us, were suggested to him by the sentiments and manners of the nobleman (Lord Adam Gordon) to whom the Comedy is dedicated.

Mr. R. speaks of his performance with modesty, as 'the amusing employment of some leisure hours, and written without any view of its being extended beyond the narrow limits of domestic entertainment;' and, not having offered it for representation, we conclude that he is not blind to its defects. Mooy.

Art. 38. *Poems on several Occasions.* By the Rev. Joseph Good. 8vo. pp. 62. 1s. 6d. Baldwin.

If the author of this publication be sincere in professing to assume no merit from his poetical performances, he will be the less morti-

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fied if he ſhould find, as we ſtrongly ſuſpect, that the public will allow him no high degree of praiſe. R.

LAW.

Art. 39. *Debates in both Houſes of Parliament on the Bill introduced by the Right Hon. Charles James Fox*, for removing Doubts reſpecting the Functions of Juries, in Caſes of Libel: With the Queſtions addreſſed by the Houſe of Lords to the Judges thereon, and their Anſwers. To which is ſubjoined, the Statute. 8vo. pp. 160. 2s. 6d. Johnſon. 1792.

This account of what paſſed in the two Houſes of Parliament on the ſubject of libels, appears to be chiefly taken from the newſpapers. Though we could have wiſhed to have had a more correct and full report of the debates on a queſtion of ſo much importance to the freedom of the preſs, the preſent publication is not without its value, as it purſues, in an unbroken ſeries, that which would otherwiſe have been confuſed in a number of looſe and fugitive papers. T.

Art. 40. *Brief Deductions from Firſt Principles applying to the Matter of Libel:* Being an Appendix to "A ſecond Letter to the Right Hon. Charles-James Fox," on that Subject. By J. Bowles, Eſq. of the Inner Temple, Barriſter at Law. 8vo. 6d. Whieldon, and Co. 1792.

Inſtead of 'brief deductions from firſt principles,' we ought, in this title-page, to read "brief deductions from Mr. Bowles's principles," &c.—They contain, in neat and conciſe terms, the ſubſtance of Mr. B.'s former pamphlets on the ſubject of libel: See Review, New Series, vols. vi. and viii. T.

Art. 41. *The Rights of Juries defended.* Together with Authorities of Law in Support of thoſe Rights; and the Objections to Mr. Fox's Libel Bill refuted. By Charles Earl Stanhope, Fellow of the Royal Society, and of the Society of Arts, and Member of the American Philoſophical Society at Philadelphia. 8vo. pp. 164. 3s. 6d. Elmſley. 1792.

We believe that the greater part of the arguments and illuſtrations that occur in this animated defence of the rights of juries, was delivered by the noble Earl in the debate concerning the law of libels in the Houſe of Peers. Some pointed obſervations are added on the very remarkable proteſt of the Peers who diſſented from the majority that voted in favour of Mr. Fox's bill. The concluſion of this pamphlet breathes a very high ſpirit of freedom, for which we ſincerely give the noble author full credit:

'At ſome period or other of our hiſtory, every thing valuable, every thing important, in our form of government, has been either annihilated or rendered uſeleſs; and every rampart againſt tyranny, every defence of our rights, and all the out-works of the conſtitution, have ſuffered a temporary overthrow, by the violent efforts, or artful deſigns, of the enemies of public freedom.

'One *citadel*, however, has withſtood the ſiege. One important fort has alone ſucceſsfully reſiſted the attacks that have been made upon it: it has reſiſted for ages: it has neither been deſtroyed by

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ſhip, nor taken by ſtorm.—If, therefore, we are ſtill a *free* nation; if this kingdom is the richeſt and the moſt proſperous country that at this moment exiſts in Europe; we owe it to that ſtrong-hold, and *fortreſs of the people*, to that impregnable GIBRALTAR of the Engliſh conſtitution, the TRIAL BY JURY. *This* is that invaluable *bulwark of liberty*, which Parliament has lately protected, and will, I truſt, ever continue to protect: at leaſt, I ſhall conſider it as one of my moſt eſſential duties, to defend it ſteadily to the laſt hour of my life.' T.

Art. 42. *Letter to Charles Earl Stanhope* on his late Pamphlet reſpecting Juries. 8vo. pp. 31. 1s. Owen.

Lord Stanhope has found a very angry, though we think not a very formidable, opponent in the author of this letter; who, it ſeems, is preparing a tract on the rights of juries, which he intended dedicating to Lord Stanhope:—but, in his advertiſement prefixed to the preſent pamphlet, he obſerves, with a ſneer, that 'as much of Lord Stanhope's publication may, perhaps, eſcape out of the mind of the public before that tract is ready for the preſs, it has been thought more expedient to publiſh the dedication by itſelf, in the name of a letter to his Lordſhip, while the ſubject matter of the book it treats of remains freſh in the recollection of the reader.'—The writer treats the noble Earl with great ſcurrility, and imputes principles and conduct to him which are dangerous to his country. T.

Art. 43. *A Loyal Subject's Remonſtrance to the Right Hon. Lord Thurlow*, upon the Report of his Intention to reſign the Great Seal. 8vo. 6d. Debrett.

The publication of this wiſe ſubject's reaſons againſt Lord Thurlow's reſigning the Great Seal, was unfortunately delayed till the event, which the writer deprecates with ſo much earneſtneſs, had taken place:—*ibi omnis effuſus labor*. We wiſh him a more ſpeedy delivery, when he next undergoes the pain of geſtation for the good of the public. T.

BOTANY.

Art. 44. *A ſhort and eaſy Introduction to Scientific and Philoſophic Botany*. By Samuel Saunders. Small 8vo. pp. 107. 2s. 6d. ſewed. White. 1792.

This work is certainly all that it profeſſes to be, and muſt undoubtedly be conſidered as an elegant little manual. Of all the works that we remember to have ſeen, in any language, on any ſubject, none can in the leaſt be compared with Linné's *Philoſophia Botanica*. The ſyſtematic arrangement, the comprehenſiveneſs, the true ſtyle of definition, and the correctneſs of idea, throughout the whole, place it in the very firſt rank of merit. Had Linné written no other work, his name had been, nevertheleſs, immortal. We cannot; therefore, wonder at ſeeing ſo many attempts to tranſfuſe its ſpirit into our language. Mr. Lee led the way: Mr. Roſe, and others, followed; and, though laſt, not leaſt in merit, as far as reſpects agreeable manner, Mr. Saunders offers his mite.

It muſt be imagined, however, with regard to all ſhort and eaſy introductions, whether in botany, or in other ſciences, that what

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they gain in brevity, they lose in information; and what they gain in ease, they lose in *complete* and *correct* knowlege.

The principles of all sciences are necessarily a dry subject;—and he who would gain a full knowlege of them, must have a mind proof against the weariness of such pursuits. The mind of man was made active for this very purpose, that it might surmount all difficulties which may obstruct us in our attempts to discover our great Creator in all his works, and to ascertain the best methods of relieving and comforting our fellow-creatures.

Mr. Saunders's work is dedicated to Dr. Smith, the possessor of the Linnéan museum.

Good.

NATURAL HISTORY.

Art. 45. *Synopsis of British Birds.* By John Walcott, Esq. 4to. 2 Vols. 2l. 12s. 6d. Boards. White, Matthews, &c.

Some years ago, the public received from this author a very simple, but correct, and somewhat elegant, attempt to delineate the British plants. A few numbers only appeared; and the design, we know not for what reason, was laid aside. It was a very sufficient and extremely cheap publication —It represented the objects principally by outline, and was calculated to have furnished knowlege to the poorest student.—We wish that Mr. Walcott had carried on that work, instead of turning his thoughts to the one before us on Ornithology.—He tells us, that he has copied his figures from nature, and that the *particular* merit, to which this work is entitled, lies in the figures being *faithful* copies from nature, and that it adds a little to our knowlege of the *manners* of birds.—See the preface.

Truth obliges us to be of a diametrically opposite opinion; if *attitude*, as expressed by the figures, is to be supposed a part of the *manners*. Good Sir, beat a pan, or sound your whistle; your birds are all asleep.—We took your magpie for a water-wagtail;—and we were in pain lest your land-rail and sparrow should tumble forward on their heads.

There are plates of every bird mentioned in the work. A great number of them seem to be drawn from stuffed specimens; whence they derive that heavy, sleepy appearance, of which we have so much reason to complain.

The publication is cheap enough, and there is some similarity in the figures, not unfrequently a striking one: but elegance is not entirely to be sacrificed to pecuniary convenience: if the work be designed principally for ordinary pockets, why are the common subjects so miserably represented, as the robin-red-breast, the sparrow, &c.? Neither do we see what knowlege of the *manners* of birds, (take the word *manners* in what sense you will,) we so particularly learn from this publication. It may have its use, but it has no chance of exhausting the subject.

It is not a coloured work.

D.

POLITICS *and* POLICE.

Art. 46. *The Speech of the Right Hon Charles James Fox*; containing the Declaration of his Principles, respecting the present Crisis

ſis of public Affairs, and a Reform in the Repreſentation of the People. Spoken at the Whig Club of England, Dec. 4, 1792. 8vo. 2d. Ridgway.

This ſpeech may be regarded as an occaſional rehearſal of Mr. Fox's political creed;—the articles of which are in full conformity with the well-known tenor of his general ſentiments and conduct, both in and out of parliament.

The editor has added a brief account of what converſation paſſed in the club, after the concluſion of Mr. Fox's manly and eloquent oration.

*** Mr. Fox's ſubſequent ſpeech in the Houſe of Commons, on the *Addreſs*, is likewiſe publiſhed, but too late to appear in this Month's Review. N.—G.

Art. 47. *Anticipation of the Freedom of Brabant*, with the Expulſion of the Auſtrian Troops from that Country; with ſome Remarks on the future Extenſion of the French Frontier to the Rhine: inveſtigated according to the Principles laid down in the Works of General Lloyd. Together with ſome Military Obſervations on the late intended March of the Duke of Brunſwick to Paris. By Major George Hanger. 8vo. pp. 67. 1s. 6d. Debrett. 1792.

General Lloyd has written perhaps more pertinently on the ſubject of invaſions, and on the proper meaſures for defeating them, than any other military writer in our preſent recollection. Major Hanger, ſtruck with the force of his reaſoning, has given extracts from his works referring to the ſtate of Auſtrian Flanders, which ſerve him as a text to ſhew how effectually the French and Flemings united may prevent any meaſures that the Auſtrians may take in order to regain the poſſeſſion of Brabant: as alſo to explain the advantage of this alliance for the ſecurity of the French frontier on that ſide. On the ſame authority, he decides on the imprudence of the Duke of Brunſwick's attempted expedition to Paris; of the ſucceſs of which no perſon who had conſulted General Lloyd could entertain any ſanguine expectations. We ſee nothing in this production, but a few remarks ſufficiently obvious to any perſon having General Lloyd's principles of attack and defence before him.

We are, however, indebted to Major Hanger for one notable conceſſion, the ſincerity of which, as it is offered gratuitouſly, is beyond a doubt: we rely therefore on gratifying him no leſs than our readers, by producing it in his own words:

'Great nations always act according to their intereſts, and are not the leaſt ſcrupulous of breaking treaties or engagements when they ſee it is contrary to their intereſt to keep them. Great nations have many individuals amongſt them, who, as individuals, are men of the greateſt honour and probity. But great nations (ſpeaking politically of them), are great rogues in their tranſactions with their natural enemy; ſo are great miniſters and great generals, although, in their private characters, "*they are all honourable men*;" but, when acting for the ſtate, he that deceives the moſt, and, by that deceit, can gain the greateſt advantage, has ever been accounted the moſt able ſtateſman and the greateſt general.'

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We dare not diſpute the authority of a military man, reſpecting his own profeſſion, nor yet his knowlege of thoſe ſtateſmen with whom he may be connected. N.

Art. 48. *Reply to the* EXAMINATION *of the* MEMORIAL on the preſent State of the Affairs of Poland; 1791. By the Author of the Memorial. Tranſlated from the French. 8vo. pp. 87. 1s. 6d. Robinſons. 1792.

For our notice of the Memorial, vindicated in this publication, the reader may turn to the 8th volume of our *New Series*, p. 354. The author of that work here replies to the objections which were raiſed againſt it by the *Examiner*. The chief point in diſpute, is, the *then* propoſed ceſſion of *Dantzig* to the Pruſſians; of which meaſure the Memorialiſt ſtood forth as the defender; while his opponent appears to have been in the intereſt of the court of Peterſburgh; and to *him*, no doubt, the deſigns of that court, (ſince carried into full effect, with regard to poor Poland,) were then well known.—The controverſy is now at an end,—gone! with the liberty of that unfortunate people,—perhaps for ever gone! to the eternal diſgrace [in the eyes of the philoſophic and the humane,] of the neighbouring nations, who were unconcerned ſpectators of the moſt monſtrous outrage againſt the common rights of our ſpecies, that tyranny could project, or violence execute!—but GENEROSITY never makes any part of ſtate-policy!

There is one paſſage in this very ſenſible tract, which we could not help applying, as we peruſed it, to a common, vulgar remark on the preſent deranged government of France "There is now," ſay the thoughtleſs objectors, "no regular government, no law, no police in that country." To this exaggerated aſſertion, the following remarks, from p. 5. of this publication, may ſerve as a reply, though originally offered with reſpect to the ſtate of Poland, during her late unavailing efforts to eſtabliſh a free and happy conſtitution of government: 'The *political exiſtence*,' obſerves our author, 'of every country, muſt go before its *civil*. The firſt and moſt important care of man is to live, to breathe, and to defend himſelf: he *afterward* thinks of his comforts and conveniences. What reaſonable Being, having a houſe to arrange and furniſh, would not, in the very firſt inſtance, look to the *ſecurity* of what he was about to do, and provide himſelf with ſtrong doors, and good locks?'—This is the language of common ſenſe; which, though no *ſcience*, is, as Pope has it, *fairly worth the ſeven*.

Art. 49. *A Reply to Mr. Burke's Invective againſt Mr. Cooper and Mr Watt, in the Houſe of Commons*, on the 30th of April 1792. By Thomas Cooper. 8vo. pp. 109. 2s. Printed at Mancheſter; London, Johnſon. 1792.

The ſubject expreſſed in the title-page occupies but a very ſmall part of this pamphlet. Mr. Cooper employs no more than fourteen pages in the vindication of himſelf and Mr. Watt, and then launches forth into the popular politics of the times; and, through the reſt of his performance, diſcuſſes the ſubjects of civil government, conſtitutions, reforms, privileged orders, &c.

Theſe

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Theſe matters are treated with much ability; though ſome readers will poſſibly be of opinion that the writer had no particular *call* to travel ſo far out of the record, (as the law phraſe is,) as to touch at all on ſuch topics, in a publication which profeſſes to have a different object in view; eſpecially as the author has not ſaid any thing very new, and as he alſo tells us, that, to ſay what he has ſaid, he has 'intrenched upon moments that ſhould be otherwiſe devoted.'

Mr. Cooper tells us, that he is 'ſeriouſly and decidedly of opinion, that in the preſent circumſtances of this country, no man can be juſtified in going further than a complete and effectual reform in the repreſentation of the people, and the duration of parliament:'—but though he thinks it would be practically wrong to attempt an abolition of privileged orders in this country, yet he inquires at length into the theory of theſe orders; concludes, from his reaſoning, that ſuch diſtinctions are very pernicious in ſociety; and therefore ſays, that he would give his vote for rejecting them altogether in the formation of a new conſtitution, or form of government. He attempts to ſhew, that the inſtitution of privileged orders has been the cauſe of almoſt all the wars that have deſolated the world; and that theſe orders have introduced the grievance of ſtanding armies, have given birth to other meaſures deſtructive of liberty, and have created an intolerable expence in every ſociety into which they have been admitted.

In an Appendix, Mr. Cooper has republiſhed his propoſitions reſpecting the foundation of civil government, which were before given to the world in the Mancheſter Tranſactions, and accordingly noticed in our Review, New Series, vol. vi. p. 183. We here obſerve, that Mr. Cooper has changed his opinion reſpecting the right of ſuffrage. He would now no longer confine it within the limits of property, but would have it extended to all men without exception.

We could have wiſhed, for Mr. Cooper's own ſake, that he had treated Mr. Burke, in ſome paſſages of his work, with leſs aſperity: though it muſt be confeſſed that Mr. Burke's own example, and his ſhameful and intolerably groſs abuſe of others, is an allowable excuſe for ſomething more than "the retort courteous," in his adverſaries; though not a complete vindication of any degree of rudeneſs.

Pear.

Art. 50. *A Rod in Brine, or a Tickler for Tom Paine.* In Anſwer to his firſt Pamphlet, entitled, The Rights of Man. By an Oxford Graduate. 8vo. pp. 96. 2s. Stockdale.

The Oxford Graduate has given us the choice of two titles to his pamphlet: but we are not ſatisfied with either. It is neither rod nor tickler. It has not diſpoſed us either to laugh or to cry,—unleſs it were now and then to laugh at the author for his nonſenſe, or to lament our own waſte of time ſpent in the peruſal of it.

Do

Art. 51. *Letter addreſſed to the Addreſſers, on the late Proclamation.* By Thomas Paine, Secretary for foreign Affairs to Congreſs in the American War, and Author of the Works intitled "Com-

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mon Sense," "Rights of Man, two Parts," &c. 8vo. pp. 78. 1s. 6d. Symonds. 1792.

The proclamation issued on the 21st of May last, and the addresses produced in consequence of it *, which Mr. Paine considers as having been surreptitiously procured, he thinks had a tendency to prejudice the jury who were to decide on the prosecution commenced against him for the second part of his Rights of Man †. One object, therefore, of this letter is, to counteract that effect: but beside this, he treats, in his usual bold manner, several topics of political improvement; and, among the rest, a parliamentary reform, which he seems to think would, in itself, fall short of what this country requires: but which, he says, inadequate as it would be, is not to be expected from the society who style themselves, "The Friends of the People." As a cure for all our grievances at once, Mr. Paine recommends a *National Convention*. It needs no spirit of prophecy to see that, in the present temper of our countrymen, such recommendation is not likely to be adopted. There are, however, *some* things in the pamphlet which merit consideration. **Pear.**

Art. 52. *Thoughts and Inquiry on the Principles and Tenure of the revealed and supreme Law*, shewing the utter Inconsistency and Injustice of our Penal Statutes, and the illicit Traffic and Practice of modern Slavery; and that a Reformation is needful, wherein both should be abolished; with some Grounds of a Plan for abolishing the same, &c. By P. W. Hall, φιλαδελφος. 8vo. pp. 304. 5s. Boards. Ridgway. 1792.

Important subjects are treated in this volume, but in a manner so loose and declamatory as to leave only a faint impression on the reader's understanding. The author insists largely on the iniquity, and on the mischievous consequences, of the African slave trade, and pleads for its immediate abolition, and for the universal emancipation of slaves in the British colonies, on the equitable principle of doing as we would that others should do unto us.—In regard to the British government, he censures, and certainly not without reason, the severity of our penal laws; he speaks of the practice of punishing men with death for offences respecting property, as an act of *idolatry* as well as barbarity. The proper and only effectual remedy for these and other political evils, in our author's opinion, is to found civil institutions on divine revelation, and to add the authority of the law of Moses to every human requisition:—a plan of government which, among other objections, would certainly be in-

* The whole number of addresses, says Mr. P. were 320, which, on an average of 100 addressers to each address, makes 32,000 addressers. To procure these signatures, says he, it took three months: whereas more than 32,000 of the cheap editions of the first and second parts of the Rights of Man were sold in the course of one month; and this after the proclamation was issued.

† This prosecution, as our readers know, is now determined against Mr. Paine.

consistent

conſiſtent with the abolition of capital puniſhments. On the caſe of Lord George Gordon he ſpeaks with great freedom, and maintains that he ought rather to have been rewarded than impriſoned for writing the philanthropic petition for preſerving the lives of men. With reſpect to religion, Mr. Hall's account of his own principles is ſomewhat ſingular. 'As a Chriſtian, (he ſays,) I would acknowlege myſelf to be an Unitarian in the ſtricteſt ſenſe, according to the well-defined doctrine of the Athanaſian creed.' He expreſſes apprehenſions with reſpect to the Roman Catholics, which every one, who is well informed concerning the preſent ſtate of religious and political opinions, muſt ſee to be wholly without foundation. On the whole, though this author may have ſome right to the praiſe of good intention, we cannot think him entitled to that of ſucceſsful execution. E.

Art. 53. *Modern Madmen*; or, the Conſtitutionaliſts diſſected. By Solomon Searchem, Eſq. 8vo. 1s. 6d. Symonds, &c. 1792.

The following *addreſs* is prefixed to this *re*-publication:

'To the PUBLIC.

'This pamphlet was originally publiſhed with the Title of "Crowns and Sceptres uſeleſs Baubles," &c.; but the tendency of it having been miſtaken, from the equivocal nature of its Title, the foregoing has been adopted as more declaratory of the tenets it contains.'—Our account of this piece, under its firſt (very unſuitable) title, appeared in the Review for June laſt, p. 231.—Perhaps the author found many readers too ready to agree to the propoſition implied in his *firſt* title,—which was by no means what he intended. It was *carrying the joke too far.*

Art. 54. *A Letter to the K****, relative to an immediate Declaration of War againſt France. 4to. pp. 12. 6d. Bew. 1792.

This *public*, not (we preſume) *privy* counſellor, being extremely apprehenſive of the bad conſequences to *this* country, ſhould the French Revolution finally ſucceed, preſſes his Majeſty to an immediate declaration of war againſt France; which meaſure, he doubts not, would be ſo highly grateful to every Briton, that their ſwords would inſtantly leap from their ſcabbards, in vindication of ſuch a meaſure. It *may* be ſo; for who will anſwer for the *extravaganza* of the times?—but, ſtill, we think there are a VERY GREAT number of our countrymen who will not be ſo eager as this adviſer of Royalty ſeems to be, to deluge the earth with human blood, by a haſty interference in the affairs of another nation.

MISCELLANEOUS.

Art. 55. *Some Tranſactions between the Indians and Friends* in Penſylvania, in 1791 and 1792. 8vo. 2d. Phillips.

This tract affords a ſtriking inſtance of the happy effects of peaceable demeanour, and integrity of conduct, as exemplified in the amicable intercourſe between the Pennſylvanian Quakers, and the neighbouring Indians, from the firſt ſettlement of the former, in the wilds of America, under William Penn, down to the preſent time. We here ſee a chief of the Seneca Indians reſorting to Philadelphia,

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ladelphia, to desire that some children of their tribe might receive the benefit of civilized education among the *friends*. His address to them, on this occasion, merits our attention: "BROTHERS, we have too little wisdom among us, we cannot teach our children what we perceive their situation requires them to know, and we therefore ask you to instruct some of them; we wish them to be instructed to read and to write, and such other things as you teach your own children: and especially to teach them to *love peace*' &c. —There are several other paragraphs in the speech. It is almost needless to add, that this request met with the full compliance of the good people to whom it was addressed; and of the beneficial tendency of this laudable transaction, there can be no doubt. O! THAT ALL THE NATIONS OF THE EARTH WERE QUAKERS!

Art. 56. *A Letter to the Dean of Lincoln*, concerning tithes. By a Member of the Church of England. 8vo. pp. 33. 1s. Robinsons. 1792.

This letter contains a calm expostulation with the dean of Lincoln on the subject of tithes, occasioned, as we understand, by the prevalence of litigious claims of them in that diocese. The author offers the following points to the dean's consideration:

'That the possession of the *whole* of the tithes by the clergy, *to their own separate use*, appears to have been obtained by improper means, and this possession confirmed by *length of time and forbearance on the part of the laity*. And that these claims are set up, not by the most worthy and conscientious, but generally by those, who are in justice and upon the principle of quid pro quo, much better intitled to an abatement, than augmentation of their revenue; when it is considered too—*that* tithes, *retaining their* name, *have changed their* nature, *the* tenth *part in many cases having become the* fifth *or* fourth *and sometimes the* half *part*.

'—*that what are called* prædial *tithes, are* now *in fact* personal *tithes, the earth in consequence of* personal skill, personal expence, personal labour, *producing six or sevenfold more, than it would do, if left to its natural powers; as it was in a great measure, when tithes were first imposed in this kingdom.*

'—*that* personal *tithes have always been so odious and hurtful to industry, that the clergy have been forced to abandon them; indeed they have never been established in* England, *but by custom in particular places.*

'—*that in many cases, the laity have no recompence, but what is called the* duty, *performed by a curate with such a scanty allowance, that he can hardly keep himself decently, much less exercise hospitality or charity.*

'—*that in other cases the clergyman sets a bad example, altho' his title to* any thing *is for a good one.*

'—*and lastly, that* THE CONDUCT OF THE CLERGY, IS SAID TO BE ONE GREAT CAUSE OF THE INCREASING INFIDELITY, AND LICENTIOUS MANNERS OF THE TIMES:

'When all this is considered, can it be wondered at, that the laity pay their tithes *grudgingly*, and entertain unfavourable opinions of their teachers?'

In

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In the courſe of his letter, he preſumes to remind the clergy of their profeſſional obligations: but this is futile, in an age when all theſe obligations are reſolved into what they term *doing duty* on the ſtated public occaſions. The old-faſhioned grave miniſters of the goſpel are all gone to the enjoyment of their maſter's kingdom; and are ſucceeded by a new race who ſet up and claim the two-fold diſtinction of Gentry and Clergy; men who leave their *clerical* character in the veſtry in the folds of their ſurplice; and who ſtep forth *gentlemen* of the world, to the extent of the mode, until they have occaſion for the ſurplice again. Is this miſrepreſentation in a general view? Let all who ſeriouſly read the goſpel, decide; and if it be, let us meet the juſt fate of all calumniators! We nevertheleſs truſt and know that there are ſtill ſome noble exceptions: but we are not now in ſearch of exceptions, nor are they in the leaſt affected by any thing here ſaid, excepting inferences to their juſt credit.

Art. 57. A *Review of the Reigns of George I. and II.* Dedicated by permiſſion to the Counteſs of Marchmont. By a Lady. 12mo. 2 vols. pp. 130. in each. 6s. ſewed. Law. 1792.

This lady introduces herſelf to her readers with the enſuing addreſs:—'Thinking the following ſheets demand ſome introduction to the public, to whom the author is entirely unknown, how I ſhall ſucceed, ſome future period muſt determine. I have not the vanity to ſuppoſe they will paſs without criticiſm, though I hope not too ſevere: I have merely endeavoured to ſhew my readers the benefit of the Hanoverian ſucceſſion, and the obligations this nation owes to the reigning family.'

In reviewing the production of a lady who appears before the public under the patronage of a titled dedicatee, and of a reſpectable liſt of ſubſcribers, we would not be ſevere: but as we ſhould ever be juſt, we muſt obſerve, that this fair *Reviewer*, either overrated her talents, or was ill-adviſed by ſome partial friend, when ſhe ſtepped into the important province of hiſtorical writing. The work is ſo defective in materials, and, where it appears moſt original, is ſo inaccurately expreſſed, that we can ſee no proſpect of its ſalvation, unleſs, in return for the homage which the author has paid to the illuſtrious houſe of Hanover, it ſhould be ſcreened from the ſhafts of criticiſm behind the ſhield of royal favour:—which, in ſome reſpects, may be juſtly merited.

Art. 58. *Curtius reſcued from the Gulph*; or, the Retort Courteous to the Rev. Dr. Parr, in Anſwer to his learned Pamphlet, intitled "A Sequel," &c. 8vo. pp. 43. 1s. Hookham.

Rich men often throw away their money, and ſcholars are ſometimes obſerved to be equally laviſh with their learning. An inſtance of the latter kind we have now before us; where, though much erudite ſmartneſs is diſplayed, yet Curtius is not in the leaſt reſcued from the gulph, and the only object of he pamphlet ſeems to be to play off a little raillery on Dr. Parr, for the unneceſſary diſplay of ancient literature in his controverſy with Mr. Curtis, and to convince him that he is not the only ſcholar in the world, to whom

Latin

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Latin and Greek are no more difficile,
Than to a blackbird 'tis to whistle. (HUDIBRAS.)

Moo-y.

This tract appears, by some expressions which occur, to be the work of Mr. Curtis: but we have some doubt whether it be the production of that gentleman's pen. The following extract, from the serious expostulatory paragraph at the end of the pamphlet, may be selected as a specimen:

'Having commenced with a preface, that *Cicero* might have been proud to own, you proceeded to petulancies that *Zoilus* would have been ashamed of; this was intemperate: you drew out your whole artillery against a cottage, that you might have walked into unarmed; this was impolitic: you made that a contest of quotations, which a little common sense and common English might have settled without any contest whatever; this was unworthy of you: our frivolous dispute by your management of it became—ὑλακτῶν λόγων κορυθαίολα νεῖκη, σκυδαλμὸν τὶ παραξοῖτε—You levelled your quotations at me with an air of insult, which you strove to make as galling as you could by tricks and quirks of the pen, which a scholar should have been ashamed of; aiming to publish my ignorance, you exposed your own ill-nature. Quotations are at best a poor pedantic shift; a margin may be filled at a very easy rate, and you, who are so well qualified to write what others may quote, should have disdained to charge with any weapons but your own. When you exchange your golden armour for the rusty worn-out leavings of the ancients, you make as bad a bargain as *Glaucus* did with *Diomed*; nay, you do worse, instead of standing foremost in the fight, you become a mere follower of the camp, a pillager of the field of battle, a gleaner of the fragments and splinters, which the nobler combatants have left as plunder to the idlers in the rear.

'So much for your ῥήματα ἱππόβαμονα *(your high-prancing words:)* they are now fairly liquidated.

G.

Jam satus ergo PARES.

EXIT CURTIUS.'

Art. 59. *A Letter to a Member of Parliament on Mail Coaches.* By Thomas Pennant, Esq. 8vo. pp. 34. 1s. Faulder. 1792.

Mr. Pennant, whose residence is in the county of Flint, finding the mail coaches injurious to his neighbours by being exempted from tolls, while they are harassed by the officers of the post office, who oblige them to keep their roads in the best condition, honestly steps forward to state their case to the public:

'I will exemplify the hardships only in the country where I live. Other places equally remote from the capital must come in for their share of the grievance: but they will fall under the common description.

'Before the institution of mail coaches, two stage-coaches ran through the county of *Flint*. And, were it not for an evasion, the change of horses between gate and gate in the *Mostyn* district, one of the districts principally aggrieved, each would have paid forty pounds a year. This unhappily was left unguarded in the act. By the

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the help of that evaſion, both together only paid that ſum: and even that ſum, had we not been deprived of it, would have enabled us to take up 800l. more; and given us the power of repairing every part of the road which was not unexceptionably good.

'Many parts may have been allowed to have been indifferent; but they were adequate to the uſes of the country, not only for the uſe of the farmers and the carriers, but alſo for the luxury of carriages.

'In this ſtate they were found at the introduction of mail-coaches. Theſe ſoon occaſioned the ſuppreſſion of the common ſtages, and deprived us at once of forty pounds of annual income. In the year 1789, a perſon was ſent from the General Poſt-office to ſurvey the roads. From his report, and by the orders of the Poſt-office, indictments were preferred at the great ſeſſions at *Mold*, againſt the whole extent of road in the narrow but long county of *Flint*. In ſome inſtances, I fear the grand jury made a ſtrain of their conſciences in finding the bills; for ſome of the indicted places were in moſt admirable repair. But we were unwilling to obſtruct any thing that tended to promote the public good.

'Fines to the amount of 1200l. were impoſed on the ſeveral townſhips, many of which were very ſmall, and the inhabitants compoſed of ſmall farmers and labourers, poor and diſtreſſed to the higheſt degree.

'Two of theſe townſhips had a great extent of road; and only a few labourers, and a few miſerable teams to perform their ſtatute duty. One of theſe townſhips, terrified with the proſpect of ruin, by the execution of the *ſummum jus*, performed twenty-two days duty upon the road. The other townſhip had only a ſingle farmer living in it, who performed a duty of twenty-eight days.

'The vaſt expences which the commiſſioners had been at in the repairs of the roads, had almoſt exhauſted the credit, in ſome totally; ſo that at preſent 50l. cannot be obtained for 400l. worth of our parchment ſecurities.

'At this period I was moved with compaſſion at the complaint and diſtreſſes of the poor. This induced me to write my Circular Letter to the ſeveral grand juries of *England* and *Wales*, in order to induce them to unite in a common cauſe. I bluſh at my want of ſucceſs, reſulting from either ignorance of, or indifference to, the firſt principles of ſecurity of property. I was ſimple enough to think that the juſtice of the cauſe would have inſured an approbation of my plan. Inſtead of that, I am told, that in ſome places it was even treated with rudeneſs and contempt. I ventured even to write to two gentlemen with whom I was not perſonally acquainted; they never paid the leaſt attention to my letter: they forgot my character, and they forgot their own.

'I took the liberty of getting my Circular Letter conveyed to a third gentleman high in office, with whom I was acquainted. It was returned with (written on a corner of it) "Mr. *Pennant* is in the wrong, and I will have no concern in the affair." The gentleman may be politically right; but I am confident that Mr. *Pennant* is not morally wrong.

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'There has certainly been a strong misapprehension of my meaning. I did not intend the abolition of mail-coaches: they have their objections; whether we consider the barbarity with which the poor horses are treated, or the very frequent destruction of the passengers—our old *Jehus* may have slain their thousands; our modern, their tens of thousands. I only wished that they might not prove oppressive to many of our counties, by causes I have before mentioned.'

No doubt can be admitted, that this exemption is of material injury to the toll revenues throughout England; and, in the particular instance before us, the laudable remonstrance of Mr. Pennant certainly merits attention. N.

Art. 60. *A New Collection of Enigmas, Charades, Transpositions*, &c. 12mo. 2 vols. pp. about 100 in each. 6s. 6d. sewed. Hookham. 1791.

Here is employment for idle beings, who would sooner do any thing than labour to a useful purpose under the disgustful idea of *business*:—Time-killing, for those whose time is worth nothing: Exercise for vacant minds, averse from any study that prudent motives point out to well disposed ingenuity.

EXAMPLES.

'What is that which the Creator *never made*, forbade should be made, yet is made, and has a soul to be saved?

'What was yesterday, and will be to-morrow?

'Which has most legs, a horse, or no horse?

'What is like a horse's shoe?'

Answers. 'A bastard.' 'To-day.' 'No horse has five.' 'A mare's.'!

From the complexion of the collector's preface, who appears to be a female, and from a list of subscribers, we are led to believe that the publication is a friendly mode of conferring a pecuniary benefit on the collector; and, as such, we have no objection to it. N.

Art. 61. *Farther Observations on the Discovery of America*, by Prince Madog ab Owen Gwynedd, about the year 1170. Containing the Account given by General Bowles, the Creek Indian, lately in London, and by several others, of a Welsh Tribe of Indians, now living in the Western Parts of North America. By John Williams, LL. D. 8vo. pp. 51. 1s. 6d. White. 1792.

Dr. Williams has already written *An Enquiry concerning the first discovery of America by the Europeans**, in order to prove that there exists at this day a tribe, or tribes, of Indians in North America, who speak the Welsh language, and who are descended from Prince Madog's company, who sailed Westward about the year 1170. The present publication is intended to confirm this opinion, by bringing fresh attestation to the existence of a numerous tribe of Indians in the Western part of North America, who speak Welsh. The evidence in support of this fact is plausible? but if the existence of such a tribe be admitted, it may not be easy to prove their

* See Review, New Series, vol. vi. p. 468.

relation

relation to Prince Madog. Those who wish to form a judgment on the merit of this inquiry, must read Dr. Williams's pamphlet. The author earnestly recommends a subscription, to defray the expences of a visit to the North West part of America, for the purpose of ascertaining the fact in question. E.

Art. 62. *Useful Hints to Single Gentlemen,* respecting Marriage, Concubinage, and Adultery. In Prose and Verse. With Notes, Moral, Critical, and Explanatory. By Little Isaac. 8vo. pp. 52. 1s. Brewman. 1792.

Though the design of this compilation be evidently of a moral nature, we can say little in behalf of the execution. N.

Art. 63. *Thoughts on the Production and Formation of Animal Bodies,* &c. with the natural Cause of the Recovery of Persons apparently dead by drowning; and many other Things worthy of Notice. By Joseph Taylor. 8vo. pp. 44. Printed at Whitby. 1791.

In 'an address to the Monthly Reviewers,' Mr. Taylor urges the hardship of his case; having been excluded from the society of Quakers for publishing this pamphlet by subscription. He seems to think his sufferings far from ended; dreading the operation of our torturing engine; in fine, he looks forward for quiet only 'at that port of safety, and haven of rest, even the mansion of bliss:—there criticism and excommunication will be no more!' Why should we heap the measure of his punishment, when it is already overflowing? His crime has been pursued with sufficient vengeance without the addition of our anathema. O.

Art. 64. *Siglarium Romanum, sive explicatio,* &c. i. e. An Explanation of the Abreviations and Letters found on the Marbles, Stones, and Coins, as well as in the Writings and other Remains of ancient Romans, digested in alphabetical Order; comprehending whatever occurs in the ancient Monuments themselves, and all that has hitherto been published on that Subject by the learned. By John Gerrard, a Clergyman of the Church of England. 4to. pp. 654. 1l. 1s. boards. Dilly, &c. 1792.

This very useful work, which was much wanted, is elegantly and correctly printed, and must be a valuable present to those who are employed in the study of Roman Antiquities, as well as occasionally useful to all readers of the classics. The nature of our undertaking does not admit of our exhibiting, with convenience, a specimen of this performance; nor would an *extract* afford any entertainment. We therefore shall only add that Mr. Gerrard appears to have bestowed great and laudable industry in executing his laborious task. Gil...s.

Art. 65. *A Second Volume of Curious Anecdotes, Bons-Mots, and Characteristic Traits.* By the Rev. J. Adams, A. M. 12mo. pp. 417. 4s. sewed. Kearsley. 1792.

To this vol. the following advertisement is prefixed: 'As the volume of Anecdotes lately published* by the author, has been ho-

* A new edition of the former volume, enlarged, has been published, price 4s.

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noured with the approbation of the *beſt judges*, he begs leave to lay before the public a NEW *ſelection* of a ſimilar nature, which he flatters himſelf will be equally inſtructive and entertaining.'

Taking it for granted that by 'beſt judges,' the author means us, we can do no leſs than make our beſt bow in return, and recommend this volume, as we did the former:—See M. R. vol. 81, p. 466.

THEOLOGY *and* POLEMICS.

Art. 66. *Two Sermons*, preached in the Cathedral Church at Worceſter, before the Judges of Aſſize, on the 11th of March and the 22d of July 1792. By the Rev. Robert Lucas, B. D. Rector of Ripple. 8vo. pp. 69. 1s. 6d. Robſon. 1792.

Having made ſome curſory obſervations on the importance of uniting the authority of religion with that of civil law, the preacher, in order to illuſtrate the remark, that univerſal liberty is nothing better than univerſal miſery, refers to the preſent ſtate of France, and deſcribes it as a ſcene of general confuſion and outrage; where ſelf-created rulers are embarraſſed by the folly and phrenzy of their own deciſions, and where portentous horrors hang over their indiſcretions. As a contraſt to this picture, he repreſents the excellence of the Britiſh conſtitution, both in its eccleſiaſtical and civil eſtabliſhment. The neceſſity of public inſtruction, the improbability that *proper* public inſtructors would be provided without an eſtabliſhed church; the expediency of not intruſting the people with the choice of their own miniſters; the value of the *triple form and nature* which our legiſlative and governing powers poſſeſs; the ſecurity and permanency which ariſe from the *mutual jealouſy* of the three conſtituent parts; the freedom and happineſs ariſing from the nature and execution of our laws; and the folly and malignity of attempting to overturn this conſtitution, are the principal topics. As the picture of France is, perhaps, much overcharged with ſhade, ſo that of this country is certainly too highly illuminated. We ought neither to judge of the one country by what *it is* in the moment of concuſſion, without conſidering what it *may become* when its freedom is eſtabliſhed; nor of the other, by what it might be if its theoretical conſtitution were completely realized, without conſidering what it *really is* in the preſent ſtate of its adminiſtration. E.

Art. 67. *The Doctrine of the Holy Trinity ſtated from the Scriptures of the Old and New Teſtament.* Two Sermons preached before the Univerſity of Oxford, at St. Peter's, Feb. 6, 1791. By John Eveleigh, D. D. Provoſt of Oriel College, and Prebendary of Rocheſter. 8vo. 1s. Rivingtons.

Dr. Eveleigh's object in theſe ſermons is, to offer a diſtinct ſtatement of what he conceives to be the ſcripture account, firſt, of the Son; ſecondly, of the Holy Ghoſt; and thirdly, of the one Godhead of the Father, Son, and Holy Ghoſt. He prefaces his inquiry by remarking, that 'Chriſtianity means to act by rational and not by compulſive motives; and that we need not ſcruple to apply this maxim to its myſterious doctrines.' *The reaſons* which Dr. Eveleigh adduces for the *faith that is in him* (1 Peter, iii. 15. the text,) are founded

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founded on the language of ſcripture: but he does not critically examine it, nor meet the objections which, by different tranſlations and comments, have been urged againſt the orthodox faith. The common verſion, for inſtance, of John, iii. 13. is employed by Dr. E. without intimating that it was capable of another: but might not ὁ ὢν ἐν τῷ οὐρανῷ with as much reaſon be rendered "who *was* in heaven," as John, ix. 25. ὅτι τυφλὸς ὤν is tranſlated, "that whereas I *was* blind?"

Theſe ſermons may be peruſed with different convictions: but all muſt allow, whether they are convinced by them, or not, that the preacher has exhibited his arguments like a true Chriſtian reaſoner, with the diſpoſition which is enjoined in the words immediately following the text, namely, "with meekneſs and fear." Mod.

Art. 68. *Sermons on ſeveral Subjects*: By John Pilkington Morgan, M. A. late Vicar of Hitchin, Herts; formerly Fellow of Trinity College, Cambridge. 12mo. 2 Vols. 8s. Boards. Rivingtons.

'The following ſermons, publiſhed* for the benefit of the author's family, were never adapted by him for the preſs, nor indeed compoſed with any ſuch view. It is hoped therefore, that the candor of criticiſm will overlook, or at leaſt pardon, the inaccuracies it may diſcover, and not try the following pages by thoſe rules which are uſually and juſtly applied to works publiſhed during the life, and with the corrections, of their author.'

H ADVERT. *prefixed.*

The volumes contain twenty ſermons on practical ſubjects. The author and his connections are totally unknown to us: but we ever wiſh to ſpeak tenderly and favorably of publications of this kind. The diſcourſes, however, are not of that ſort which need any great apology. We have obſerved in them little to cenſure, and much to approve. H.

Art. 69. *Explanation of the Catechiſm of the Church of England*; for the Uſe of Sunday Schools: By William Coxe, M. A. Rector of Bemerton, and domeſtic Chaplain to the Lord Biſhop of Saliſbury. 12mo. 6d. Cadell. 1792.

To this performance is prefixed the following advertiſement:—'The author of this little work, having, with the aid of his pariſhioners, eſtabliſhed Sunday-ſchools in his pariſh, was deſirous of procuring an explanation of the catechiſm, which might be read by the children, and given to them when they quitted the ſchool: but having found none which he thought ſufficiently plain, clear and ſhort, he drew up the following *explanation*, in which he endeavoured as far as lay in his power to unite thoſe requiſites; and he now gives it to the public with a deſire of ſupplying what, from his own experience, he found to be very much wanted for the uſe of Sunday Schools.' It is farther added, that Pearſon on the creed, Barrow on the ten commandments and Lord's prayer, Clarke's expoſition, Ward's commentary, and Secker's lectures on the catechiſm, are the books which he has principally conſulted. The

* By ſubſcription.

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author seems to have given a commendable attention to the subject, and his little publication will, no doubt, afford assistance to those who wish to employ this mode of instructing children. Few formularies are free from objections: intelligent men generally find themselves perplexed with some parts of *that* which is here illustrated; and so, probably, is the present writer; though he passes over the difficulties without any such intimation. H.

Art. 70. *The Pre-existence and the divine Nature of our Lord and Saviour Jesus Christ*, argued from the collective Voice of Scripture, and the concurrent Voice of Reason. By A. Moon. 8vo. pp. 36. Knott. 1792.

From the above title, the reader might naturally be inclined to suppose that this author is a strict Trinitarian: it would, however, be a mistaken conclusion. Mr. Moon professes 'to examine the mystical notions of the Trinitarians on one side, and the lax principles of the Socinians on the other.' Between both he thinks the truth is to be found: he asserts the supremacy of the One God and Father of all; he regards our Saviour as derived and inferior, yet possessing unutterable glory and majesty communicated from the Father. One principal reason which he assigns for his publication is, 'the revival of a long exploded opinion, that religion is above the understanding of the vulgar,' a sentiment which leads directly to superstition and popery, to tyranny, barbarism, and heathenism. If this pamphlet be not written by the most masterly pen, it, nevertheless, contains a number of judicious reflections, and good remarks. H.

Art. 71. *Family Prayers for the Philanthropic Reform*; with a short Catechism, and an Address to the Children. By G. Gregory, D. D. Chaplain to the Philanthropic Society. 12mo. 6d. Johnson.

Of this short manual, it is sufficient to say that it is very judiciously adapted to the good purpose for which it is written; which was, doubtless, that of fixing moral and religious impressions on the minds of those children who partake of the charity of the very laudable philanthropic society. E.

Art. 72. *An Inquiry into the Obligations of Christians, to use Means for the Conversion of the Heathens.* In which the religious State of the different Nations of the World, the Success of former Undertakings, and the Practicability of farther Undertakings are considered. By William Carey. 8vo. pp. 87. 1s. 6d. Printed at Leicester; and sold by Johnson, &c. in London. 1792.

This writer, whose sincere intentions we have not the least room to suspect, gives us a tabular view of the four quarters of the world, distinguished into the respective countries, with the computed numbers of their inhabitants, and their prevailing religions, to shew how much of the work of conversion yet remains to be performed. He observes, that the multitude seem to think 'that we have enough to do to attend to the salvation of our own countrymen; and that, if God intends the salvation of the heathen, he will some way or other bring them to the gospel, or the gospel to them.' Notwithstanding the censure which he passes on such an opinion, it is on *his* authority that we are disposed to receive it as sound doctrine; for he admits it as

as 'a melancholy fact, that the vices of Europeans have been communicated wherever they themſelves have been; ſo that the religious ſtate of even heathens has been rendered worſe by intercourſe with them!'

If it be really ſo, and ſurely we have no reaſon to ſuſpect that Mr. Carey means to prevaricate with us, far better is the light of nature, as communicated to them by their Creator, than any light that our officiouſneſs diſpoſes us to carry to them: for he gives us a very curious ſummary character of Chriſtians of all complexions.

'In reſpect to thoſe who bear the Chriſtian name, a very great degree of ignorance and immorality abounds amongſt them. There are Chriſtians, ſo called, of the Greek and Armenian churches, in all the Mahometan countries; but they are, if poſſible, more ignorant and vicious than the Mahometans themſelves. The Georgian Chriſtians, who are near the Caſpian Sea, maintain themſelves by ſelling their neighbours, relations, and children, for ſlaves to the Turks and Perſians. And it is remarked, that if any of the Greeks of Antolia turn Muſſulmen, the Turks never ſet any ſtore by them, on account of their being ſo much noted for diſſimulation and hypocriſy. It is well known that moſt of the members of the Greek church are very ignorant. Papiſts alſo are in general ignorant of divine things, and very vicious. Nor do the bulk of the church of England much exceed them, either in knowledge or holineſs; and many errors, and much looſeneſs of conduct, are to be found amongſt diſſenters of all denominations. The Lutherans in Denmark, are much on a par with the eccleſiaſtics in England; and the face of moſt Chriſtian countries preſents a dreadful ſcene of ignorance, hypocriſy, and profligacy. Various baneful and pernicious errors appear to gain ground in almoſt every part of Chriſtendom; the truths of the goſpel, and even the goſpel itſelf, are attacked, and every method that the enemy can invent is employed to undermine the kingdom of our Lord Jeſus Chriſt.'

This is clinching the nail indeed! yet who can refute him?—but the queſtion is, Who then are the Chriſtians required to undertake the converſion of the heathens, when the ſeveral denominations of Chriſtians are ſo depraved as to want converſion themſelves?—There is yet a little flock, and here they are;

'If there is any reaſon for me to hope that I ſhall have any influence upon any of my brethren, and fellow Chriſtians, probably it may be more eſpecially amongſt *them* of my own denomination. I would therefore propoſe that ſuch a ſociety and committee ſhould be formed amongſt the *particular Baptiſt denomination*.'

Mr. Carey is liberal enough to wiſh that other denominations would engage ſeparately in the work of promoting miſſions; for, he adds, 'there is room enough for us all, without interfering with each other:' but if, inſtead of genuine Chriſtianity, (where is it?) we are to ſpread our religious diſſenſions over the globe, we may truly repeat, after our author, that the religious ſtate of heathens will be rendered worſe by an intercourſe with us!

Money, Mr. Carey truly remarks, will be wanting to defray expences; and, to add to the contributions of the rich, he recommends congregations to open weekly ſubſcriptions of one penny or more;

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and thoſe who have left off ſugar are invited to contribute their ſavings in that article.

This is a ſpecimen of the plans formed by recluſe and well-meaning men, in rural retreats; and they are well employed: they amuſe themſelves; and if one good hint can be picked out of a thouſand ſuch ſchemes, ſociety will be ſo far benefited by their lucubrations. N.

Art. 73. *A conciſe View of Chriſtianity:* or, A ſhort Catechiſm, explaining ſome of the principal Doctrines of the Chriſtian Religion; ſuited to young People; but principally intended for the Children of the Sunday-ſchools. By the Rev. James Jarman. 12mo. 4d. Matthews. 1792.

We hope that the numerous productions of this kind, which the Sunday-ſchools have occaſioned, may be ſufficient to accommodate the variety of opinions and circumſtances prevailing in the different places where this (as we truſt,) *uſeful* charity is eſtabliſhed.

Mr. Jarman writes like a man who earneſtly wiſhes to aſſiſt in the forming young minds to piety and virtue.—Speaking of theſe inſtitutions, he obſerves, 'it is pleaſant to contemplate that men of *different religions* are friendly to this.'—We rather wondered at this expreſſion,—which we conſider as a vulgar kind of phraſe,—with ignorant people indeed very common,—but not to be expected from a clergyman and a ſcholar.—The inhabitants of this country, we apprehend, are, in general, to be conſidered as profeſſing no other *religion* than the *Chriſtian*, though they may vary as to ſome modes and opinions concerning it. H.

Art. 74. *Two ſhort Diſcourſes on the Lord's Supper, and the Example of Chriſt*; together with an Exhortation on the proper Uſe of the Lord's Day. By J. Charleſworth, M. A. late Fellow of Trinity College, Cambridge. Second Edition. 8vo. 6d. Johnſon. 1792.

Art. 75. *A Sermon on the Duty and Pleaſure of doing Good to our Fellow Creatures.* By J. Charleſworth, M. A. 8vo. 4d. Johnſon. 1792.

Art. 76. *Two Practical Sermons on Private Prayer and Public Worſhip.* To which is added, A ſhort Addreſs on the proper Manner of employing the Lord's Day. By J. Charleſworth, M. A. 8vo. 6d. Johnſon. 1792.

As theſe diſcourſes are of the ſame character, we bring them under one view. This is not done, however, to intimate that we judge them to be of little value; for we think that few labours are more important than that of preparing practical leſſons of moral and religious inſtruction, ſuited to the apprehenſion of the common people, and judiciouſly adapted to improve their diſpoſition, and to influence their conduct, without leading them into the perplexities of controverſy, or inflaming them with the phrenzy of enthuſiaſm. Mr. Charleſworth continues his uſeful diſcourſes with unremitting attention to propriety of ſentiment, and neatneſs of language. The ſhort addreſs on the proper manner of ſpending the Lord's day is publiſhed ſeparately.

K. SINGLE

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SINGLE SERMONS.

Art. 77. *On Eſtabliſhments in Religion and Religious Liberty.* Preached before the Univerſity of Cambridge, July 1, 1792, being Commencement-Sunday. By Robert Thorp, D. D. Archdeacon of Northumberland, and Rector of Gateſhead. 4to. 1s. Cadell.

Within the compaſs of a few pages, Dr. Thorp undertakes to explain the nature and extent of religious liberty, to prove the neceſſity of eſtabliſhments, and to ſhew the juſtice and expediency of the teſt-laws for their ſecurity. He argues with great moderation, and we believe he means to argue with fairneſs: but we muſt be ingenuous enough to confeſs, that he appears to us not to reaſon with that logical preciſion and diſcrimination, which are neceſſary to convince the philoſophical reader. He does not diſtinguiſh between *the eſtabliſhment of religion, and a religious eſtabliſhment.* It may be deemed wiſe in a ſtate to promote the inculcation of religious principles, becauſe they are the firmeſt baſis of ſocial virtue: yet it does not hence follow that ~~this is a neceſſary ſyſtem of religious doctrine.~~ below All Dr. Thorp's arguments, therefore, brought to prove the beneficial influence of religion on ſociety, taken from a general view of its nature, do not evince the neceſſity of diſtinguiſhing any *one* particular ſyſtem of it, unleſs it can be demonſtrated that this one is more conducive to virtue than any of the reſt.

After laying it down as an axiom, that 'it is the firſt public concern of every well-regulated government to eſtabliſh religion,' and obſerving that 'moſt Chriſtian nations have agreed upon the expediency of making a permanent proviſion for thoſe, who, ſecluded from all ſecular employments, are engaged in performing the offices of religion,' he proceeds, indeed, to remark, that '*if* it be impoſſible or inexpedient to extend this proviſion to the various ſects into which a ſociety may be divided, it follows, that a preference muſt be given by law to ſome particular ſect:'—but we ſubmit it to Dr. Thorp's conſideration, whether, by this *if*, he has not taken for granted the moſt eſſential matter of debate.

We have neither time nor inclination to launch out into this diſcuſſion; let it ſuffice to remark on this occaſion, that ſince, according to Dr. Thorp's own words, 'Religion (generally conſidered,) ſupplies the defects of human policy, by implanting a real principle of virtue in the heart, by correcting the inward frame of the mind, and by influencing the moral conduct from the corrections of conſcience, and a ſenſe of the divine authority,' the eſtabliſhed religious ſyſtem ſhould contain nothing more than is requiſite toward ſecuring theſe important ends.

On the ſubject of teſt-laws, while Dr. T. confeſſes that reſtraints, without reaſon, or any good end in view, would be violations of natural liberty, he contends that 'religious perſuaſions inconſiſtent with the ſafety of the ſtate, or incompatible with the duties neceſſary for its preſervation, that religious opinions, *not immediately dangerous in themſelves, if neceſſarily connected or uſually accompanied with political opinions, hoſtile to the eſtabliſhed form of government,* are ſufficient reaſons for an excluſion from civil offices.'

Though we would ſay nothing in favour of doctrines evidently dangerous to the ſtate, we cannot avoid proteſting againſt that *con-*

It is neceſſary to ſupport any ſyſtem of doctrine.

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ſtructive treaſon, by which ſome religious doctrines are condemned *as uſually accompanied with dangerous political ſentiments*. It is eaſy, in this way, to impute to any religious opinion, a dangerous political tendency: but, in the court of liberal criticiſm, this cannot paſs for fair and juſt argument.

Notwithſtanding we object to ſome of the reaſoning in this diſcourſe, our admiration and praiſe were not withheld from Dr. Thorp's exhortation. It is, throughout, the language of a well-informed and truly benevolent Chriſtian.

'But the promotion of virtue and piety, the influence of the doctrines and motives of the goſpel over the lives and actions of men, are the moſt certain and infallible marks of the rectitude and utility of a religious inſtitution. However men may differ about the means, as far as theſe ends are attained, ſo far the inſtitution undoubtedly coincides with the intention of the author of our religion. Let it be our conſtant endeavour to preſerve this diſtinction, by exciting men to the practice of juſtice, fidelity, temperance, charity, and every good work, *following after the things which make for peace*, and engaging all parties, by moderation and forbearance, by *love unfeigned*, by the word of truth, to unite in that univerſal eſtabliſhment of Chriſtianity, which we are promiſed it ſhall in due time attain, when *the kingdoms of this world ſhall become the kingdoms of our Lord and of his Chriſt*; when *the fulneſs of the Gentiles ſhall come in*; *and there ſhall be one fold and one ſhepherd*.' Mo.y

Art. 78. Preached on Whitſunday, A. D. 1791, by Joſeph Holden Pott, M. A. Prebendary of Lincoln, and Archdeacon of St. Alban's. 12mo. 6d. Rivingtons. 1792.

An ingenious diſcourſe, containing ſeveral good remarks accommodated to the forms and times appointed in our eſtabliſhed church, and more conformable to the Calviniſtic part of its articles than is often obſerved. It is deſigned as a ſupplement to two others on faſts and feſtivals; for an account of which, ſee Review, New Series, vol. ii. p. 365. H.

Art. 79. Preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, May 12, 1791. By Joſeph Holden Pott, M. A. &c. 4to. 1s. Rivingtons.

The ſame account may be given of this ſermon as of other publications by Mr. Pott. There is, perhaps, ſomewhat more in it of *prieſthood* and *altar* than a liberal mind, fraught with juſt apprehenſions of Chriſtianity, can altogether approve: but, on the whole, the diſcourſe is a good one, and well adapted to the occaſion. H.

Art. 80. Preached at the Opening of the New Ebury Chapel near Sloane-ſquare, Chelſea. By the Rev. Richard Sandilands, LL. B. Chaplain to the Right Hon. the Viſcounteſs Dowager of Hereford. 8vo. 1s. Cadell. 1792.

Perhaps the view in which religious edifices are repreſented in this diſcourſe, may have too much tendency to encourage a ſuperſtitious reverence for places of worſhip, as ſuch. 'The houſe of God! with what awful reverence ſhould every individual approach an edifice dignified with ſo ſacred an appellation!' Such language, left unguarded,

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guarded, may produce, in weak and ignorant minds, a superstitious notion of the sanctity of "temples made with hands," which this writer probably does not mean to encourage; for the sermon bears marks of information as well as ingenuity; and the writer is careful, at the close, to represent a virtuous character as essential to the acceptableness of religious services. E.

Art. 81. *The Qualifications of a Minister*, with some Remarks on *Public Teaching*. Delivered before the Synod of *Relief*, Edinburgh, May 5. 1792. By James Dun, Minister of the Gospel in Kilsyth. 8vo. 6d. Printed at Edinburgh.

In this discourse, we meet with proper instruction, and a variety of just and seasonable remarks. Mr. Dun, while he recommends other branches of knowlege, particularly insists on *Biblical* learning. On this subject, he says, 'until more attention is paid to the Hebrew language, and to the ancient version of the Seventy, I despair of much theological improvement.'—There is some peculiarity of manner in this sermon, which, for the most part, seems to indicate in the preacher a maturity of judgment; but, in a few instances, it appears rather to discover the piquant vivacity of youth; which he may, possibly, have assumed, the more aptly to expose some improprieties, or affected modes, which he may consider as gaining ground among the Scottish preachers. K.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN, *Dec.* 13th, 1792.

'BEING a well-wisher to the reformation of liturgies, I was sorry to find, from your last month's Review, that the word *only-begotten* is retained in the Newcastle liturgy. Jesus Christ is there styled, God's *only-begotten* Son.

'It seems to me to be inconsistent with Unitarian principles, to understand the word *literally*; μονογενης υιος being applied to Jesus merely κατ' εξοχην, by way of eminence in a *moral sense*, as he was the only one of the human race, who had fulfilled the whole will of God, and had never at any time disobeyed him. In the epistle to the Hebrews, Isaac is styled μονογενης υιος, the *only-begotten* son of Abraham, though it appears from the Old Testament history, that Abraham had one son before, and several after the birth of Isaac; but Isaac, being his first *legitimate* son, has therefore the epithet μονογενης given him. This instance sufficiently proves, that the word μονογενης does not always, in the Scriptures, *strictly* signify *only-begotten*, even in the *natural* sense. In the case of Christ, μονογενης, in the Unitarian acceptation of it, is *wholly figurative*. I believe St. John is the only writer in the New Testament, who applies the word μονογενης to our Lord.

'There is moreover, in my opinion, an extreme indelicacy in the use of the word *only-begotten*; for though μονογενης, or *unigenitus*, may pass very well in the learned languages, yet the English word, if it excites any idea at all, must excite a very gross one, and highly improper to be entertained concerning the subjects to which it has respect. It is plain, the translators of the N. T. did not think it necessary to adhere closely to the etymology of the word μονογενης, for it is several times applied by St. Luke to different persons, and is always rendered by the translators *only*, omitting the other component part. Having never seen the

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the translations of Dr. Campbell and Mr. Wakefield, I do not know how these gentlemen interpret the word. As *only-begotten*, when applied to Christ, is purely metaphorical, and at the same time is offensive to delicacy, I could wish the word were totally dropped, and *only* substituted every where in its stead.

'In the Trinitarian worship, the words *begotten* and *only-begotten* are repeated to disgust, and are there understood *literally*, as is clear from the Nicene and Athanasian creeds, both of which I sincerely wish at the bottom of the sea.

'As to that most *un-christian* creed of Athanasius, I hope God will forgive me for having sometimes read it; and if *good fortune* should ever make it necessary for me to run over it again, I still rely on his mercy; for, bad as it is, I cannot think that the Supreme Being will regard the reading of it as a crime deserving of damnation.

'I trust to your goodness to excuse the trouble I have occasioned to you, and am, with the truest esteem for your labours,

'Gentlemen, &c.'

We heartily join with the writer of the above letter (who appears to be a clergyman of the establishment,) in his disapprobation of the words "*only-begotten Son*," as applied to Jesus: but when, in page 292 of our last month's Review, we observed that these words occurred in the second address of the litany in the Newcastle liturgy, we did not *express* our disapprobation of them, because we were there merely *enumerating* the alterations made by the Newcastle compilers; never supposing that our readers would conclude, from our silence respecting them, that we approved of all the alterations there noticed. We are happy, however, that this gentleman has furnished us with the occasion of undeceiving any reader, who may have erroneously drawn such a conclusion.

Our correspondent will excuse our having omitted a paragraph in his very good letter, which particular reasons induced us to suppress.

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† The following note came to us without any signature, and requires very little comment. The remark on *Croisade* is just.

'In more than one* page of the Monthly Review for November, the combination of the Emperor, the King of Prussia, &c. &c. against the French nation, is called a royal *croisade*. An advocate for propriety of speech takes the liberty of submitting to the judgment of the Reviewers, whether *croisade* may be a suitable term, the cross not being displayed upon the banners of the confederate armies, and there not being the least reason to imagine that these monarchs and their partizans are influenced by Christian motives. *Croisade* was an apt word for the expedition to the Holy Land, to which a few artful, interested leaders prompted nobody can tell how many thousand deluded men to make a military pilgrimage, and it is believed it was fabricated for its significance. Why then not coin the term *coronade*, as being truly expressive of the Quixotic coalition of these wise and mighty potentates?'

☞ The letter from Sunderland is just received.

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* We wish that this correspondent had pointed out the pages, as we cannot turn to them without too much expence of time.

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APPENDIX

TO THE

NINTH VOLUME

OF THE

MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Dictionnaire des Arts de Peinture, Sculpture, et Gravure, &c. i. e.* Dictionary of the Arts of Painting, Sculpture, and Engraving. By M. WATELET, Member of the French Academy, and of the Royal Academy of Painting and Sculpture, and M. LEVESQUE, Member of the Academy of Inſcriptions and Belles Lettres, Aſſociate of the Academy of the Liberal Arts at Peterſburgh. 8vo. 5 Vols. about 760 Pages in each. Paris. 1792.

HISTORICAL and critical works relating to the arts are at once highly entertaining and uſeful. They intereſt the philoſopher, as they fix his attention on the gradations of improvement, by which human ingenuity riſes from its firſt rude efforts, to thoſe finiſhed productions in which the canvaſs and the marble ſeem to be inſpired, not only with life and motion, but even with all the complicated expreſſion of ſentiment and paſſion. They likewiſe convey uſeful inſtruction, as they not only enable us to form a more accurate taſte for the beauties of inanimate nature, but lead us to inveſtigate thoſe faculties and emotions which are peculiar to intelligent agents, and to compare the external expreſſion with the internal cauſes by which it is produced. Such is the advantage that may be derived from the publication before us, which, though entitled a dictionary, is more properly a collection of hiſtorical and philoſophical diſſertations on the principal ſubjects relative to painting, ſculpture, and engraving, arranged in an alphabetical order. We do not indeed think this the moſt convenient form for a work of this nature, but we ſuppoſe that it was adopted

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in compliance with a faſhion, which has for ſome years paſt prevailed in France, of diſtributing the elements of almoſt every ſcience into a lexicographical method.

It appears from the work itſelf, as well as from the advertiſement prefixed to it, that M. WATELET intended to write two dictionaries, the one practical, and the other theoretical and philoſophical: to the former he very frequently refers in the publication before us, but we know not that it was completed, though we believe that many of the articles written for it were inſerted in the French Encyclopedia. Of the latter, the articles under the firſt three letters were printed off, and a few others written, when a very ſudden death put a period to the author's labours. The manuſcript was then committed to the care of M. LEVESQUE, who, with the aſſiſtance of ſome other gentlemen, completed the original plan.

In giving an account of a work ſo extenſive, and the ſeveral parts of which are ſo various, it cannot be expected that we ſhould enter into every particular ſubject diſcuſſed in it. All that we can attempt, is to afford our readers a general idea of the manner in which it is executed, accompanied with a brief view of ſome obſervations, which may tend to illuſtrate our judgment concerning it.

On peruſing the articles which were written by M. WATELET, we may obſerve, in brief, that he aims at great philoſophical accuracy. He inveſtigates the general ſenſe of a term, before he deſcends to its technical application. He examines the compound idea which it expreſſes, reſolves this into the ſeveral ſimple ideas of which it conſiſts, and traces theſe to the perceptions and reflections by which they are excited. All this may be deemed unneceſſary by the mere mechanical artiſt, or by the ſuperficial connoiſſeur: but it will render the work valuable to the philoſopher, and to men of real taſte, who are deſirous of regulating their opinions by the principles of truth, and of accounting for them to their judgment.

In the article entitled ACTION, M. WATELET, after obſerving that, however terms may reſemble each other in ſignification, there are none which are perfectly ſynonymous, proceeds to aſcertain the difference between *action*, *motion*, and *expreſſion*, as applied to painting or ſculpture. For this purpoſe, he reminds his readers that there are paſſions, or rather ſenſations, which, though they immediately produce neither action nor motion, have their characteriſtic expreſſions. Of this kind are dejection, voluptuouſneſs, and melancholy, the expreſſions of which, being paſſive, arreſt motion and ſuſpend action in thoſe who are under their influence. On the other hand,

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figures that are engaged in any violent bodily exertion, may be ſaid to have motion and action, though they are not affected by any of thoſe paſſions, to the external marks of which, the term *expreſſion* is peculiarly adapted *Action*, he farther obſerves, requires a motion of ſome parts of a figure, without ſuppoſing that the whole changes its place, which is the idea ſuggeſted by the term *motion*. It is indeed neceſſary in repreſenting the ſtronger paſſions, that every part of the body ſhould exhibit ſigns of that affection, which engroſſes and determines the mind, whether the figure be in action or not.

Theſe diſtinctions our author illuſtrates by examples. He ſuppoſes a picture of what is commonly called the judgment of Solomon, in which the monarch is repreſented, ſeated on his throne, extending his arm to command the diviſion of the infant: ſuch a figure, even though the face were concealed, ought, in conſequence of this geſture, to be ſaid to have *action*, though it could not with equal accuracy be affirmed to have *motion*. Again, ſuppoſe a woman repreſented as ruſhing forward to ſeparate two combatants, every part of her appears to concur toward the precipitancy of her courſe, and is drawn in that poſition which is requiſite to the immediate effect of her intention, ſo that the beholders are ready to imagine that they ſee her change her place: ſuch figure may more properly be ſaid to have *motion* than *action*.

The articles *Art*, *Artiſt*, *Beautiful*, *Beauty*, *Character*, *Grandeur*, and many other of the ſame general claſs, which have M. WATELET for their author, are in fact philoſophical diſſertations on theſe ſeveral ſubjects. In diſcuſſing the term *Beautiful*, or *Beau*, he enters into much abſtract reaſoning, in order to analyze the idea which it ſuggeſts. He obſerves that, of all our ſenſes, only two, ſight and hearing, enjoy the right of diſtinguiſhing, by the appellation of beautiful, thoſe objects which afford them a peculiar ſatisfaction: odours and flavours are never honoured with this title; becauſe the idea of beautiful ſuppoſes the gratification, not merely of the external ſenſes, but alſo of the internal perceptions of the mind, and of the affections of the heart. When we ſay that a colour, ſimply conſidered as ſuch, is beautiful, it is not merely becauſe it gratifies the eye, but becauſe there is a ſecret and ſpontaneous aſſociation with it of ſome idea which gratifies the mind and heart. In ſhort, the author maintains that excluſively of the gratification of the external ſenſes, we can have no idea of the beautiful, and that this term ought not to be applied to objects purely intellectual: but that, on the other hand, the perception of it implies a reference to the judgment and affections, which muſt approve of the gratification of the external ſenſe, and coincide with it.

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The articles written by M. LEVESQUE are less abstract than those by M. WATELET, but contain much critical and historical information. This gentleman displays great knowlege of antiquity; and has collected, from various writers, accounts of the customs, dresses, and ceremonies, of the Greeks and Romans; with respect to the former, he has avowedly borrowed much from M. *Barthélemy*'s Travels of Anacharsis.

The following observations on drapery indicate judgment and taste:

'Vanity is fond of ornament; true greatness is simple; and it is true greatness which a good painter should represent: the physical and moral beauty of nature constitute the objects of his imitation. The perfection of art consists in making a Helen, not rich, but beautiful. The less a figure is charged with foreign ornaments, the more beautiful will it be, if the artist has true genius. A beautiful woman, gracefully clad in simple drapery, will appear much more noble in a picture, than if she were loaded with embroidery, gold, and jewels. Sometimes, indeed, we see a king endeavouring to enforce his dignity by the splendour of his attire: but, in the art, the greatness of a king consists in his personal majesty, and this it is which the painter must endeavour to express. Ahasuerus is less splendidly adorned and attended, but he is infinitely greater, in the picture of Poussin, than in that of De Troyes.'

Under the articles *Painter*, and *School*, M. LEVESQUE has given short but interesting biographical accounts of the most celebrated artists. As our readers may wish to know what he says of our countrymen, we shall translate the passage relating to them:

'A new school is lately formed in England. Though yet in its infancy, it has acquired reputation by its success; it deserves the applause, and ought to excite the emulation, of its seniors, because it is distinguished by an attention to the noblest branches of the art, excellence of composition, beauty of figure, sublimity of idea, and truth of expression. It is hitherto known to us only by engravings: but artists, who have seen the paintings produced in it, have assured us, that some of its masters unite excellence in colouring with the more sublime parts of the art; their colouring is less glaring than that of the Flemish and Venetian painters, and resembles that of the Lombard school. Sir Joshua Reynolds is well known by his discourses on the arts, and the print engraved from his picture of Count Ugolino is universally admired. The lovers of the fine arts have also been enabled, by means of prints, to form some estimate of the talents of Messrs. West, Copley, Gainsborough, Brown, &c. It is said that the English school has produced excellent painters of horses.

'In each school the distinguishing character may be traced to its cause. In the Roman school, it must be ascribed to the excellent education of its first artists, and the beautiful productions discovered amid the ruins of ancient Rome: in the Venetian school, to the splendour

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ſplendour introduced there by the commerce of the Eaſt, to the frequency of feſtivals and maſquerades, and to other circumſtances which obliged artiſts to paint perſons magnificently dreſſed: in the Dutch ſchool, it may be attributed to the ſphere of life in which their artiſts chiefly converſed; they frequented mean public-houſes, and the work-ſhops of the lower claſs of mechanics, where they ſaw vulgar groteſque figures, and were accuſtomed to the effect of a limited light, whether natural or artificial, in confined places. Beauty muſt contribute toward the character of the Engliſh ſchool; becauſe it is ſo common in England, that it muſt continually meet the eye of the artiſt. If this beauty be not exactly that of the ancients, it is perhaps not inferior to it. The Engliſh ſchool will be diſtinguiſhed by truth of expreſſion; becauſe the liberty of the nation allows no reſtraint on the natural influence of the paſſions: and it will preſerve ſimplicity, and will not be perverted by theatrical affectation, nor by the foppery of artificial graces; becauſe the Engliſh manners themſelves retain the ſimplicity of nature.

'If we examine the portraits of Frenchwomen painted by Frenchmen, inſtead of expreſſion, we generally find a forced ſmile, in which the eyes and forehead do not participate, and which expreſſes no affection of the mind: but if we examine the portraits of Engliſhwomen painted by Engliſhmen, we moſt frequently diſcern a natural expreſſion of countenance, that indicates the character of the perſon repreſented.'

The article *Portrait* abounds with intereſting obſervations. M. Levesque remarks, that, for many years after the revival of the arts, portrait painting was ſo far from being conſidered as a particular department of the profeſſion, that moſt of the portraits of thoſe times were painted by artiſts who excelled in hiſtory. Theſe painters ſurveyed nature in a manner not leſs ſublime in the portrait, than in the hiſtorical painting, and treated it with the ſame freedom of pencil; if they made any difference, it conſiſted only in attending to thoſe particulars which conſtitute perſonal reſemblance; for here, as in hiſtory, they neglected thoſe minute circumſtances, which are not eſſentially neceſſary to characterize the individual. Portrait painting afterward fell into leſs able hands. It was deemed a particular branch of the profeſſion, it was exerciſed by artiſts who had devoted themſelves entirely to it, and whoſe maſters had never attended to any thing elſe. Convinced that they needed not that ſcience, which hiſtorical painting requires, they neglected the acquiſitions of a liberal education. Their whole aim was to deſign a head with frigid correctneſs, and, as their chief attention was applied to copy the diſtinctions of the individual, they imagined that they had attained their end, when, by tracing theſe diſtinctions, they had made a head trivially reſembling the model. They did not even ſuſpect that they had any occaſion for the two eſſentials of the art, character and

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expreſſion; from a want of theſe, they fell into an error, which of all others is the moſt deſtructive of reſemblance, and ſubſtituted heads without life, for an exact reſemblance of the living.

M. Levesque blames thoſe portrait painters who beſtow too much attention on the acceſſory or epiſodical parts of their pictures. As the principal intention of a portrait is to preſent us with the features of an abſent perſon, they conſtitute the principal object of the picture; and a judicious artiſt will not ſuffer the acceſſory parts to divert our attention from it. If we examine the portraits by Titian and Van Dyk, we ſee that the ſubordinate parts are executed by a maſterly hand: but it is the head alone that attracts our attention, and we ſcarcely obſerve the other objects, unleſs we ſurvey the picture with a particular intention to examine them. To theſe judicious painters, our author oppoſes ſome more modern artiſts, and eſpecially Rigaud; whoſe portraits, he ſays, ſeem to repreſent perſons infatuated with their wealth, and who are ſtudious of making a pompous diſplay of their riches, becauſe it is only from them that they derive importance.

After dwelling on the neceſſity that every portrait ſhould exhibit the perſon in the dreſs and attitude to which he is moſt accuſtomed, M. Levesque obſerves, that, though tranquil expreſſion is moſt ſuitable to portraits in general, yet, in painting any celebrated perſon, it is not improper to expreſs a ſtronger paſſion to which he is peculiarly diſpoſed, or by which he may have been affected by ſome important incident of his life. Thus, when Julius II. ordered Michael Angelo to repreſent him with a ſword, he in fact directed him to give his ſtatue a haughty menacing countenance. Thus alſo much applauſe has been conferred on the artiſt who repreſented M. *De Lally-Tolendal* as tearing with indignation the veil which covered his father's buſt. This expreſſion might indeed appear enigmatical to thoſe to whom the father and the ſon were unknown, but it is explained by the memoir, in which is written, *My father was not guilty.* Our author, with great juſtice, cenſures what may be called the mythological portrait, in which a perſon is repreſented under the character of ſome fabulous deity or hero. He obſerves that, if the painter copies thoſe minute particulars which diſtinguiſh the individual, he will repreſent neither deity nor hero, but only a common perſon ridiculouſly diſguiſed as ſuch. If he ſacrifices theſe particulars, in order to give dignity to his picture, he riſks the loſs of that reſemblance which is eſſential to a portrait. If he endeavours to ſteer between theſe two extremes, to give dignity to his model, without entirely loſing ſight of perſonal likeneſs, he will be in danger of being blamed

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blamed both as portrait and as hiſtory painter, for not preſerving the exactneſs of reſemblance required of him in the former capacity, and for not attaining that dignity which is expected from him in the latter. In ſhort, a picture of this kind, by an able artiſt, may be well deſigned, well painted, and well compoſed, but the vicious taſte inherent in it muſt ever prevent its riſing above mediocrity.

As a ſmile embelliſhes the features, and gives them ſpirit and vivacity, moſt people wiſh to be painted with a ſmile on their countenance: the conſequence of this, ſays M. LEVESQUE, is, that we often ſee the mouth drawn into a forced ſmile, while the eyes expreſs laſſitude; and the artiſt is obliged to copy from a face, the parts of which are diſcordant with each other.

Notwithſtanding the exact imitation of perſonal peculiarities which is required in portraits, M. LEVESQUE obſerves, that the ideal is of importance in this, as well as in every other branch of the art. This conſiſts in viewing and expreſſing theſe peculiarities with a certain greatneſs of manner; in a judgment which diſtinguiſhes thoſe peculiarities that are neceſſary to characterize the individual, from others which ought to be neglected, and which tend to give to a picture an air of laborious littleneſs. The countenance ought to be conſidered as a whole, conſiſting of a few grand parts, and of many others of various degrees of inferiority. The greater parts are, the forehead, the eyes, with their ſockets, the noſe, the cheeks, the mouth, and the chin. In the various forms of theſe features, the peculiarities may be traced, which conſtitute perſonal reſemblance. Theſe are the parts which the artiſt muſt immediately catch, and expreſs with firmneſs. Theſe alone are ſufficient for a portrait that muſt be ſeen at a diſtance: but as pieces of this kind are generally intended for a nearer examination, the painter may afterward ſelect, from among the inferior parts, ſuch as may give more exactneſs to the reſemblance, and more life to the features. The Ideal of portrait painting is the art of apprehending thoſe forms and peculiarities, whence reſult the general effect of bringing the perſon to our recollection. It is not the face itſelf, ſuch as it would be repreſented by a maſk moulded on it; it is only the appearance, the effect, the idea of it; and, though it may ſeem paradoxical, it is a moſt certain truth, that this idea, judiciouſly apprehended and tranſferred to the canvaſs, will produce a reſemblance more lively, ſtriking, and expreſſive, than any that can be moulded from the face itſelf.

The articles *Sculptors* and *Sculpture* are very intereſting, as they contain an account of the principal artiſts, both ancient

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and modern, together with an hiſtorical view of the progreſs of the art: ſome part of theſe articles is compiled from various authors, by M. LEVESQUE, who has enriched it with many original obſervations; and part of it was written by the celebrated M. *Falconet.* As theſe ſubjects are too extenſive, and as the manner of treating them is too particular, to be analyzed within our limits, we muſt only mention M. LEVESQUE's hypotheſis reſpecting a cuſtom among the ancients, of painting their ſtatues of clay with a red colour, eſpecially thoſe which repreſented Jupiter and Pan. The fact itſelf was obſerved by *Winkelmann*; and our author thinks it may be aſcribed to the very ancient uſage of ſtaining theſe images with the blood of the victims: he ſuppoſes that, when this cuſtom was aboliſhed, painting in ſuch a manner as to preſerve the appearance of it, was adopted in its ſtead.

From the account which we have here given of the nature of this work, and from the ſpecimens of the obſervations which it contains, the reader will naturally conclude with us, that it cannot be otherwiſe than uſeful to the ſtudent in the arts of painting and ſculpture, as well as intereſting to thoſe who wiſh to acquire a general knowlege of the various ſubjects which it diſcuſſes.

Sow..n.

ART. II. *Nouvelles Nouvelles:* i. e. New Tales. By M. DE FLORIAN, of the French Academy, and Member of thoſe of Madrid, Florence, &c. 12mo. pp. 278. Paris. 1792.

WE have more than once had occaſion to ſpeak with conſiderable applauſe of the author of the production before us. M. DE FLORIAN here deſcends from the pomp of poetic diction and epic ſtory, to repreſent, in a more ſimple yet not leſs pleaſing language, the characters and incidents of common life.

The novels here publiſhed are ſix in number: we have peruſed ſome of them with pleaſure, but they are not all of equal merit. We cannot help wiſhing that M. DE FLORIAN, in delineating his characters, had confined himſelf to his countrymen, as he muſt naturally be better acquainted with them, than with individuals of foreign nations, whoſe manners he muſt learn from books, and of whoſe perſonal peculiarities he cannot be ſuppoſed to have an accurate knowlege. Inſtead of thus limiting himſelf,—in order to give an appearance of variety, he has laid the ſcene of each tale in a different country, and has even made excurſions to the diſtant regions of India, Africa, and South America, in ſearch of characters, which might have been diſplayed to greater advantage, had his inſtances been ſelected from thoſe with whom his readers, as well as himſelf, might

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might be supposed to be more conversant.—A translation of these novels has appeared; of which we shall take farther notice. Rev.

Art. III. *Mémoires d'une Société célèbre*, &c. *i. e.* Memoirs of a celebrated Society, considered as literary and academical: or, Memoirs written by the Jesuits, on Literature, Arts, and Sciences. Published by the Abbé Grosier. 3 Vols. 8vo. about 500 Pages in each. Paris. 1792. Imported by De Boffe, London.

The preface to this publication is a laboured apology for the Jesuits, who, if we may believe the Abbé Grosier, have been most unjustly vilified by their numerous enemies. We shall not enter into any discussion of this subject; because, however we may condemn some of the principles and maxims of the order, we are very far from extending our censure to every individual of which it consisted; and we are here required to consider these reverend fathers, not as the disciples and followers of Ignatius, but as members of the republic of letters, which certainly received greater support and service from them, than from any other of the Romish clergy.

The volumes before us contain memoirs selected chiefly from the *Journaux de Trevoux*, a periodical work published by the Jesuits, consisting of about eight hundred volumes, beginning with the commencement of this century, and continued down to the year 1762. The papers are very properly arranged in several classes, according to the subjects to which they relate. These are,—Scriptural Learning—The Fathers of the Church, and other ecclesiastical writers—History, ecclesiastical, civil, and literary—Antiquities and Mythology—Medals—Literature—Moral Philosophy—Physics—Geography—Natural History—Mathematics and Astronomy—Medicine and Surgery.

Amid so great a variety of subjects, we had hoped to find entertainment at least, if not information, sufficient to compensate for the labour of toiling through so many pages. In the papers under the first two classes, however, we cannot complain of disappointment, because we are too well acquainted with Romish theology, to expect any rational and liberal explanations of scripture from these submissive votaries of superstition. The subjects here treated are of very little importance, and are discussed in a tedious manner. Most of the passages of scripture, the explanation of which is attempted, relate to points of chronology, concerning which nothing except conjectures can be offered. There is indeed a critical dissertation on the history of Jonah, in which the writer objects to the opinion that the prophet was swallowed by a shark; and supposes that he lay three days in the mouth of a whale, which, he contends, might

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might afford him an apartment sufficiently spacious and tolerably dry. As we had rather remove difficulties than raise them, we shall offer no objections to this very philosophical hypothesis, which *Suaresius*, *Petalossius*, and other learned commentators, have so ably maintained, and in support of which, some of these gentlemen tell us that there are whales with mouths so large, that a man on horseback may ride into them with the utmost ease. It is, however, no more than justice to those divines, who contend that the fish in question was a shark, to remind our readers, that one of this Jesuit's objections is very easily obviated: he pretends that a shark's teeth are so placed, that, had the animal been ever so kindly disposed, Jonah could not possibly escape from his confinement with a whole skin: but if, as the Jewish commentators say, this fish was above three thousand years old, we may easily suppose that it had lost its teeth; for, when we have once assumed the marvellous, one conjecture is just as valid as the other. However, for we mean not to treat this nor any other part of scripture history with levity, nothing is more contemptible than the folly of those commentators, who adopt the most improbable conjectures, and give their sanction to the most absurd and incredible tales. If the story of Jonah be literally true, it must be resolved into an immediate exertion of divine power, to which every thing that does not imply a contradiction is possible; and the most astonishing part of it is the preservation of the prophet, in circumstances so unfavourable to all the functions of animal life, which cannot be explained by any of the hypotheses which these laborious sons of dulness have invented: but if, as is infinitely more probable, the whole be no more than a figurative mode of expression, to denote an extraordinary deliverance from circumstances of great and durable danger, all their nonsensical explanations are not only needless, but hurtful; as they tend to involve the scripture in that contempt which is due only to its absurd commentators.

Under the third class, we find a criticism by Father BROTIER, on a passage in Diodorus Siculus; in which the historian affirms that Egypt once contained eighteen thousand cities; that, under the reign of Ptolemy the son of Lagus, there were three thousand; and that the number of inhabitants, which had once been seven millions, was then reduced to three millions. The Father thinks that, in this place, there must be some error in the numbers; and that, instead of seven, we ought to read twenty-seven millions, and thirteen millions, instead of three.

In a letter concerning the contradictory accounts given by Herodotus and Xenophon, of the death of Cyrus, Father TOURNEMINE decides in favour of the latter; he observes, that

that what the former of these historians has related was true of the grandfather of Xenophon's hero, who was also called Cyrus, and who fought under Cyaxares, in the war which this prince carried on against the Scythians.

Under the class of antiquities, the principal articles are, a description of the Pantheon, by Father Av, and an anonymous dissertation concerning Janus, whom the writer maintains to have been no other than Javan the son of Japheth, mentioned in Gen. x. 2. This king, he says, invented locks and keys, was the first that coined money, and either discovered or improved navigation and astronomy: he does not offer any arguments to shew the probability of this conjecture, but contents himself with observing, that it will be very difficult to refute it. We could not help smiling at his supposition, that Christ, when he promised the keys to St. Peter, alluded to what the Romans believed of their tutelar deity, and predicted that the Apostle should afterward assume the office, which had been ascribed to Janus, as guardian of Rome. This prophecy, we are told, was remarkably fulfilled by the martyrdom of St. Peter on the Janiculum, where there is a church which bears his name.

The fifth class of memoirs is introduced by some very judicious letters on the manner of explaining ancient medals. These are followed by various specimens of this art by different hands, in the perusal of which we are more bewildered with vague conjectures, than instructed by useful information.

From the memoirs on literature and poetry we had hoped to derive both entertainment and instruction, as the Jesuits were honourably distinguished by their taste in these elegant studies: but the papers here published are not very interesting. The principal of them are, a dissertation on the time taken up in the action of the Iliad and Odyssey; and some observations on the moral effects of tragedy; with which, as they contain nothing new, we shall not detain the reader. The remaining articles are attempts to elucidate particular passages in the Latin classics, some of which we shall briefly mention. Father Audin maintains, in opposition to Dacier, that Horace, in the sixth satire of the first book, did not intend to write on true nobility as contrasted with the pride of descent, but only to apologize for himself, and to ridicule the invidious reflections on his own low birth, which the partial condescension of Mæcenas had occasioned. The learned Father also justly reprehends Scaliger, who substituted *voce* for *ore*, in the following lines of Ovid:

"Tum facer ancipite mirandus imagine Janus
Bina repens oculis obtulit ora meis.
Ille tenens dextrâ baculum, clavemque sinistrâ,
Edidit hæc nobis ore *priore sonos."* Fastor. lib. i. v. 95.

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He likewise discusses the following passage of Ausonius, which, as it stands in many editions, is certainly unintelligible:

"*Fulmineos Semele decepta puerpera partus*
Deflet, et ambustas latera per inania cunas
Ventilat ignavum simulati fulminis ignem." Idyll. vi. v. 15.

He thinks it should be read thus:

"*Fulmineos Semele decepta puerpera partus*
Deflet, et ambustos lacerans per inania crines
Ventilat ignavum simulati fulguris ignem."

Among other criticisms of the same kind, we meet with one on the eighty-seventh verse of the second epistle of the second book of Horace, in which *Fautor erat Romæ consulti Rhetor*, is proposed instead of the usual reading.

The class of metaphysics and moral philosophy contains nothing worthy our particular notice. These subjects are too nearly connected with the doctrines of their church, to be treated by Romish priests in a rational and liberal manner. The subjection of reason to faith is a precept which frequently occurs to disgust us; and we find bigotry and superstition obtruded on us, where we could scarcely conceive that they had any connection with the matter discussed. The protestant reader will be provoked to indulge a smile of contempt, on finding Grotius considered as an enemy to christianity, and on being told that we may inquire *cur credendum*, but not *quid credendum est*; and the philosopher will not wonder at the inconsistency of the writer, who, while he inculcates all this nonsense, and professes to believe the most absurd mysteries, maintains that God himself cannot endue matter with thought, because even omnipotence cannot effect impossibilities.

The remaining classes furnish nothing that deserve particular attention; and we must acknowlege that the collection in general does not give us a very high opinion of the Abbe GROSIER's judgment. Many of the papers might indeed be interesting when they were first published, but they are, at this time, of little moment, because, what was a new discovery in the beginning of the present century, is now universally known, and may be found in every elementary book; or else, because later discoveries have enabled us to give a better account of phenomena, than could be furnished by the hypotheses then in vogue. By the papers on medicinal and chirurgical subjects, we find that most of the writers were very orthodox believers in witchcraft and sorcery.

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ART. IV. MATTHIÆ VAN GEUNS, *Orationes III. &c. i.e.* Three Orations concerning Medical Policy, delivered in the Univerſities of Harderwyk and Utrecht, by MATTHEW VAN GEUNS, M. D. Profeſſor of Medicine, &c. 4to. 240 pages. Utrecht. 1792.

THESE three orations may very properly be conſidered under one article, as they relate to the ſame ſubject, though they were delivered on different occaſions, and were originally publiſhed at different times. The firſt two treat of the attention due from the government of a republic, in order to preſerve the health of its citizens. After demonſtrating the importance of this object, and ſhewing from hiſtory that the legiſlators of antiquity deemed it worthy of their notice, the orator proceeds to point out the particulars in which governors ought to exerciſe this provident care. Among theſe, we meet with many judicious obſervations, but alſo with ſome things which, however plauſible in theory, cannot eaſily be carried into execution, and with others of which we doubt the practical utility. We believe few of our readers will approve of this writer's wiſh, that government ſhould puniſh thoſe who venture on the ice before it is ſufficiently ſtrong, and ſhould prohibit thoſe from marrying, who are ſuſpected of a venereal taint, or even of a conſumptive habit of body, unleſs they produce a certificate of their health, ſigned by a phyſician. We acknowlege that *they* deſerve a very ſevere puniſhment, who, after having ruined their conſtitution by vicious courſes, knowingly ſacrifice the health of others to the gratification of their own paſſions, or to the promotion of their own intereſt: but who does not perceive how invidious muſt be the conſequences, and how uncertain the reſult, of the regulations here propoſed? Laws, by which governors preſume to interfere with the circumſtances of private life, in order to prevent caſual evils which do not immediately affect the public welfare, are in their very nature unjuſt; and the partial good which they in ſome inſtances produce, is greatly overbalanced by the oppreſſion which they occaſion. To diſcourage matrimony, by multiplying the obſtacles that muſt be ſurmounted in order to effect it, is highly impolitic as well as inequitable; theſe are already but too numerous in Holland as well as in England: beſide, the idea of obliging people who happen to be of a ſlender make, or to be troubled with an accidental cough, or any of whoſe relations have been conſumptive, to aſk leave of a phyſician, before they can be married, and to ſubmit to his deciſion, as if he were infallible, indicates ſo great a partiality for medical authority, that we wonder it was not followed by a propoſal for a law to puniſh thoſe refractory patients who will not implicitly obey their doctor's preſcrip-

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tions, or who neglect to take every dose of physic which he may order.

We agree with the learned professor, that an attention to diminish the ravages of contagious disorders is one part of the duty of governors: but we cannot bestow great praise on the measures adopted by the magistrates of many of the cities of the United Provinces, with respect to the small-pox. In Amsterdam, for instance, we have been credibly informed that none may be inoculated except when the Burgermasters determine that the disease is epidemical, which is not supposed to be the case unless it is fatal to thirty patients in a week; nor can the operation be performed without presenting a request, signed by a physician, and specifying the name of each patient, in consequence of which a particular licence is granted. This is attended with inconvenient expence even to those who are not absolutely paupers, and with trouble to all. In a village or small town, it may be proper to prevent the introduction of the disease even by inoculation: but in a large city, which is never entirely free from it, it is wrong thus to discourage the only means of rendering the disorder mild and innoxious, especially where no regulations are made to prevent those, who have the natural small-pox, from infecting their neighbours and fellow-citizens.

Among many ingenious observations, which deserve our warmest approbation, we must not overlook the professor's judicious reflections on the superstitious and hurtful custom of burying in churches, which ought to be abolished in every civilized and enlightened country: we are happy to add that, in some towns of the province of Utrecht, the good sense of the people has enabled them to conquer their ancient prejudices, and to acquiesce in the abolition of this disagreeable and dangerous practice.

In the two former orations, the professor had considered the particulars which relate to the prevention of diseases; in the third, he directs the attention of the magistrate to a proper provision for their cure, and for relief amid the numerous bodily evils to which mankind are liable. Under this head, he recommends the prohibition of empirics, a strict examination of all those who are allowed to practice any branch of physic or surgery, and a liberal encouragement to physicians and surgeons to settle in country places, by allowing them a fixed salary in addition to the fees of practice, together with the institution of medical societies in every large town; for the purpose of communicating and improving professional science. The proper regulation of hospitals and dispensaries for the relief of the poor, is very judiciously maintained. He also exhorts the magistrates to

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to encourage and reward every attempt to recover those who are suffocated, or die suddenly; to prevent persons from being buried before the corpse exhibits indubitable signs of death; and to order the extraction of the fœtus, when a woman dies in an advanced state of pregnancy. Lastly, the professor advises governors to provide proper opportunities of instruction, both in theory and practice, for all who are designed for a profession of such vast importance to society. This observation leads him to expatiate on the advantages enjoyed by the students of medicine in the university of Utrecht, and to congratulate them on the late institution of Clinical lectures.

We presume, from the following passage, that the worthy professor is not one of those physicians, whom Addison compares with the charioteers of the British army in Cæsar's time. "*Etiam plus quam opus sit, numerosos, valetudinum fabros hos diversos, in urbibus majoribus offendere licet;—sive hi, forte modica contenti, pedites, diligenter curandos pauciores, salutiferi visitent; sive pluribus suffecturi, et rei adeo suæ largius prospecturi, rhedis se vehi patiantur, ac, splendidiore quoque carpenti apparatu spectabiles, nobilium præsertim ditiorumque auram captare studeant*" When the Doctor sports his chariot, he will perhaps express himself in a different manner.

Sow..n.

Art. V. *Mémoires Du Comte* De Maurepas, &c. *i.e.* Memoirs of the Count De Maurepas, Minister of the Marine of France. 8vo. 4 Vols. about 300 Pages in each. Paris. 1792.

Among the many disagreeable tasks, which so frequently fall to the share of reviewers, none of the least disgusting is that of perusing works in which, in order to pick up one interesting and entertaining anecdote, they are obliged to toil through the tedious annals of vice and worthlessness. Such were our feelings when we reviewed the Memoirs of the Duke *de Richelieu* *, which, we are here told, were drawn up by M. *Soulavie*; nor are these before us less exceptionable, on account of the scenes of licentiousness and folly with which they abound.

The Editors inform us that this work is extracted from fifty-two volumes of memoirs written and compiled by the Count De Maurepas and his secretary M. Salé, after their exile from court: but if what is here published be the most interesting part of this immense collection, we sincerely hope that the remainder may be consigned to oblivion.

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* See Review, New Series, vol. iii. p. 558.

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The memoirs are here carried down to the year 1748, and are diſtributed into ſeven books, which contain an account of the intrigues and vices of the principal perſons who compoſed the court of the *moſt chriſtian* monarchs, from the time of Madame *de Monteſpan*'s diſgrace to the peace of Aix la Chapelle. Moſt of the characters repreſented are ſo bad, that one would imagine virtue had been baniſhed from the court by a royal edict, and that none of either ſex were admitted to favour, except ſuch as had loſt all ſenſe of ſhame as well as of honour. The complacency with which M. De Maurepas ſeems to dwell on the infamous conduct and private vices of many of theſe perſons, gives us no very high opinion of the delicacy of his moral ſenſe.

Among the many diſguſting facts which are here related, are ſome which diſplay, in a very ſtriking view, the folly, as well as the vices, of thoſe on whom mankind, dazzled by the ſplendour that ſurrounds them, have beſtowed the title of GREAT. M. *de Chamillart*, who was made miniſter of finance in 1699, owed his promotion to the circumſtance of his being the only man that cou'd beat Lewis XIV. at billiards. This was indeed his ſole merit; for, after having enjoyed this high ſtation during ſix years, he was diſmiſſed with a penſion of 60,000 livres, for having, by his rapacity as well as want of ability, brought the finances into the moſt ruinous ſituation.

M. De Maurepas tells us, that the celebrated *Boſſuet*, while purſuing his ſtudies at Paris, was privately married and had two ſons, who died while infants; his wife afterward conſented to his taking orders in the church, becauſe his father could not otherwiſe make any proviſion for him: ſhe lived in Paris; and when the biſhop came up to the metropolis, he uſed to viſit her twice in a week.

One of the moſt decent anecdotes in the work, is that of the Prince of Bourbon, grandfather to the Duke who was afterward prime miniſter. He was hypochondriacal, and his diſorder, though it did not prevent him from applying to buſineſs, eſpecially when his intereſt was concerned, inſpired him with very ſtrange fancies. At one time, he imagined himſelf tranſformed into a hare, and would not ſuffer any bell to be rung in his palace, as he ſaid the noiſe would drive him into the woods. At another time, he fancied himſelf a plant, and, as he ſtood in the garden, inſiſted on being watered. He ſometime afterward took it into his head that he was dead, and obſtinately refuſed any nouriſhment, for which he ſaid he had no farther occation. This whim might have been fatal to him, if his attendants had not contrived a method of perſuading him to eat, without contradicting his humour. For this purpoſe, they diſguiſed, in a moſt

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a very maſterly manner, two perſons who were introduced to him, as his grandfather, and the deceaſed Marſhal *Luxembourg*. After converſing for ſome time on the abode of the dead, and congratulating the prince on his becoming an inhabitant of it, they invited him to accompany them to Marſhal *Turenne*, with whom they ſaid they were to dine. The Prince expreſſed his ſurpriſe, but was perſuaded to follow them into a cellar fitted up on purpoſe, where he found the pretended Marſhal, with whom he made a very hearty meal; and while this turn of his diſorder prevailed, he always dined in his cellar, and conſtantly fancied himſelf invited by ſome deceaſed nobleman.

The clergy of France were by no means exempt from the vices of the age; many of thoſe who were advanced to the higheſt dignities of the church are known to have led the moſt ſcandalous lives, and to have died from the effects of their debaucheries. M. De Maurepas has not omitted to diſplay theſe worthleſs characters, and has related the intrigues of ſeveral other divines, whoſe names were not ſo well known in the annals of libertiniſm. Even the celebrated *Maſſillon* is accuſed of a very unſpiritual connection with the wife of the Marquis *de l'Hôpital*, the famous mathematician.

Not all the ſeverity, with which the French government puniſhed ſatirical reflections on the miniſters and miſtreſſes of the king, could prevent the publication of a number of ſongs and epigrams, in which even the royal family, as well as the principal perſons of the court, were held to ridicule. Many of thoſe ſquibs are inſerted in theſe memoirs; ſome of them were written by M. De Maurepas, but moſt of them are a groſs mixture of obſcenity and profaneneſs, and the Editors would have acted more judiciouſly in ſuppreſſing than in publiſhing them. The moſt unexceptionable, and at the ſame time the moſt witty, ſatire on the times, was what was called *le regiment de la calotte*, the regiment of the coif. This inſtitution commenced under the reign of Lewis XIV. when ſome officers, after rallying one of their companions on the folly of his conduct, clapped a leaden coif on his head. In the courſe of their converſation, one of them propoſed to form a regiment, conſiſting only of perſons remarkable for the ſingularity of their conduct, for the depravity of their manners, or for the folly of their behaviour. In conſequence, when any perſon about the court had diſtinguiſhed himſelf by any extravagance of conduct, a brevet was ſent to him, appointing him to ſome office in this imaginary regiment. Theſe brevets were generally in verſe, and deſcribed the extraordinary merits of the perſon promoted. M. *Aiman*, who was the firſt contriver of the ſcheme, was ſtyled the general; and as he was in high fa-

vour with the king, every one affected to be pleaſed with the commiſſions which he iſſued, except the members of the French academy, who could not bear to ſee their pedantry and affectation detected and expoſed. This regiment flouriſhed till the year 1744, when Madame *De Pompadour*, who had been offended by ſome of its ſatirical brevets, procured its ſuppreſſion: ſeveral of its commiſſions are here inſerted: but they are not of ſufficient importance to merit the attention of our readers.

The editors of this work have thought fit to preſerve ſeveral libels *, which were publiſhed during the adminiſtration of Cardinal *Fleury*; and particularly a letter, ſuppoſed to be written by Cardinal *Richelieu*, to the Duke *de Richelieu*, and another by Lewis XIV. to his ſucceſſor, in which the Cardinal is treated with the utmoſt contempt, and accuſed of ſacrificing the proſperity of the kingdom and the welfare of the nation to his attachment to the Pope. This letter was burned by the common hangman: but it is ſaid that the ſentence was not obtained without bribing the members of the parliament of Paris. At the end of the third volume, we find the caricature prints of *Maintenon*, *Louvois*, *Boufflers*, *Boſſuet*, and other perſecutors of the proteſtants, as they were publiſhed by the French refugees in London.

The only political papers of any importance, to be found in this work, are a ſtate of the commerce and navy of France, drawn up by M. De Maurepas in 1730, addreſſed to the king, and an account of the king's revenue and expences for the year 1726. In the former of theſe memoirs, the miniſter ſhews that the annual ſum of nine millions of livres, which was at that time allowed for the ſupport of the navy, was by no means ſufficient for the neceſſary diſburſements; and from the latter, it appears, that the king's income amounted to 583,255,873 livres, which, in time of peace, was ſufficient for his expences: among theſe we find an article of 2,600,000 livres for extraordinary expences for priſoners in the Baſtille, beſide 200,000 livres for ſtate priſoners.

The fourth volume, which the Editors ſtyle valuable, on account of the curious anecdotes which it contains, is of a piece with the reſt of the work, and only renders it more tedious. The whole conſiſts of minute details, that are either not worth knowing, or that have already been repeatedly related: and to

* We mean not to invalidate theſe publications by giving them the name of libels: under a deſpotic government, truth is always deemed dangerous, and often ſeditious; even in a free country, ſome judges have determined that a work is not leſs a libel for containing truth.

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make it ſtill more inſipid, the ſame unimportant tale is ſometimes told twice or thrice. In ſhort, we never met with a work of a ſimilar nature, which afforded leſs pleaſure and leſs uſeful information: it ſerved only to increaſe the contempt and averſion which we have long entertained for the ſpirit and government of the late court of France.

On peruſing the accounts here given of the theological quarrels, which ſo long ſubſiſted in France, and of the mean intrigues and unworthy meaſures employed by the court of Rome to extend its influence and authority in the Gallican church, we cannot help juſtifying the national aſſembly in conſidering the nonjuring clergy as a ſet of men too dangerous to be truſted with that influence, which is inſeparable from their public functions as prieſts and biſhops. We ſincerely pity thoſe who, by ſcruples of conſcience, were with-held from ſwearing allegiance to the conſtitution: but our compaſſion muſt not make us loſe ſight of the maxims, that every free government has a right to provide for its own ſafety, and to demand the allegiance of all its ſubjects; and that it may, without any injuſtice, baniſh ſuch as obſtinately refuſe to give ſecurity for this allegiance, when, eſpecially, at the ſame time, the profeſſed principles of theſe recuſants tend to the introduction of an authority foreign to that of the conſtitution, and inconſiſtent with the views on which it is founded; an authority, which hiſtory proves to have been inimical to the liberty, peace, and happineſs of mankind, where ever it has prevailed. Had the decrees of the national aſſembly reſpecting the clergy and emigrants been properly moderated and firmly carried into execution, inſtead of being totally rejected, it is probable that many of the horrid ſcenes which blacken the hiſtory of the preſent year would not have taken place.

Sowan.

ART. VI. *Anecdotes et Recueil*, &c. *i. e.* Secret and intereſting Anecdotes of the Court of Ruſſia, together with Obſervations relative to the Cuſtoms and Natural Hiſtory of the ſeveral Nations of the Ruſſian Empire. By a Traveller, who reſided during thirteen Years in the Country. Small 8vo. 6 Vols. About 300 Pages in each. Paris. 1792.

WHEN works of this kind are publiſhed, it is natural to aſk who is the author, and how came he by his intelligence? To the firſt part of this queſtion, we can give no anſwer; and, as to the ſecond, we can only inform our readers of what this writer aſſerts in his preface, that he had acceſs to ſeveral memoirs and manuſcripts not intended for the public eye, in conſequence of his connections at the court of Peterſburgh, and

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in the city of Moſcow; which laſt is the uſual reſidence of thoſe who are diſguſted and out of favour with the miniſtry. Among theſe acquaintances, he names the Counts *Munich* and *Leſtoc*, the Princes *Tſcherbatoff* and *Trubetzkoi*, and the Chamberlain *Rſchefffky*. With the particulars relative to natural hiſtory, he was favoured by Profeſſor *Fiſcher*, and other members of the academy. Such, he tells us, are his credentials, and we muſt leave the reader to judge concerning their authenticity.

This work might juſtly have been entitled, A Book of Scraps; for the ſix volumes, of which it conſiſts, are filled with ſtories of various perſons, and accounts of the cuſtoms and productions of different countries, thrown together without order or connection. In ſhort, the contents could not have been more promiſcuous, had the ſeveral anecdotes been ſhaken together in a bag, and printed in the order in which they were drawn out. Notwithſtanding this defect, the work is not unentertaining; many of the hiſtorical anecdotes are highly intereſting; and, as far as we can judge from the manner in which they are related, as well as in ſome caſes from collateral evidence, the author ſeems to have had good information, and to have been a judicious obſerver of men and things.

We find here many anecdotes concerning Peter I., whoſe character was a ſtrange mixture of good and bad qualities; though it is but juſtice to obſerve, that many of the latter were excited by the obſtinate brutality and ignorance of his ſubjects, and by the peculiar circumſtances of his life. He was exceedingly ſevere, and zealous for the ſtrict adminiſtration of juſtice. One day, when at Cronſtadt, he happened to go on board of a man of war at the time when the crew were at dinner; as he always behaved with great affability to his ſailors, and encouraged their familiarity, he ſat down with them, and, taſting their meat and peas, which were very bad, expreſſed his ſurprize and indignation. He immediately examined the reſt of the ſhip's proviſion; and finding that the whole was totally ſpoiled, he ordered a ſignal to be made for all the captains to repair on board the admiral's ſhip. After briefly explaining to them the buſineſs on which they were ſummoned, he ſent for the commiſſioners of the victualling-office, demanded a ſight of their inſtructions and contracts, and having convicted them of their fraudulent conduct, by examining the ſeveral caſks in their preſence, he ordered the captains to try them before he left the ſhip. The commiſſioners fell at his feet, endeavouring to excite his compaſſion by an avowal of their crime, and by repeated promiſes of amendment: but this only increaſed his reſentment; and ſeven of them, being found guilty and condemned by the captains, were directly hanged.

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The Czar was ſo deſirous that every one ſhould have his due, that he very frequently adminiſtered the diſcipline of the cane with his own hands; and *Menzikoff*, together with the reſt of his miniſters, often experienced the ſtrength of his arm. One night, the Emperor having travelled from Caſan, and arriving late at Peterſburgh, the ſenators, preſuming that he would lie in bed the next morning beyond his uſual time, thought they might alſo indulge themſelves, and did not repair to the ſenate at the hour appointed, which was ſeven o'clock:—but Peter was as punctual as ever; and not finding any one in the court, except the clerks, he ordered them to bring the deciſions of the judges, and ſat down to reviſe them, according to his uſual cuſtom: if pleaſed with a deciſion, he confirmed it by affixing his ſignature *(Pitre)*; if he diſapproved it, he wrote in the margin *ill-decided.* While he was thus employed, the invalids, who guarded the ſenate, ſent meſſengers to inform the members that his majeſty was come; on which they haſtened to the court. As ſoon as the firſt ſenator entered, the Czar left his ſeat, walked with great gravity to meet him, and with his cane gave him a ſevere thraſhing, accompanied with a reprimand on account of his lazineſs: the reſt were received in the ſame manner, and each underwent the ſame chaſtiſement: the laſt of the train was an old infirm admiral, who fell on his knees at the door, and cried, "*Sire! If you thraſh me, as you have the reſt, you will kill me.*"—"*Riſe, my worthy old man,*" anſwered the Emperor, "*the law, which commands the punctual attendance of the ſenators, was not intended for you. You have long ſerved me, and your time is fully expired. I placed you here merely to afford you a more comfortable ſubſiſtence: but theſe fellows have been eſſentially deficient in their duty, and I have given them a good leſſon. As to you, you may either ſtay or retire, as you pleaſe.*"

Peter's temper was very violent; and when any of his courtiers had offended him, he had immediate recourſe to his cane, without having the patience to liſten to what the culprit might urge in his defence. However, his anger was not leſs tranſient than it was violent; and, in general, the perſon who had been thraſhed by him, had nothing farther to apprehend from his reſentment, but was treated with as much friendſhip and cordiality as if nothing had happened. When the Czar had thus chaſtiſed any one unjuſtly, which was often the caſe, he would frankly acknowlege it, and bid the unfortunate ſufferer remind him of it the next time he happened to offend, when he might be certain of eſcaping puniſhment. In theſe ſallies of paſſion, he was eaſily controuled by the Baron *Le Fort*, the high-admiral of the empire. So great was his eſteem for this officer, that he conſulted him on every occaſion, and paid the

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utmoſt deference to his advice; and it is ſaid that the baron never made an ill uſe of the unlimited authority which he had acquired over his maſter. When the Czar was in the moſt violent paroxyſms of anger, and ready to commit acts of injuſtice, *Le Fort* generally contrived to pacify him; and, when he would not liſten to reaſon, would lock him up for a few moments, or even make uſe of force. He would afterward mildly remonſtrate with the monarch on his abſurdity and injuſtice, when Peter would liſten to him with attention, acknowlege his error, and expreſs his gratitude to his adviſer.

As a precaution againſt fires, which frequently happened at Peterſburgh, the Czar had commanded Count *Tolſtoi*, the chief magiſtrate of the police, to publiſh an order that a barrel of water ſhould be fixed at the top of every chimney. On going paſt the imperial palace ſome time afterward, *Tolſtoi* found that this order had not been obſerved; he therefore ſent for the ſuperintendant of the palace, reprimanded him for his negligence, and reminded him of the danger to which he expoſed himſelf. This reproof not having its deſired effect, *Tolſtoi*, the next day, repeated his admonition, and threatened the ſuperintendant with a whipping with *battoges* or rods, which he ordered to be inflicted the day after. The ſuperintendant ran to the palace, and ſo miſrepreſented the affair, that the Emperor was exceedingly enraged with *Tolſtoi*, and promiſed to puniſh him ſeverely. The next morning, the Count came to court as uſual to receive the Czar's orders; perceiving the pages laughing on his arrival, he inquired into the reaſon of their mirth, and was told that he would moſt certainly receive a thraſhing from the monarch. They had ſcarcely ſpoken, when he heard Peter in the next apartment, and inſtantly climbed up the chimney, in order to eſcape his maſter's fury. The Czar entered, and, finding that *Tolſtoi* had concealed himſelf, ſent for a ſtick, and, going toward the chimney, ordered him to come down: this the Count abſolutely refuſed. Peter then reproached him with having treated the ſuperintendant in an unjuſt and cruel manner, abuſed him with great virulence, and once more commanded him to come down. "Indeed I ſhall not," anſwered the Count, "for in your fury you would break my bones, and afterward, when I have told you the whole truth, you would be ſorry for having beaten me."—"Well, then," ſaid the Czar, "relate the fact." *Tolſtoi* did ſo: Peter was convinced that he had been deceived, and begged him to deſcend, promiſing to make him amends for the injury which he had done him by condemning him thus haſtily on a falſe report. The Count then ventured to leave his hiding place, and, covered with ſoot, made a moſt ridiculous appearance, which greatly diverted the courtiers.

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courtiers. The ſuperintendant was condemned to undergo a ſecond whipping, and commanded, under pain of more ſevere puniſhment, to pay inſtant obedience to *Tolſtoi*'s orders.

Peter highly reſented thoſe pious frauds, by which the Ruſſian clergy endeavoured to enrich themſelves, and to obtain an influence over the ſuperſtitious populace. Being informed that a Prieſt in Peterſburgh had publiſhed a long catalogue of miracles, which he aſcribed to an image of the Virgin Mary, the Czar ordered him to be brought before him with his image, and commanded him to perform a miracle directly. The Prieſt pretending that this could be done only at night, Peter terrified him into a confeſſion of the fraud, and puniſhed him for it by condemning him to the knout, and by impriſonment for life.

During a dangerous illneſs which attacked him when twenty-five years of age, Peter gave a proof that his mind was ſuperior to the ſuperſtition of his countrymen. As his recovery was deemed impoſſible, the grand juſticiary waited on him, according to the Ruſſian cuſtom, to ſolicit the pardon of nine aſſaſſins, whoſe devout prayers were to be offered to heaven for the preſervation of his life: the Emperor ordered the judge to be introduced to his bedſide, and commanded him to read the ſeveral accuſations on which they had been condemned: having heard theſe caſes, he gave the following anſwer: "Can you imagine that, by granting a pardon to theſe malefactors, and interrupting the courſe of public juſtice, I ſhould do a meritorious act which may influence Heaven in my favour? or can you believe that the prayers of theſe murderers will be acceptable to the Deity, and reſtore me from the brink of the grave? Go, and let the ſentence of theſe nine wretches be immediately executed. I hope that this act of juſtice may incline Heaven to favour me, and to prolong my days."

He always rewarded punctuality and ſtrictneſs in the obedience of orders, even in caſes in which they were productive of inconvenience to himſelf. Though free from moſt of the ſuperſtitious notions of his church, he was ſo weak as to fancy that there was a peculiar efficacy in the ringing of bells. Accordingly, at the birth of his ſon Peter Petrovitſch, as ſoon as the Empreſs was in labour, he ran to the admiralty in order to ring the bells there. As it was midnight, he found the gates ſhut, and was very rudely repulſed by the centinel; who, when Peter ſaid he was the Emperor, treated him as an impoſtor, and anſwered, that he had poſitive orders not to admit any one. Peter had forgotten that he had given this order: but, on recollecting it, he told the ſoldier that he now revoked it, and deſired that the gate might be opened: the ſentinel perſiſted in his refuſal, and threatened to turn him away by force, if he would

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not go about his buſineſs: the Czar continued to expoſtulate, and aſked the man from whom he had received this order?—"From my ſerjeant."—"Call him."—The ſerjeant came: Peter told him who he was, and commanded him to open the gate. "That I cannot do," was the anſwer; "my orders are not to let any one in, and though you were the Emperor, you ſhould not enter."—"Go, (ſaid Peter,) and tell your commanding officer that the Czar wants to ſpeak to him." On his appearance, the monarch repeated his requeſt to be admitted; this the officer at firſt refuſed: but, ordering a light to be brought, he recognized the Emperor, and commanded the gate to be opened. Peter entered without ſpeaking to any one, went to prayers, and afterward ſpent a quarter of an hour in ringing one of the bells. When he had finiſhed his devotions, he went into the guard-houſe, and declared that he would make the centinel a ſerjeant, the ſerjeant an officer, and promote the commanding officer to a higher rank: "Continue," ſaid he, on leaving them, "continue, my friends, to obey my orders with ſimilar punctuality, and you may be certain of being rewarded."

The Emperor was an enemy to the pomp and ceremony by which little minds affect to diſplay greatneſs. When he gave an entertainment, he omitted nothing that could divert his gueſts: he reſolved, on theſe occaſions, to lay aſide the ſovereign, and always endeavoured to convince others that he did ſo. He was never known to violate this familiarity, nor to expreſs any reſentment of what paſſed in the unguarded moments of convivial gaiety. If the converſation became diſagreeable to him, or if any one ſaid any thing offenſive, he would only change the ſubject, or make the offender drink a bumper or two as a puniſhment for his indiſcretion. He was fond of wine, and ſeldom ſuffered his gueſts to retire ſober.

When the Czar was at Revel, the nobility of Eſthonia endeavoured to ſhew their loyalty by making entertainments for him: among the reſt, a lady of quality, whoſe name was *Biſtram*, had the honour of ſeeing him at her table; and, having heard that he was very fond of lobſters dreſſed in a particular manner, ſhe had taken care to provide them. Juſt as he had begun to eat of this diſh, *Menzikoff* came up to him, and, in a whiſper loud enough to be heard by the miſtreſs of the houſe, ſaid, "Do you venture, Sire! to eat ſo freely of theſe diſhes in a country newly conquered, and among a people in whom your confidence may be attended with danger?" Peter, without giving any anſwer, got up, ſeized him by the collar, and turned him out of the dining-room; after which he ſat down to table again, and eat very heartily. The gueſts were motionleſs with aſtoniſhment;

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aſtoniſhment; his hoſteſs threw herſelf at his feet, and ſaid, "Sire! I am not under any apprehenſion that the lobſters ſhould diſagree with you: but, I own, I fear that the agitation of ſpirits, which your majeſty has now experienced, may be productive of ill conſequences. It would, however, be no leſs cruel than unjuſt to ſuſpect me!"—"Fear nothing," ſaid Peter, interrupting her, "I am ſo well convinced of your loyalty, and of that of your fellow-citizens, that I ſhould, without any apprehenſion, lodge with every one of them in their turn: theſe fellows (pointing to his courtiers,) are far from inſpiring me with the ſame confidence; and I ſhould think myſelf leſs ſafe with fifty of them, than with one of your fellow-citizens. Once more, I beg that you will make yourſelf perfectly eaſy; for I know thoſe with whom I have to do."

Every quality of Peter was in the extreme; his diſlike of ceremony was ſo great, as to make him regardleſs of thoſe reſtraints of decorum which are generally eſteemed neceſſary to conciliate reſpect. This ſometimes gave occaſion to ridiculous ſcenes. One cold winter's day, he gave an audience to the Poliſh ambaſſador in the ſenate-room; when the doors were thrown open for the introduction of this miniſter, the Czar appeared much incommoded with the cold; he looked round the room, and perceiving his vice-chancellor, *Gollowin*, dreſſed out in an enormous periwig, he inſtantly ſnatched it off, muffled his own head in it, and received the compliments of the ambaſſador in this groteſque attire, which was rendered more ſtriking by its contraſt with the figure of the chancellor, who ſtood by him, with a bare pate, and rueful countenance, during the whole audience. At another time, the Czar went to the Lutheran church at Revel, the miniſter of which he was very fond of hearing, and ſeated himſelf behind a burgermaſter, who was wrapped up in a good peliſſe, and had a warm fur cap. Peter, who had taken off his hat, found himſelf very cold and uncomfortable; and, at length, loſing all patience, in the middle of the ſermon he ſeized the burgermaſter's cap, which he kept till ſervice was ended, and then returned it without ſaying a word.

With all his great, Peter had many bad, qualities. He was always ſuſpicious of his Ruſſian ſubjects, his contempt of whom, and his preference of foreigners, he never affected to conceal. It is ſomewhat extraordinary that, as he, in other reſpects, diſplayed great perſonal courage, he ſhould have been ſubject to the moſt childiſh terrors, and afraid to ſleep alone: but theſe apprehenſions are ſaid to have been owing to a fright which he received in his infancy, when he had been ſuddenly awakened by the Strelitzes, during the rebellion inſtigated by his ſiſter. Hence he was ſomtimes attacked with involuntary paroxyſms of terror and rage, accompanied with convulſions, which diſ-

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torted his whole countenance. The violence of his paſſions, and his exceſſive irritability, which might in ſome meaſure be aſcribed to this cauſe, were ſtrengthened by indulgence, and often rendered him capricious and cruel: of which, his deſtructive expedition into Sweden in the year 1719, was a moſt diſgraceful inſtance. Equally unjuſt and deteſtable was the Czar's conduct toward his own ſon, whom our author repreſents as a weak but guiltleſs victim to the vile intrigues of *Menzikoff*, who did every thing in his power to increaſe Peter's averſion to his firſt Empreſs and her ſon; and, when he was appointed governor to the latter, he carefully removed *Van Huyſſen*, and all thoſe teachers who might have improved the mind of the young Prince, and encouraged him in every thing that could increaſe the Emperor's diſlike of him, which he aggravated by the arts of defamation and falſehood. It appears, from various hiſtorians, that the Czarowitz had not been guilty of any thing that could deſerve, from a father, the ſentence pronounced on him: but, even after this, it is probable that Peter would have pardoned him, had he not been miſled by his wicked and artful favourite, who foreſaw that his own fall muſt take place, when the prince, whom he had thus cruelly treated, ſhould ſucceed to his father's throne. Several anecdotes are here related, which, if true, ſhew that *Menzikoff* was not only vain and inſolent, but alſo void of every ſentiment of honour and honeſty.

The ſtory of Catherine is ſo well known that we ſhall not dwell on it. Fortunately for this princeſs, her intereſts were ſo intimately connected with thoſe of *Menzikoff*, that he was obliged to be a faithful friend to her even from ſelf-love, which ſeems to have been the only principle by which this artful miniſter was actuated. Peter was fond of women, and had a number of miſtreſſes: but theſe amours neither inſpired him with affection, nor ſoftened the harſhneſs of his diſpoſition: for Catherine alone he felt love, and to her only was his conduct marked with tenderneſs. When he was ſeized with thoſe fits of terror and fury to which he was liable, and in which he fancied that he was in immediate danger of being aſſaſſinated, when none of his courtiers dared to approach him, her voice ſeemed to act like a charm, and inſtantly calmed his ſpirits; ſhe would, on theſe occaſions, make him ſit down by her, recline his head on her lap, ſoothe him to ſleep like an infant, and, to avoid diſturbing his ſlumbers, would remain for two or three hours in this diſagreeable ſituation: after this repoſe, he awoke perfectly compoſed and eaſy, and thus eſcaped the violent pains in his head, by which theſe paroxyſms were otherwiſe ſucceeded. Her attention to him was well calculated to ſteal on his heart. As he was once riding through Peterſburgh, he happened to

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ſee at a ſhop a printed linen that ſtruck his fancy, and he inſtantly bought it as a preſent for his Catherine, to whom he gave it on his return to the palace: ſhe received it with the moſt affectionate gratitude, and aſſured him ſhe had never before ſeen any thing ſo beautiful. As ſoon as the Czar was gone, ſhe cut out a robe of it, which ſhe ordered to be made up againſt the Emperor's birth-day. "You will not, ſurely, (ſaid one of the ladies in waiting,) appear on ſuch a day in a printed linen?"—"Why not? (anſwered Catherine,) the Czar gave it me, and, as it is a preſent from him, I value it more than the richeſt ſilks of Perſia." Accordingly, ſhe appeared in this dreſs on his birth-day; on which Peter was ſo delighted, that he tenderly embraced her before the whole court, and aſſured her of his unalterable affection.

Peter heſitated long before he reſolved to proclaim Catherine as his wife and empreſs. Returning one day to the palace from a journey, he found in one of the apartments an Arab who was in his ſervice, employed in aſſorting ſome flowers, and aſked him what he was doing. The man, without diſcontinuing his work, anſwered, "Sire! to-morrow is my wife's birth-day; ſhe loves me with all her heart, and is always endeavouring to oblige me. I, poor devil as I am, do not know how to ſhew her my gratitude, and ſo I am making a paltry garland of flowers for her: but I beg you will not mention it, as I intend to ſurprize her with it." The ſimplicity of this inſtance of affection and gratitude rouſed the Czar's ſenſibility of Catherine's attachment to him, and he immediately wrote the order for her coronation. Though elevated to a throne, Catherine's ſituation was by no means enviable. She was ſurrounded with enemies who endeavoured to alienate the Czar's affection from her: at one time, they inſpired him with jealouſy, and perſuaded him that ſhe carried on a criminal intercourſe with her chamberlain, whom the Emperor cauſed to be unjuſtly condemned and executed: but, as there were not the leaſt proofs of her guilt, ſhe eſcaped all puniſhment, except a few blows from her huſband, who was ſoon after reconciled to her. Another unhappy circumſtance for the Empreſs was the Princeſs *Cantemir*'s return to Peterſburgh, on the death of her father: this lady had once been a favourite miſtreſs of the Czar, and his attachment to her being now revived, he treated Catherine with the utmoſt neglect: ſo entirely did ſhe loſe his affection, that, a little before his death, he behaved with coldneſs and averſion to all who paid their court to her.

In the reign of Peter II., *Menzikoff* experienced the mutability of fortune in a ſtriking manner. His rapacity and extortions, his inſolence and cruelty, had united men of all orders

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in enmity againſt him. All thoſe who had been impriſoned or exiled by him were liberated or recalled by the Emperor; who, ſtripping him of all his honours, ſent him into baniſhment, where he ſoon after died of grief. It is ſaid that he could neither write nor read. The miniſters in the ſucceeding reigns were not leſs remarkable inſtances of the uncertainty of that greatneſs which is founded on the favour of Princes. We are told that Count *Oſtermann*, happening to receive a letter from the Empreſs, brought by a ſoldier of the guards, while he was at table with the foreign ambaſſadors, whom he had invited to dinner, got up to welcome the meſſenger, inſiſted on his ſitting down and drinking with the company, and afterward attended him to the door, as if he had been a perſon of the greateſt rank. Seeing his gueſts offended at his conduct, he ſaid, "Be not aſtoniſhed, gentlemen, at my politeneſs to a common ſoldier. Fortune is ſo whimſical in this country, that who knows what a great man this fellow may ſoon be?"

When the Ducheſs of Courland, Anne, was choſen Empreſs, ſhe was obliged to ſign a convention, by which ſhe promiſed to be directed by the ſupreme council, and not to put to death, nor confiſcate the effects of, any gentleman, unleſs he had been tried and convicted of ſome capital crime: but ſcarcely was ſhe arrived at Peterſburgh, when her guards and the nobles of the court, ſecretly gained by *Oſtermann* and *Bieron*, expreſſed their indignation on ſeeing the imperial power thus limited, and intreated her to deſtroy this diſgraceful agreement. She contrived to get the paper into her hands, and threw it into the fire. Anne was much beloved by the Ruſſians, on account of the mildneſs and affability of her behaviour; her diſpoſition was amiable: but ſhe was averſe from application, and left all affairs of ſtate to her favourites, who diſgraced her reign by the moſt infamous acts of oppreſſion and cruelty. *Bieron*, in particular, was remarkable for his rapacity; though originally without fortune, he amaſſed no leſs than five millions of pounds ſterling. In the higheſt degree haughty and capricious, he ſacrificed to his revenge all that had rendered themſelves obnoxious to him, and puniſhed the ſlighteſt and moſt trivial offences, as if they had been crimes of ſtate. It is affirmed that, during the reign of Anne, more than thirty-ſix thouſand perſons were either put to death, or exiled. Among the innumerable enormities of which *Bieron* was guilty, we may mention his baniſhing to Siberia one *Scanderbek*, a German phyſician, without any form of trial, merely becauſe he had refuſed to part with a collection of medals, to which *Bieron* had taken a fancy: others of his enemies he deprived of life by falſe accuſations, and did not ſcruple to ſtoop to the baſeneſs of aſſaſſination, when it ſuited his politics,

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litics, or gratified his revenge. Our author inſtances the murder of Major *Sinclair*, a Swediſh officer, whom the King of Sweden had ſent to Conſtantinople to conclude a treaty of alliance. Such was the man in whom the Empreſs placed the moſt blind and unlimited confidence during her life, and whom, by her will, ſhe appointed regent during the minority of her ſucceſſor, Ivan III. This appointment greatly offended Prince *Anthony Ulric* of Brunſwic, the young Czar's father; and when *Bieron*, in order to appeaſe his reſentment, waited on him with a commiſſion, conferring on him the title of Imperial Highneſs, and conſtituting him commander in chief of the army and navy, the Prince threw down the paper with the utmoſt indignation, declaring that he would never ſubmit to receive orders from a *Bieron*, nor accept of any office while he was regent. This averſion was increaſed by the behaviour of *Bieron*'s wife, who, when the Grand Ducheſs Anne, mother to the infant Emperor, condeſcended to pay her a viſit, treated this Princeſs with inſolence and rudeneſs. Of this her Highneſs complained to one of the ladies of her court, who was related to the Fieldmarſhal *Munich*, and who communicated the converſation to him, on which the Marſhal exclaimed, "Strike the iron while it is hot, and our fortunes are made." He was afterward introduced to the Princeſs, who reſolved on *Bieron*'s arreſt. The Prince's quarrel with the regent ſoon became public, and the enemies of the latter, encouraged by this example, no longer affected to conceal their hatred. *Bieron* ſuſpected that his fall was at hand, and communicated his apprehenſions to *Munich*, who removed his uneaſineſs by the moſt ſolemn aſſurances of unaltered friendſhip, and did not leave him on the evening when he was apprehended till he retired to reſt. The Marſhal had previouſly ordered the guard to be mounted with double the uſual number of men; and, putting himſelf at the head of a ſelect detachment, he returned to *Bieron*'s palace, attended by his aide-de-camp *Mannſtein*. Before he entered the houſe, he informed his men that he was ordered to put an end to the cruel and oppreſſive tyranny of the regent, and exhorted them to periſh rather than fail in the attempt. *Mannſtein* burſt open the chamber door, declaring that he arreſted *Bieron* in the name of the Emperor. The regent and his lady defended themſelves with all the rage of deſpair, and *Mannſtein* found it difficult to ſecure them without injury to their perſons. When this was accompliſhed, *Bieron* was wrapped up in a peliſe, and led away to the winter palace: as he paſſed along, the ſoldiers and populace loaded him with execrations and inſults; and when, after this, he was conveyed to Schluſſelburg, above thirty perſons, whom he had thrown into priſon, and who were then releaſed, were placed in different

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ferent parts of the road, and, as he paſſed, reproached him with his inſolence and cruelty. No periods of hiſtory are more intereſting than thoſe which exhibit the fall of a tyrant, and the re-eſtabliſhment of the victims of his oppreſſion: but, alas! ſo liable is man to be corrupted by the incitements of ambition, and by the poſſeſſion of power, that, in many caſes, the humiliation of one deſpot only ſerves to promote the exaltation of another. *Munich* was not leſs haughty and inſolent than *Bieron:* but the obſtinacy and violence of his temper rendered his power of ſhort continuance; and drew on him the hatred of *Oſtermann* and of the whole court. On being commanded by the Princeſs regent to ſend troops to the aſſiſtance of the houſe of Auſtria againſt the King of Pruſſia, he refuſed to obey, and demanded his diſmiſſion, intending to retire into the Pruſſian dominions: but his retreat was prevented by the revolution which happened ſoon after his diſgrace.

During the government of the Princeſs Anne, Elizabeth, directed by the counſel of *Leſtoc*, ſeldom appeared at court, but took the utmoſt pains to gain the affection of the guards, by accepting the office of ſponſor for their children, and, on theſe occaſions, making valuable preſents to the parents. This conduct was not unobſerved at court: but, inſtead of exciting any alarm, it was conſidered as a ſubject of ridicule. It did not however eſcape the penetrating eye of *Oſtermann*; and, with whatever addreſs and prudence Elizabeth eluded his ſpies, ſhe could not prevent his conſidering her as a formidable enemy, whom it was his intereſt to diſable. For this purpoſe, he endeavoured to procure her confinement in a convent, and to place the Princeſs Anne on the throne as co-Empreſs with her ſon:—but this plan was obſtructed by the diſcord which prevailed among the miniſters, and by the ſecurity and negligence of the regent herſelf: this blind confidence was ſo great, that, though repeatedly warned of the deſigns of Elizabeth, ſhe would take no precautions that might defeat them. Elizabeth, *Leſtoc*, and their friends, were alarmed on finding their plans ſuſpected, and ſhe was perſuaded to fix the ſecond week in Advent for the execution of her ſcheme to mount the Imperial throne. On the 20th of November, a few days after this reſolution had been taken, the Grand Ducheſs received a letter from Breſlau, in which Elizabeth's deſigns, and all the meaſures taken by *Leſtoc*, were particularly related, with advice to arreſt the latter immediately. This letter ſhe did not communicate to any one till the 23d, when there was an aſſembly at court, to which Elizabeth was invited and came. After ſome time, the Ducheſs retired into her own apartment, and ſent to requeſt that Elizabeth would attend her: the latter inſtantly obeyed;

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obeyed; and her leaving the company excited the attention of all present, especially of those who were personally concerned in the affair. The Duchess, with no great prudence, began the interview by reading the letter to her rival, and then desired her to vindicate herself from the charge laid against her. The Princess was confounded on finding her whole plan discovered: but, as she was a perfect mistress of the arts of dissimulation, she soon recovered her presence of mind, and contrived to conceal her emotion. She intreated the Regent to despise this calumny, and to be persuaded that she was incapable of entering into any design that could be unfriendly and disagreeable to her. The Duchess then reproached her with *Lestoc*'s frequent visits to the French ambassador: but the other denied these facts with so much assurance, that she removed the suspicions of the Regent, who only answered, that she was resolved to apprehend *Lestoc*. Elizabeth renewed her protestations of attachment and fidelity; on which they returned to the company. *Ostermann*, who was not a little curious to know what had passed in this interview, interrogated the Duchess, who frankly related the conversation, and shewed him the letter from Breslau. He was struck with the impending danger, astonished at the indifference of his mistress, and advised her to send four thousand of the guards on the next day to Wiburg, under the pretence of opposing an attack apprehended from the Swedish general *Loewenhaupt*.

Elizabeth, on her return home, informed *Lestoc* of the conversation which she had held with the Regent. His heart sunk on hearing it: but, after some little deliberation, he resumed his courage, and resolved to give the signal for the insurrection that very night. It was then eleven o'clock. Money was necessary for the execution of his plan; and with this neither Elizabeth nor he was provided. He therefore went directly to the Marquis *De Chetardie*, the French ambassador, to procure it, but did not inform him of his resolution. In the mean time, he was told by those whom he had sent to observe what passed at court, that every thing was perfectly quiet there, and that only the common piquet was on guard. He then visited the guards, whose officers were not yet gained over to his party. He distributed some money to a few grenadiers, reminded them of the times of Peter I. when the great, as well as their inferiors, were subject to the control of the monarch; contrasted the government of an infant, under shelter of whose name ambitious men might perpetrate any mischief, with the mild administration of a Princess, who would restore the empire to that splendour, in which it had flourished during her father's reign, and informed them that they must that very night follow her to court,

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court, and confer on her that crown to which her birth and amiable qualities gave her ſo juſt a claim.

After having made theſe arrangements, *Leſtoe* returned to Elizabeth, and inſiſted on the abſolute neceſſity of carrying their deſigns into execution immediately. The Princeſs for ſome time heſitated, but at length reſolved to comply with his advice; and, after proſtrating herſelf before an image of the Virgin Mary, to which ſhe addreſſed a long and fervent prayer, accompanied with many vows, ſhe dreſſed herſelf for the expedition. They ſent ſome of the guards, who had been bribed to ſecond them, to the quarters of their comrades, in order to diſpoſe them to favour her, and to acquaint them with her coming: ſhe then ſeated herſelf in a ſledge, behind which ſtood *Leſtoc*, and *Woronzoff* her chamberlain, who was afterward high chancellor.

When they arrived at the hotel of the guards, where there were between two and three hundred men, Elizabeth declared that ſhe came as the daughter of Peter I. and as heireſs of his crown. They immediately took an oath of allegiance to her, and marched with her to the Imperial palace: juſt before they got thither, ſeventy-five men were detached to arreſt *Oſtermann*, *Munich*, and *Goloffkin*. At the palace, *Leſtoc* immediately cut the drums of the guard, to prevent them from making any alarm, and charged the ſentinels to be ſilent; who, on ſeeing their comrades, ſuſpected no miſchief, but ſuffered them to go where they pleaſed; and, when the Princeſs came, inſtantly ſwore allegiance to her. *Leſtoc* and *Woronzoff* would not permit Elizabeth to go into the Regent's chamber with thoſe who were to apprehend her: as they feared leſt an interview with her niece, by exciting her compaſſion, might weaken her reſolution, and ruin their deſign. Thirty grenadiers were ordered to repair to the apartments where the Emperor lodged with his mother and her family. Theſe ſoldiers, being half drunk, ruſhed in with brutal impetuoſity, overturning every thing in their way, and ordered the affrighted Dutcheſs to riſe directly. She was thus obliged to appear half naked before thoſe who, an hour before, had trembled at her nod. They obliged her to dreſs immediately, and would not liſten to her repeated entreaty for an interview with her aunt Elizabeth. The Duke her huſband was not equally ſubmiſſive to their order; and, as he would not ſtir from his bed, they rolled him up in his counterpane, carried him down the ſtair-caſe, and, throwing a peliſe over him, ſuffered him to remain a conſiderable time in this ſituation, before they gave him his clothes. The infant Emperor was aſleep with his nurſe: the guards were forbidden to awaken him, and were ordered to ſtay till he ſhould awake of his own ac-

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cord. They waited above an hour round the bed. As ſoon as he awoke, the grenadiers diſputed who ſhould have the honour of carrying him off; the child was frightened at their rudeneſs, and his nurſe, ſnatching him from them, was led away with him.

This unfortunate family were carried in ſledges to the palace of Elizabeth, where they were confined each in a ſeparate apartment, and cloſely watched: here they remained during four days, uncertain of their future deſtination: Elizabeth then diſpatched meſſengers to the ſeveral regiments encamped in the neighbourhood of Peterſburgh, with orders for them to repair to the palace by ſix o'clock in the morning, to ſwear allegiance to their new ſovereign. After giving this command, ſhe ſuffered all the pain of ſuſpenſe and uncertainty. She knew not the diſpoſition of the army toward her, and dreaded leſt, inſtead of obeying her order, the ſoldiers might immediately effect a counter-revolution. At length, however, ſeveral parties of them arrived, ſhouting, Long live our new Empreſs! Till this time, Elizabeth, whether becauſe ſhe feared a ſudden reverſe of fortune, or becauſe ambition had not yet ſtifled the feelings of nature, ſeemed very fond of her little nephew Ivan. She frequently went to ſee him, and held him in her arms while the ſoldiers aſſembled. The poor child was delighted with their ſhouts, and endeavoured to imitate them. Elizabeth was affected by this, and, looking at him with compaſſion, exclaimed, Unhappy infant! little doſt thou know that theſe ſhouts are thy ruin! The Empreſs was proclaimed on the 25th of November 1741, O. S. and a few days after, Anne and her family were ſent to Riga, where they were confined in the citadel. She ſubmitted to her lot with great reſignation, or rather perhaps with indifference: this was by no means the temper of her huſband, who was exceedingly impatient under his misfortunes, and frequently reproached the Dutcheſs with her imprudence in concealing the intelligence which ſhe had received.

Soon after the acceſſion of Elizabeth, *Munich* and *Oſtermann* were tried and condemned, the former to be drawn aſunder by horſes, the latter to be broken alive on the wheel. *Munich* behaved with great reſolution before his judges, and afterward walked up to the place of execution, through a double row of ſoldiers, with a ſteady moderate ſtep, while his undaunted yet modeſt countenance diſplayed the utmoſt tranquillity and indifference reſpecting his approaching death. As he paſſed along, he looked attentively at the ſpectators on each ſide, and if he ſaw any officer whom he knew, ſtopped and took leave of him. When he came to the ſpot appointed for

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his execution, he addreſſed the officer who was at the head of the troops: "You have the command, Sir! give it with that firmneſs with which you have formerly ſeen me command in the midſt of battle. Do your duty with promptitude, and give the orders to deliver me as ſpeedily as poſſible from this life, which I reſign with the greateſt pleaſure." Then embracing him, he added, "Do me the favour to accept this trifling pledge of my friendſhip, and keep it in remembrance of the Field-marſhal *Munich*." He then gave him his ring, ſnuff-box, and watch. *Oſtermann* was very far from diſplaying equal fortitude: his ſpirits entirely forſook him, and he was obliged to be ſupported by four ſoldiers: but *Munich*, beſide his natural ſtrength of mind and boldneſs of temper, was animated by the deſire of perpetuating his fame, and of terminating his life in ſuch a manner as might add a luſtre to the military glory which he had acquired. What was his aſtoniſhment, when, after the ſentence of death was read, he heard that it was exchanged for that of exile? Diſappointment and ſorrow were evident in his countenance, and he ſhed tears of vexation as he returned to his priſon. The place of his baniſhment was the very houſe which he had, in the year before, cauſed to be built for *Biron*.

Elizabeth juſtified her uſurpation by pretending that, during the reign of Peter II., *Oſtermann* and *Munich* had cancelled the will of her mother, according to which ſhe maintained, that, if Peter died without iſſue, the crown was to deſcend, firſt to the Empreſs Anne, and then to herſelf. In her edict, publiſhed ſoon after her acceſſion, ſhe profeſſed to grant a free pardon to the Dutcheſs and her whole family; theſe, however, were mere words, which ſhe belied by her inhuman conduct to theſe unhappy perſons, who were kept in perpetual impriſonment, and deprived of their infant ſon Ivan, whom Elizabeth took care to confine in a dungeon at Schluſſelburgh. With the ſame hypocritical pretenſions to humanity, ſhe profeſſed to aboliſh capital puniſhments, though ſhe often inflicted, on comparatively trivial occaſions, ſufferings more cruel than death itſelf. Our author affirms, that her reign was diſgraced by expoſing the accuſed to tortures and mutilation which ſhock humanity.

Notwithſtanding the important ſervices which *Leſtoc* had rendered to the Empreſs, and the repeated and ſolemn aſſurances which ſhe had given to him that he ſhould never forfeit her friendſhip, ſhe was perſuaded, in 1743, to ſacrifice him to the hatred of his enemies; he was falſely accuſed of high-treaſon, his wealth was confiſcated, and, together with his lady, he was ſent into exile. *Leſtoc* had certainly faults: but he had great abilities,

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abilities, and many good qualities, and was, on the whole, preferable to his predecessors in the favour of the Russian sovereigns.

Elizabeth was persuaded, by Count *Ivan Schuvaloff*, to commission *Voltaire* to write a history of Russia. For this purpose, the historian was furnished with authentic extracts from public papers, and with memoirs written by Peter I. After some years, the history of Peter I. was published; with which the Count was much dissatisfied, as *Voltaire* had thought fit to neglect the greater part of the materials sent to him, and to insert many things for which they gave him no authority. *Schuvaloff* wrote to him a polite expostulatory letter, in which he said that he had by no means answered the expectation of the public; asked him why, instead of making use of several interesting memoirs and anecdotes that had been sent to him, he had directly contradicted some of them by the insertion of things for which he had no authority; and observed that, by his mode of spelling, he had altered and distorted the Russian names. *Voltaire*, with great indifference, answered, "that it was not his custom to transcribe literally all that might be sent to him; that he had drawn up the work in the manner which he thought best, and inserted what he had collected from other memoirs which he had opportunities of procuring; that he was perfectly convinced of the value of the anecdotes transmitted to him, but could not, with propriety, insert them in a work which did not contain the private life of the Czar; and (he added) as to my disfiguring the Russian names, I am certain that the complaint must come from a German: I wish him more wit, and fewer consonants."

Soon after her accession, Elizabeth was persuaded by her ministers to nominate a successor. She made choice of *Charles Peter Ulric, Duke of Schlegswig-Holstein*, the son of her elder sister Anne, who was invited into Russia, embraced the established religion of the country, and took the name of *Peter Federovitsch*. The Empress proclaimed him as the heir apparent to the throne by a manifesto, dated November 7th, 1742, and in this character caused her subjects to swear allegiance to him. Pains have been taken to persuade the public that this Prince was deficient in natural abilities, and averse from application; our author affirms the contrary, and observes that he might have been a wise and a great monarch, had proper care been taken, in Russia, to complete that education which had been given him in Holstein: but he was deprived of the Count *Brummer*, and those preceptors who had inculcated good principles and useful knowlege, and was delivered over to *Tschoglokoff*, and others, whose ignorance incurred his contempt, and whose conduct discouraged him from the pursuit of his studies. The courtiers

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omitted no artifice to inſpire the Empreſs with hatred and jealouſy of him, and ſucceeded ſo far as to render his ſituation very uncomfortable. It was therefore no wonder that a young Prince, who had no wiſe friend to improve his mind and direct his conduct, ſhould be guilty of ſome irregularities; eſpecially when we conſider that he was hurried into many of them by thoſe about him, with the inſidious deſign of expoſing his imprudence to his aunt Elizabeth. The great leader of this iniquitous plot was the Chancellor *Beſtuſchef**, who was diſgraced in the year 1759; and, among other articles of accuſation, this conſpiracy is laid to his charge in the ſentence pronounced on him. For her ill treatment of her nephew, Elizabeth was amply puniſhed by the terror of mind which ſhe endured in conſequence of her ſuſpicions; and which increaſed to ſuch a degree as to prey on her health and ſpirits, and to render her truly wretched. In a paroxyſm of fear and grief, ſhe exclaimed, "Curſed be he, who firſt found means to dethrone one ſovereign, and ſet up another in his place!"

It was believed in Ruſſia that Elizabeth was ſecretly married to Count *Razamoffſki*, who conſtantly attended her, and to whom ſhe paid, even in public, thoſe attentions that indicated a very tender affection. It has alſo been generally ſuppoſed that Meſſrs. *Tarracanoff*, and the Princeſs their ſiſter, were really the children of Elizabeth. This young lady had retired into Italy, and, in the year 1770, was moſt treacherouſly decoyed, under pretence of inviting her to an entertainment, on board of Admiral Greig's ſhip, by Count *Orloff*, who carried her with him to Ruſſia, where ſhe was committed to priſon, and has never been ſeen ſince. The writer of this article has had this anecdote confirmed to him by a gentleman who has long reſided at Peterſburgh, to whom it had been related by Admiral *Greig*. He added that, on the arrival of this unfortunate Princeſs, the Empreſs ordered her to be brought into her preſence, and to walk up and down the apartment before her, between two officers; after which, without ſpeaking to her, or ſuffering her to ſpeak, her Majeſty retired, and the unhappy young lady was carried to priſon.

The conduct of Peter III. at the commencement of his reign, was ſuch as indicated at leaſt a humane and benevolent diſpoſition. He aboliſhed the private chancery, which had been, under Elizabeth, a moſt iniquitous and oppreſſive court, and delivered the Ruſſian nobility from that ſevere military ſervitude, under which they, as well as the peaſants, had long

* The Chancellor was deſcended from a Kentiſh family of the name of *Beſt*.

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groaned. Theſe actions, together with his affability and his readineſs to hearken to any petition that was preſented to him, made him exceedingly popular. One of his firſt meaſures was to releaſe thoſe who had been confined, and to recal thoſe who had been baniſhed, in the preceding reign: it is ſaid that he thus reſtored above ſeventeen thouſand perſons to their friends and families; among theſe was *Bieron*, whom he acknowleged as Duke of *Courland*: in fine, ſays our author, during the whole of his ſhort reign, he ſhewed neither obſtinacy nor perverſeneſs of diſpoſition, was always ready to receive advice, and behaved to his ſubjects like a tender parent to his family.

About a fortnight after his acceſſion, Peter reſolved to viſit Ivan III. who was confined in the caſtle of *Schluſſelburgh*, ſituated on an iſland in the lake of *Ladoga*. The Emperor was attended by the Barons *Korff* and *Sternberg*, together with two other noblemen. They found the unfortunate Prince in a moſt diſmal gloomy priſon, inacceſſible to the light of the Sun, with ſcarcely clothes to cover him, and thoſe of the meaneſt kind; a long ſhirt of the coarſeſt canvaſs for the ſummer, and a ſheep-ſkin peliſe for the winter, were the whole of his wardrobe. Ivan threw himſelf at the Emperor's feet; "I ſhall not, Sire," ſaid he, "trouble you with tedious petitions; I have waſted many years in this gloomy dungeon; all I beg is to be permitted now and then to breathe a freer air." Peter was affected by this ſcene, and immediately raiſed him with aſſurances that he would do every thing in his power to alleviate his ſufferings. He then inquired into his paſt misfortunes. "My greateſt misfortunes," anſwered Ivan, "befel me when I was an infant; of them I have no remembrance. I know that from the time when I could feel them, I mingled my tears with thoſe of my parents, while I had the comfort of having them with me. At that time my greateſt grief was to ſee what they ſuffered from the inhumanity of ſome of the officers, who conveyed us from one priſon to another." Here Peter interrupted him—Do you recollect the names of theſe officers?—"No, Sire! nor were we deſirous to know them. We avoided the ſight of them as much as poſſible, and thanked God when theſe monſters were relieved by others leſs inhuman: but I ſhall never forget the kindneſs and compaſſion of one officer to whoſe guard we were committed. We eſteemed him, and regretted the loſs of him when he left us. He prevented our requeſts by numberleſs inſtances of affectionate attention, by which he ſought to alleviate our miſery."—Do you remember the name of this worthy man? ſaid Peter—"Yes, Sire! his name was *Korff*." The good Baron was ſo affected by this grateful mention of him, that he ſobbed and could not ſpeak. Peter wept, and retired for a few mi-

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nutes to recover himſelf. During his abſence, one of the noblemen aſked Ivan how he came thither. The Prince ſaid that ſome ruffians, he knew not by whoſe order, had torn him away from his parents, of whoſe lot he was entirely ignorant; that afterward a monk had undertaken to convey him into Germany: but that, at *Smolenſk*, he was diſcovered, his deliverer loaded with chains, and he himſelf hurried into this horrid dungeon. When Peter returned, he was attended by the commandant of the fort, to whoſe care he recommended the Prince, promiſing to ſend more particular orders in writing, and bidding him in the mean time ſupply his priſoner with every thing that he might want, behave to him with the utmoſt reſpect, and ſuffer him to walk freely within the walls of the fort whenever he pleaſed. The Emperor then gave orders for building a houſe in the caſtle, where Ivan might be commodiouſly lodged, and have every indulgence that could be conferred on a priſoner. The unfortunate Prince was not ſuffered to live to take poſſeſſion of this abode.

When the Emperor returned to his palace, his uncle, the Duke of *Holſtein*, adviſed him to releaſe Ivan with his father and his brothers, to ſend them into Germany, and to allow them a penſion ſuitable to their rank. To this meaſure Peter himſelf was much inclined, and he would moſt probably have adopted it, had it not been for the obſtinate oppoſition of his miniſters. He ſupplied the Prince, however, with every convenience that could render his ſituation more tolerable.

Ivan had been out of this priſon once during the reign of Elizabeth; he was then conveyed in a cloſe carriage to Peterſburgh, to the houſe of the Chancellor *Woronzoff*, whither the Empreſs came and converſed a few minutes with him, without letting him know to whom he was ſpeaking. It is evident that ambition and fear had more influence over her than either juſtice or compaſſion. Yet *ſhe* ſpared his life,—it was not by *her* order that he was aſſaſſinated. Though ſhe uſurped the throne of Ivan, ſhe did not wade through his blood to it.

During the ſhort reign of Peter III. Ivan was ſometimes permitted to come to the court. On theſe occaſions, Baron *Sternberg* fetched him and carried him back, in a cloſe carriage, with the utmoſt ſecrecy. Great pains have been taken to perſuade the world that this unhappy Prince laboured under a weakneſs of intellect, nearly approaching to idiotiſm: but our author aſſerts that this was by no means the truth. Secluded from ſociety, and confined to a priſon during almoſt his whole life, he was deprived of thoſe opportunities of inſtruction which others enjoy: but, from the teſtimony of officers who were on duty in the fort

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fort where he was confined, it appears that he was not deficient in natural abilities, and that he had improved them by reading, which was indeed the only means left within his power of acquiring knowlege. His perſon was advantageous, and his countenance was intereſting.

Several anecdotes are here related of Peter III. which ſhew that he was a humane and benevolent Prince, who diſplayed a moſt generous diſpoſition in forgiving, and treating with kindneſs, thoſe who in the former reign had behaved to him in the moſt infamous manner. He owed his misfortunes chiefly to the ſincerity and openneſs of his temper; he could not condeſcend to diſſemble; nor had he that ſuſpicious opinion of others, and that artful duplicity of character, which a more intimate acquaintance with the court of Elizabeth, had he been ſuffered to frequent it, might have inſpired. He was indeed guilty of ſome conjugal infidelities: but ſurely this cannot be deemed a capital crime in one whoſe marriage may be conſidered as a mere political connection, in which his choice was not conſulted, nor were his affections intereſted. In ſhort, he appears to have had ſome vices, but more imprudencies, and to have been, on the whole, *a man more ſinned againſt than ſinning*; for, if the maxim of a certain writer on the principles of government, *that the wiſe and good alone have a right to govern*, were ſtrictly applied to practice, thrones would be more frequently vacant than they now are.

According to this author's account, the Ruſſians are a moſt deſpicable race, ignorant, ſuperſtitious, obſtinate, and ſervile, in the higheſt degree: he ſays that diſhoneſty prevails among the higheſt as well as among the lower claſſes; that the latter are dextrous only as thieves, and that the former diſplay ſcarcely any talents, except in the contrivance and execution of the moſt iniquitous plans of extortion, in which they ſeem to be uncontrolled by any ſenſe of ſhame: but what can be expected from a nation of ſlaves, governed with a rod of iron by foreigners, whom they muſt naturally hate? a nation made up of *villains*, in the political ſenſe of the word, and of nobles who are alternately ſlaves and tyrants? Of the police he complains as being exceedingly bad, and he repreſents the authority of its magiſtrates as little more than a cover for fraud and exaction. Perhaps in this repreſentation the truth may be rather exaggerated; or the writer may not have been long enough in Ruſſia to ſee the effects of the regulations, that have been made by the preſent Empreſs. It may however be ſuppoſed, from the univerſally acknowleged character of the people, and from the nature of the government, that the improvements introduced by the court have not a very extenſive influence in the empire; and that the man-

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ners, prevalent in places remote from the ſeat of government, are not to be eſtimated by thoſe of Peterſburgh: accordingly, our author obſerves that thoſe at the court, who have travelled, and have had the advantages of a good education, are as different from the reſt of the people, as the Engliſh are from the Iroquois.

In reviewing this article, we have been ſeduced into greater length than we had intended: but the information which we have extracted appeared intereſting; and to this we muſt truſt for our vindication. We have endeavoured to condenſe and bring theſe ſcattered anecdotes into ſome regular order, which we imagined would render them more pleaſing to our readers. Beſide the hiſtorical information, of which we have here given a brief view, theſe volumes contain many curious particulars, relative to the manners of the various tribes of Tartars.

Sou

ART. VII. *De Kunſt der Nabootſing door Gebaarden. i. e.* The Art of Theatrical Imitation. By J. J. ENGEL. Tranſlated from the German. 8vo. Two Volumes, about 270 pages in each. Haarlem. 1791.

PERHAPS there does not exiſt a more certain ſtandard by which we may eſtimate the genius and taſte of a people, than is furniſhed by their theatre. In order to make a proper uſe of this guide, we muſt attend, not only to the merit of the pieces repreſented on the ſtage, but alſo to the ſtyle in which they are acted; for the latter is not leſs neceſſary than the former, to enable us to judge of their ſenſations, and of the notions prevalent among them concerning that ideal excellence, which, in all the imitative arts, is the object of genius, and the criterion of taſte. Of the merit of ſome of the modern dramatic compoſitions of the Germans, our readers may form a ſuperficial idea from the critical papers under the title of "*The Speculator**," and from a tranſlation of *Schiller*'s tragedy of "*The Robbers*†," lately publiſhed. Hence it will appear that their beſt writers are not, like the French, reſtrained by the ſqueamiſh delicacy of frigid criticiſm, from following the inſpiration of genius, and the warmth of feeling. They boldly expreſs the paſſions in the language of nature; their tragedies, inſtead of wearying the ſpectator with a cold deſcription and pompous ſentimental dialogue, excite pity, indignation, and a degree of terror, that ſometimes approaches to horror. Hence our readers will not wonder that Shakſpeare is much ſtudied and greatly admired by

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* See Rev. New Series, vol. vii. p. 210.

† See Rev. for November laſt, p. 266.

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the Germans: they have a very good tranſlation of his works; many of his plays are frequently repreſented on their theatres; and their beſt writers ſtudy them as models of dramatic excellence. Of the ſtyle of acting, now in vogue among them, we may form ſome idea, from what the preſent author ſays of *Ekhoff*, who ſeems to have been the Garrick of their ſtage. This actor, he tells us, was the firſt who laid aſide that pompous, declamatory, theatrical manner, which had long prevailed. In tragedy, he was not leſs eaſy and natural than in comedy. He never affected the ſtately meaſured ſtep, nor the obviouſly ſtudied geſture. Juſtneſs of expreſſion was his firſt care, and gracefulneſs was properly cultivated, as ſubordinate to this requiſite. His manner of ſpeaking and acting was that of intereſting converſation, not rendered formal and uniform by an adherence to general rules, but the reſult of an accurate ſtudy, and an attention to the particular circumſtances of the characters which he repreſented; theſe he endeavoured to expreſs with energy, without departing from nature. Hence he was excellent in all thoſe parts, that were conceived and written by authors of true dramatic genius, in a ſtyle ſuited to his mode of acting: but he did not ſucceed in tragedies borrowed from the French, in which the pompous tones of declamation, and the exaggerated geſtures, of the French theatre, are indiſpenſably neceſſary to ſupport the falſe dignity of the character.

M. Engel has thrown his obſervations on the art of acting into the form of letters to a friend; this method is not the moſt convenient for a didactic work: but it may perhaps be excuſed by his plea, that he profeſſes to give only hints and ideas on his ſubject, and not a complete diſcuſſion of it. He writes in a lively and agreeable manner; ſeems to have thought much and obſerved attentively; and has, in general, acquired juſt notions of the effect of internal ſenſations and paſſions on the countenance and perſon. Though he avoids the formality of diviſions and ſubdiviſions, he is not inattentive to method.

The firſt eight letters are employed in preparing the ſubject for diſcuſſion, and in explaining the terms which the author has occaſion to uſe. In anſwer to thoſe who contend that to give rules for acting is unneceſſary, becauſe all precepts relative to this art may be ſummed up in a direction to follow nature, and to truſt to the feelings excited by the poet, he juſtly obſerves that nothing can be more indefinite than the word *nature*, as here uſed. The idea of perfect expreſſion is indeed borrowed from nature, but it is not realized in individuals, who all have their ſeveral defects, various in kind as well as in degree; and it is to remedy theſe that art and ſtudy are abſolutely requiſite.

A good

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A good actor will always endeavour to feel what he is to repreſent: but the degree of his ſenſibility is different at different times, and depends on accidental circumſtances: to ſuppoſe therefore that his feeling, while acting, ſhould, without previous ſtudy, ſupply him with proper geſtures to expreſs it, is ſcarcely leſs abſurd than to imagine that it will inſpire him with proper words, and hence to conclude that he may neglect learning his part. Some have maintained that, as excellence in an actor muſt be the reſult of natural genius, an attention to the rules of art will only retard his improvement, and render his performance frigid and formal. This objection is anſwered by comparing acting to the other imitative arts, and particularly to muſic, in which a perſon with a good ear will make a quicker progreſs at firſt by truſting to this alone, than if he learns to play by notes; though it is certain, from experience, that when the firſt difficulties are overcome, the latter mode will enable him to perform with greater freedom, becauſe with greater certainty, and to attain a much higher degree of excellence, than he could otherwiſe have reached: but, adds our author, though it ſhould be proved that all that can be offered on this ſubject can be of no uſe either to the actor, the painter, or the ſtatuary, yet will it be intereſting to the philoſopher, on account of its connection with the theory of the mind; than which, a more noble object of inveſtigation cannot be found in the whole range of natural hiſtory. We know nothing of the mind except by its operations; and this knowlege cannot but be greatly improved by an accurate attention to the various external expreſſions of its ideas and ſenſations. As we cannot ſurvey the naked ſoul, we muſt carefully examine the veil in which it is clothed; this is in ſome parts ſo tranſparent, and in all ſo exquiſitely pliable, that, to the curious eye, its varying folds betray all the forms and movements of the Being which it conceals.

M. Engel obſerves that the external phenomena which the actor muſt imitate from nature, are either ſuch as depend entirely on the organization of the body, or ſuch as reſult more immediately from mental ſenſations and affections. With reſpect to the former kind, he adviſes the actor to embrace opportunities of ſtudying nature in the circumſtances which he muſt feign, and, mindful of the emotions that he is to excite, not to carry his imitation ſo far as to injure their effect, by ſhocking the ſpectator, and deſtroying the deception. In the repreſentation of a dying perſon, the actor ought not to exhibit thoſe convulſive agonies, which excite horror and diſguſt rather than pity: ſuch violent contorſions, though they may be faithfully copied from nature, alarm the ſpectator, interrupt his ſenſations, break the charm by which his attention was bound, and force him,

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him, in order to recover his tranquillity, to recollect that the ſcene is not real: hence exhibitions of this kind ſometimes provoke laughter inſtead of tears.

With regard to thoſe external alterations which reſult from the operations of the mind, and which are in various degrees dependent on the will, M. ENGEL obſerves that many of them have no other than a very general and indefinite ſignification. To this claſs belong the tranſition from rapid to ſlow pronunciation, and, on the contrary, that from level to emphatic ſpeaking; theſe ſerve to attract the attention of the hearers, which muſt be farther engaged and directed by the inflexions of the voice, and the varied tones of the ſpeaker. Of the ſame kind, and of ſimilar uſe, are ſome geſtures, ſuch as the indicative motion of the hand and arm, or what Cicero calls *manus minus arguta, digitis ſubſequens verba, non exprimens; brachium procerius projectum, quaſi quoddam telum orationis**; to which may be added all thoſe movements of the whole, or any part, of the body, which, though they naturally occur on our delivering any thing in which we are deeply intereſted, or which we deem to be of great importance, cannot be ſaid to have any particular or definite expreſſion. The general rule that ſhould be obſerved in the uſe of theſe geſtures, is the ſame with that of elocution; unvaried ſameneſs in the former is not leſs diſguſting than monotony in the latter; and as, in ſpeaking, the ſtronger emphaſis and more energetic enunciation muſt be confined to the more important words and ſentences, ſo, in acting, the more apparent geſtures muſt be reſerved for thoſe expreſſions alone, which demand peculiar attention. To lay an emphaſis on inſignificant words is not more offenſive to the ear, than to accompany unintereſting expreſſions with violent geſtures is to the eye.

Thoſe geſtures which are more particular and definite in their meaning, the author arranges under two claſſes. Cicero not only uſes the word *geſtus* to ſignify the external indications of the affections of the ſoul, but alſo ſpeaks of a *geſtus ſcenicus, verba exprimens*, which he calls *demonſtratio*, and which M. ENGEL diſtinguiſhes by the epithet of *imitative* or *deſcriptive*; the other kind, which the Roman orator terms *ſignificatio*, this author denominates *expreſſive* geſture. The former is an indication of the object about which the mind is employed; the latter is an indication of the ſenſations and affections by which it is modified. In the explanation of this part of the ſubject, and particularly in what is ſaid of figurative or metaphorical geſtures, we find many excellent obſervations, on which our limits will not permit us to dwell.

* *De Oratore, lib.* iii. *cap.* 59.

Among

Among the expreſſive geſtures, are many which depend on the will, and which the actor can command at pleaſure: but there are other external ſigns, which are not equally the reſult of volition, and which nature, by ſome ſecret tie, has intimately connected with certain ſenſations and paſſions of the ſoul, in order, as *Haller* obſerves, to prevent men from deceiving each other in the common intercourſe of life: theſe are the tears of ſorrow, the ſudden bluſh of ſhame, and the pallid countenance of fear. The want of theſe expreſſions on the ſtage, is generally pardoned, becauſe there are very few who have an imagination ſo ſtrong and lively as to produce a ſufficient degree of real feeling in a fictitious circumſtance. Happy is the actor who is bleſſed with ſuch an imagination: but, with all this advantage, he muſt be careful not to reſign his feelings to its dominion; unleſs, to uſe the words of Shakſpeare, whom our author here quotes, "in the very torrent, tempeſt, and as I may ſay whirlwind of paſſion, he can acquire and beget a temperance, that may give it ſmoothneſs." The actor, who can thus excite, and thus regulate, his feelings, has true genius.

Geſtures may be conſidered either as external alterations of the perſon, or as indications of the internal operations of the mind; in the former of theſe views, it is natural to inquire which are the moſt graceful; in the latter, which are the moſt juſt. M. ENGEL obſerves that moſt of the rules that have been given, eſpecially by French writers, on this ſubject, relate to the former of theſe particulars, without paying a due attention to the latter; and to this preference of imaginary gracefulneſs to truth of expreſſion, he aſcribes all that pompous affectation of attitude and action, to which the term theatrical is appropriated as a mark of contempt.

After taking a general view of his ſubject, M. ENGEL proceeds to examine more particularly thoſe geſtures which are expreſſive of the ſeveral ſenſations and emotions of the ſoul. He firſt ſurveys the expreſſion of a mind perfectly at eaſe: this ſtate of repoſe is deſcribed in a general view, and is then conſidered with reſpect to thoſe various incidental circumſtances, which are the reſult of perſonal character; theſe deſcriptions are illuſtrated with engravings from *Chodowieki*, which have no ſmall merit in point of expreſſion, though many of them are defective with reſpect to beauty and gracefulneſs of figure. The author next examines thoſe geſtures which indicate thoughtfulneſs and contemplation. Here we meet with ſome juſt obſervations on the proper manner of ſpeaking a ſoliloquy, which is in fact only thinking aloud, and not, as many actors ſeem to imagine, the communication of a ſecret to the pit. He accurately diſcriminates the effects of the progreſs from doubt to certainty,

and

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and obſerves that in ſpeeches of this kind, deſcriptive geſtures are ſometimes not only allowable, but highly proper. When Hamlet, ſays he, in his deliberation on the expediency of ſelf-murder, had diſcovered the reaſon which determined him againſt it, he cries, "*Ay, there's the rub*;" in ſpeaking this, it is natural that he ſhould point with his finger, as if the truth that he diſcerned were an object within view: again, when Lear, reflecting on the cruelty of his daughters, ſuddenly checks himſelf, and exclaims

"O that way madneſs lies, let me ſhun that;"

though the object of his terror be merely ideal, he will ſpontaneouſly avert his face, and will make a motion with his hand, as if he repelled the painful thought from him.

The ſubſequent letters treat of aſtoniſhment, which the author here conſiders as an affection of the underſtanding, rather than of the heart. Hence he proceeds to examine the expreſſions of deſire: this word he uſes in a very comprehenſive ſenſe, as including averſion; for this is only the deſire of any other ſtate or object in preference to that which it ſhuns. He therefore conſiders this affection as either impelling us toward an object with a view to pleaſure and enjoyment; or as repelling us from it with a view to ſafety and peace of mind; or elſe as moving us toward it with a view to repel and deſtroy it. He firſt ſurveys thoſe expreſſions which, *mutatis mutandis*, are common to deſire in general, as here defined, and then examines each of the ſpecies, with its ſeveral varieties. Theſe he has in many reſpects well diſcriminated: but we have not room for the particulars. The agreeable emotions of joy, admiration, confidence, and love; and the diſagreeable ſenſations of grief, contempt, jealouſy, and hatred, are alſo ſketched in various circumſtances and characters, and are illuſtrated by examples, ſome of which are taken from Shakſpeare. In order to afford the reader an idea of the manner in which M. ENGEL treats theſe ſubjects, we ſhall give a ſhort view of ſome of his obſervations on thoſe painful ſenſations, which are excited by the perception of an evil that either diminiſhes or deſtroys our happineſs: of theſe ſenſations, he ſays, there are two kinds, grief and melancholy; the former is a reſtleſs and active ſtate of the mind, which expreſſes itſelf by the tenſion of the fibres; it is an internal ſtruggle againſt the painful perception, a violent endeavour to ſubdue and expel it. Melancholy, on the contrary, is inactive and quieſcent; the powers of the ſoul are all relaxed; and the mind becomes entirely paſſive, and no longer attempts either to avert the evil, or to avoid the perception of it. In this ſtate, we are inſenſible to the emotions of anger, or the deſire of revenge, becauſe conſcious of our impotence

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potence to modify the cauſe of our grief; and our faculties are ſo exhauſted by the unavailing ſtruggle in which they have been engaged, that even the perception, on which they are conſtantly employed, loſes the greateſt part of its force. In the ſtory of Niobe, we find that ſhe does not ſink into melancholy, till after her powers were entirely exhauſted by expreſſions of grief and reſentment; nor was it, till after her return to her own country, that ſhe was transformed into ſtone. Cicero is of opinion that this transformation alludes to the ſilence of grief: but our author thinks that it rather refers to that *vis inertiæ*, if we may ſo call it, or that indifference, which is peculiar to deep melancholy, when the mind is abſorbed in the contemplation of its wretchedneſs, and from which no other object has power to divert its attention. For an illuſtration of theſe obſervations, the author refers us to a moſt admirable deſcription of this melancholy, in Richardſon's Sir Charles Grandiſon, vol. v. letter 1. The firſt approaches to this inſenſibility are expreſſed by languid inactivity; the head hangs down; the vertebræ of the back and neck, together with all the joints of the limbs, appear relaxed; the countenance is pale; the eyes are either fixed on the occaſion of the grief, or, if this cauſe be not preſent, are caſt down to the ground:

"*Ad humum mœror gravis deducit.*" HOR.

all the motions of the limbs are ſlow, as if there were neither power nor life to regulate them; the gait is heavy and impeded; the foot is ſcarcely raiſed from the ground; as if a weight kept it down; the ſympathetic expreſſions of others are unperceived or diſregarded; and every deſire of pleaſing is loſt: the hand is frequently raiſed ſlowly, and, preſſed againſt the forehead, hangs over the eyes; the breathing is ſlow and ſilent, but ſometimes interrupted by a deep ſigh.

Very different are the expreſſions of violent grief, or what the author calls ſuffering; in this paſſion, the features and geſtures indicate an agitation of the mind, and an internal ſtruggle with the painful perception. The ſufferer does not, like the melancholy perſon, appear exhauſted and powerleſs, but exerts all his ſtrength in an endeavour to get rid of the perception that oppreſſes him. The eye-brows are drawn up toward the forehead, and every muſcle of the face is in motion; the eyes reflect a ſtrong but unſteady light; the boſom heaves quick and high; the ſtep is firm and ſudden; the whole body is ſtretched, as if in oppoſition to ſome contracting ſpaſm; the head is drawn backward and inclining toward one of the ſhoulders; all the muſcles of the arms and legs are in action; the ſupplicating face is often turned toward heaven, and the ſhoulders are raiſed: the hands are ſometimes ſtrongly preſſed together,

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together; then ſuddenly ſeparated; and, at other times, they are claſped in each other, raiſed as in prayer, or elſe held as low as poſſible before the body, with the palms downwards, and ſupported by the interpoſition of the fingers. When tears follow theſe emotions, they are not the full round drops that, in ungratified anger, are ſometimes forced from the eye, and trickle down the cheek; nor do they form a gentle ſilent ſhower, like thoſe of the melancholy perſon, which ſeem to fall ſpontaneouſly from the relaxed veſſels: but they ruſh out in a flood, impelled by the convulſive contraction of all the neighbouring muſcles.—After theſe general deſcriptions, the author explains the particular modifications of grief, and its connection with other ſenſations.

After treating of the geſtures expreſſive of particular paſſions and ſenſations, M. ENGEL makes ſome very juſt obſervations on that harmony in the expreſſion of every part of the body, which actors are ſo liable to forget. Hence he proceeds to conſider the effect of contending paſſions. One example, by which he illuſtrates this ſubject, is from Hamlet. When the Prince follows his father's ghoſt, his deſire of knowing the dreadful ſecret, which he expected would be thus diſcloſed to him, was indeed predominant: but this deſire is checked by his fears of an unknown BEING from another world, and grows weaker in proportion as he approaches the ſpirit, and is led to a diſtance from his companions. His eagerneſs muſt therefore gradually decreaſe from the moment when he has burſt looſe from them. His gait muſt at firſt be firm and reſolute, but without precipitation; after this, his ſteps ſhould by degrees become ſhorter, and be made with increaſing caution and timidity; and his body, inſtead of inclining forward, ſhould reſt its weight on the hindmoſt foot, as if prepared for retreating.

M. ENGEL's obſervations on imitative geſture are very juſt, and well deſerve the attention of every public ſpeaker: as we have not room to enter into the particulars of his directions on this ſubject, we muſt content ourſelves with ſaying, that they are founded on the general precept of conſidering the intention of the paſſage which is to be delivered. If this be only to give a lively idea of the object repreſented, and the ſpeaker be not under the influence of any of thoſe emotions which ſpontaneouſly betray themſelves by expreſſive geſture, the imitative may be allowed: but it is generally improper, where the ſpeaker's intention is to ſignify the ſenſation which the object mentioned excites in his own mind. Theſe rules are illuſtrated by a variety of inſtances. Among theſe, he ſays, that, when, in the firſt part of Henry IV. the Prince of Wales deſcribes Falſtaff as *ſweating to death, and larding the lean earth as he walks along,*

it is not unnatural for him to imitate the prominent belly and waddling gait of the unwieldy knight: but nothing could be more abſurd, than for an actor, in the part of Hamlet, expreſſing to Horatio his contempt of flattery, to ſtoop as if to kiſs the garment of his friend, and to bend his knee, when he ſays,

> "No, let the candied tongue lick abſurd pomp,
> And crook the pregnant hinges of the knee,
> Where thrift may follow fawning."

The merits of pantomime are diſcuſſed at large by M. ENGEL, and, in our opinion, are very juſtly appreciated. He obſerves that no actions can be intelligibly repreſented by mere geſture, except ſuch as are common, and are hence immediately recognized; nor can any ſtory, nor ſeries of facts, be related, of which the ſpectators have not been previouſly informed. From what we are told of the pantomime of the ancients, it is evident that they did not truſt to this art for the repreſentation of a newly-invented fable, but only exerciſed it when, from mythological or hiſtorical tradition, the ſtories were well known to the ſpectators. This ſuppoſition is indeed abſolutely neceſſary, to render the accounts of the ancient pantomimes at all credible. The ſpectators knew, beforehand, all that the piece was to ſignify and expreſs; how eaſily then might they be deluded into the concluſion, that the geſtures, which they ſaw, really communicated thoſe ideas, which, having been previouſly received, lay treaſured up in their memories, ready to be excited by the leaſt hint!—This is the only way in which the ſtory of the Cynic Demetrius, and other wonderful accounts of the effects of pantomime among the ancients, can appear at all probable; though even with this allowance they ſeem to have been greatly exaggerated. The modern pantomime is not leſs confined and defective; and, notwithſtanding the marvellous ſtory told by *Du Bos*, of the effect of a pantomime repreſentation of a ſcene of the *Horace* of *Corneille*, and *M. Noverre*'s account of the reduction of the whole tragedy to a ballet, we cannot help concluding with our author, that all ſuch attempts muſt be in the higheſt degree abſurd and ridiculous. He tells us, that he once ſaw this play thus transformed, according to *M. Noverre*'s plan, and found that the repreſentation became farcical, in proportion as the ſentiment, that was to be ſignified, was ſublime. In order to expreſs the wiſh of Camilla, that the earth might open and ſwallow up Rome, the actreſs firſt pointed to the back part of the ſtage, where the ſpectators were to ſuppoſe that Rome was ſituated; ſhe then moved her hand with great violence downward toward the earth; afterward opening, not the jaws of a monſter, but her own pretty little mouth, as wide as ſhe could ſtretch it, ſhe repeatedly attempted to force her clenched

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hand into it.—The limits by which the province of pantomime is bounded, are accurately marked out in these letters; and the author accounts for them on principles, to which we think no man of judgment will refuse his assent.

M. ENGEL prefers prose to verse, for dramatic pieces: his objections to the latter are certainly just, when applied to rhyme, and especially to the monotonous heroic verse of the French: but his arguments do not affect our blank-verse, which admits every variety of measure that can be required to express all the different emotions that are to be excited by the tragic fable; and which, if composed with judgment, and delivered with propriety, gives dignity and force to the expression, and gratifies the ear, without violating probability, or interrupting the feelings.

The author shews more indulgence to operas, than we had expected from so philosophical a critic. He justly observes, that, in these pieces, we sacrifice justness of representation to pleasure of a different kind, but which is not less attractive and powerful. Vocal and instrumental music cannot with propriety be introduced into the drama, except in scenes where the action is suspended; for there is no emotion of the mind that expresses itself by singing, except joy, and even this must be of the most trifling nature, and in the most insignificant characters; and surely nothing can be more ridiculous, than that a person, under the influence of grief, of anger, or indeed any of the passions, should suspend his feelings while the fiddlers in the orchestra scrape a prelude to his air, and then give vent to his emotions in a song.—

We find, in one of these letters, some good observations on a question which has often been started, without being satisfactorily decided, viz. how far the tones and gestures of the actor may be adopted by the preacher? M. ENGEL justly marks a wide difference between the circumstances and intention of the actor, and those of the preacher; so that what may be highly proper in the one, becomes improper in the other. The actor is supposed to express his ideas as they occur to him while speaking; the preacher is supposed to have previously digested and arranged his thoughts: the character represented by the actor is generally agitated by various, if not by opposite, passions; whereas the preacher is supposed to be calm, employed on one object, the leading sentiment of which is continually present with him, and excludes every other. In Hamlet's soliloquy on suicide, the subject is indeed highly important; the mind is worked up to a grave and serious disposition; and the speech must be pronounced with solemnity and dignity: but the actor's manner in the delivery of it, though it might be very natural in a man who contemplates the subject in his study,

is not proper for the preacher to adopt in a public diſcourſe; becauſe Hamlet, buried in thought, is ſuppoſed never before to have ſeriouſly examined the queſtion, and is ſwayed different ways by oppoſite arguments, as they ariſe in his mind: this cannot be the ſituation of the preacher, who is imagined to have previouſly formed his opinion, and to deliver that, of the truth of which he is fully convinced. We cannot help obſerving, that though this remark be, in general, juſt, it may admit of ſome exceptions. Thoſe ſermons, for inſtance, in which characters are delineated, are far from being the leaſt edifying and inſtructive; and may not the preacher be allowed, in ſome degree, where it would not violate the decorum of the pulpit, to perſonate, in his tone of voice and manner of ſpeaking, the character which he draws? In the parable of the unjuſt ſteward, is a ſoliloquy not leſs deliberative than that of Hamlet; and a good reader, or preacher, will naturally deliver the one in nearly the ſame manner as he would the other. The ſame may be ſaid of many other hiſtorical paſſages of the ſcriptures, or of illuſtrations of moral characters, on which the preacher may have occaſion to dwell. Our author allows, however, that there are ſome caſes in which the ſituation of the preacher is ſimilar to that of the actor, and in which the tone and manner of the latter, not only may but ought to be adopted by the former. Here he refers to thoſe paſſages in which the actor delivers a ſerious paternal admonition, or moral reflection, without any other emotion than ſuch as reſults from a ſenſe of its importance, and a deſire of making a deep and laſting impreſſion on the perſons to whom it is addreſſed. As an inſtance, he mentions a ſcene between the father and his children, in Diderot's *Pere de Famille.* The celebrated and beautiful pleading of Portia, in the Merchant of Venice, in favour of mercy, is perhaps an inſtance not leſs appoſite. We acknowledge that this is a delicate ſubject. All ſtudied affectation of a theatrical manner, in the pulpit, is groſsly diſguſting, and highly cenſurable: but ſhall we therefore transform the preacher into a cold reaſoner, who delivers an abſtruſe and dry diſſertation with a drawling indifferent monotony, that lulls half his audience to ſleep? How much more reſpectable is he, who, conſidering his pariſhioners as his children, addreſſes his inſtructions to the heart, with the affectionate energy of a tender parent, and neglects no ſtudy that may in any degree promote this valuable end!

The remainder of the work contains a variety of excellent obſervations on the expreſſion of mixed ſenſations, on the degrees of affinity between different paſſions, on the climax of expreſſion, and on the gradual tranſition from one paſſion to another.

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another. From this part, we might extract many paſſages which would exhibit the author's taſte and judgment in an advantageous light: but we are loth to extend this article to a greater length; and we ſhall conclude with acknowleging the pleaſure that we have received from theſe letters, the Dutch tranſlation of which has great merit in point of ſtyle, and is, we are informed, very faithful to the original.

Sow..n.

ART. VIII. *Memorien dienende tot Opheldering*, &c. *i. e* Memoirs tending to elucidate the Events which took place during the late War with England. By the Hon. JOACHIM RENDORP, LL. D. Burgermaſter of the City of Amſterdam. 8vo. 2 Vols. about 350 Pages in each. Amſterdam. 1790.

THIS work, though printed two years ago, when a few copies of it were diſtributed to ſome of the author's particular friends, was not publiſhed till after his death, which happened a few months ſince. As it relates events of ſome importance in the hiſtory of the United Provinces, in which the Burgermaſter was perſonally concerned, and about which he had the beſt information, its ſubject cannot fail to attract our attention; which is ſtill more deeply intereſted by the well-known reſpectable character of the author, and by the candour and moderation which are diſplayed in his manner of treating the points of his hiſtory.

M. RENDORP introduces his memoirs with a diſpaſſionate but ſpirited defence of his own conduct. In political conteſts, it will ever be the lot of the impartial man, who adopts thoſe meaſures alone, by whomſoever propoſed, which he thinks advantageous for his country, to be abuſed by the party with whom he happens to differ; and, if he has ever before coincided in any of their views, to be branded as an apoſtate from his principles. This was the fate of the worthy Burgermaſter, who, at one time, lay under the heavy diſpleaſure of the enthuſiaſtic friends of the houſe of Orange; and, at another, was the object of the abuſe of thoſe who called themſelves patriots, and of all the violence of the mob, which, in the year 1787, encouraged by ſome of thoſe who, as officers of the trained Burghers, ought to have preſerved the public peace, plundered his houſe, deſtroyed his furniture and effects, and, had he not ſaved himſelf by flight, might probably have deprived him of life. He condeſcends to refute ſome of the reproaches that have been caſt on him; and we muſt do him the juſtice to ſay, that, as far as we can judge from his book, his whole conduct appears to have been conſiſtent with the principles which he profeſſed, and highly worthy of an honeſt and upright

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right man. Among other things, he was reproached with being the ſon of a brewer; though it is certain that his family was equal, and his education much ſuperior, to that of moſt of his colleagues in the regency. On this remark he well obſerves, that, in a country which owes its exiſtence and welfare to commerce, thoſe perſons, who have acquired wealth by their induſtry, and are honoured by places of power and public truſt, may be conſidered as on a level with the firſt people in the republic; and that moſt of thoſe in Holland, who wiſh to be thought of the beſt families, owe their importance to the ſame cauſe, and would find their pride of deſcent much lowered by looking a little way back into their pedigree. This, he adds, is far from being diſgraceful to the republic; for, an inhabitant, who, by his induſtry, has raiſed himſelf from ſmall beginnings to a reſpectable ſtation, and who, in making his own fortune, has ſupplied others with the means of ſubſiſtence, is a much more uſeful member of ſociety, than he who, from deſcent alone, or from the influence of his family, is intruded into poſts of honour. This is certainly the language of reaſon and common ſenſe; and we wiſh that it were more uſually ſpoken. We are far from deſiring to level every rank, and to aboliſh all diſtinctions: but ſurely the pride of hereditary nobility is an inſult to the good ſenſe of mankind. What can be more abſurd than the claims of a vain fellow*, who has no merit of his own, yet demands reſpect, merely becauſe one of his anceſtors in the dark ages was a petty feudal tyrant; or becauſe his deſcent may be traced back to the illicit amours of a licentious monarch? and ſtill more ridiculous are they who, without even theſe diſtinctions, (which, however worthleſs, are yet current,) preſume to conſider themſelves as of a claſs ſuperior to their fellow-citizens, and mark their contempt of others, with whom they are too proud to aſſociate, by ſtyling them *burger families*; becauſe, by the law of their country, any native burger of certain property, is eligible to the higheſt offices of government in his own city.

In order to read and judge M. Rendorp's book with impartiality, we muſt lay aſide our national prejudices as Engliſhmen, and diveſt ourſelves of that violent predilection for our own country and its prerogatives, which leads us to deſpiſe others, and to think meanly of their claims, merely becauſe they come into competition with our own. In ſhort, juſtly to appreciate the Burgermaſter's conduct, we muſt fancy ourſelves in his ſituation, as a Dutchman who loved his country,

* *Worth makes the man, and want of it, the fellow.* Pope.

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and was zealous for every thing that might promote its welfare and dignity.

The Memoirs open with a very judicious view of the political intereſts of the United Provinces, in which the author ſhews, that, from their ſituation, and from the contending intereſts of the neighbouring powers, their independency is ſufficiently preſerved; and that it is not only unneceſſary, but highly impolitic, to enter into treaties of alliance, either offenſive or defenſive, with more powerful neighbours. By theſe treaties, the republic has frequently been led into ruinous wars, at the concluſion of which, little or no attention was paid to its intereſts by the nation in whoſe favour it had engaged: for though it may be ſaid, that defenſive alliances are of reciprocal benefit, yet the occaſions, which may involve other powers in war, are ſo much more numerous than thoſe which can induce the republic to engage in hoſtilities, that the benefit is by no means equal. Moſt of all, obſerves the author, is it impolitic to endeavour to obtain conditions, which are ſo contrary to the intereſt of the monarch who grants them, that it can never be expected that the republic will be allowed to enjoy them in peace. This was the caſe with reſpect to the third and fourth articles of the treaty of 1674. It required but little penetration to foreſee, that England would never freely permit the Dutch to ſupply their enemies with what might be uſeful to them in carrying on war; and it is abſurd to expect, that kings and princes ſhould adhere to treaties which happen to counteract either their intereſt or their ambition, when they can violate them with impunity. All hiſtory, ſays M. RENDORP, ſhews, that nothing, except a ſufficient armed force, can ſet bounds to the injuſtice of princes. This, he adds, the republic had often experienced, but never more than in the times now mentioned. Its remonſtrances againſt the haughty and violent conduct of the Britiſh miniſtry, were founded in truth and juſtice, but they had not the enforcement of a powerful fleet to procuredue attention to them; and for the republic to attempt, without this aid, to maintain and defend even its moſt undoubted rights, was the moſt impolitic ſtep that could be taken, and could only expoſe it to freſh inſults, and to greater injuries.

The forbearance of the Britiſh court, in not demanding the ſuccours which, it was aſſerted, the republic was bound by treaty to furniſh, has often been held forth as an inſtance of generoſity, in return for which, the Dutch ought to have ſurrendered ſome of their commercial rights. In this light the matter was maintained by Lord Dover, when ambaſſador at the Hague, in a converſation with M. RENDORP, which

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is recorded in these Memoirs:—but generosity seldom has, or can have, much influence in the transactions of nations with each other; politicians cannot, and, indeed, should not, sacrifice the interests of their constituents to feelings of this nature; a strict regard to equity and justice is all that can be expected from them. The truth was, that these succours, if obtained, would have been detrimental rather than serviceable to us: as the very trifling assistance which the Dutch could have given us, would have been greatly outweighed by the expence of men and money, in which we must have been involved, in order to defend the republic from the French, who would have attacked them immediately by land. Of this our ministry, without having much foresight, must have been well convinced; and they therefore made the demand of succours only as a pretence to compel the Dutch to sacrifice whatever they should think proper to require, and to give a colour of justice to the violence with which they enforced their requisitions.

M. RENDORP judges that the accession of the republic to the armed neutrality was the real cause of the war; though the British minister did not think fit to mention it in the manifesto, because it was not convenient, at that time, to provoke the resentment of Russia. This measure the Burgermaster censures, not as in itself unjust, but as highly impolitic in the republic; because, at that time, it had no naval force, and had little reason to suppose that the Empress, notwithstanding all her specious promises, would involve herself in a war, merely on account of insults offered to the Dutch, by those who would carefully abstain from any thing which might give direct offence to her. The other powers, that had acceded to this alliance, were of no importance. France and Spain were already engaged in war, Sweden was the dependant of Russia, Denmark that of England, and Prussia had not a single frigate to defend even its own trade. In short, our author considered it as a mere gasconade of the Empress, which, instead of being productive of advantage to the republic, could only serve to involve it in difficulties. The event proved the justness of his reasoning, and shewed how little faith is due to the assurances of despots.

With respect to the affair of Paul Jones, M. RENDORP asserts, that, in the account which the English ambassador gave of that matter to his court, many circumstances were not represented strictly according to truth, or, at least, were placed in the most unfavourable point of view. We have literally translated this assertion, of the merits of which we cannot pretend to judge; because the Burgermaster has not entered into the particulars of the event to which it relates. The author

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alſo affirms, that the ambaſſador, when he left the Hague and went to Antwerp, inſtigated the inhabitants of that city to petition the Emperor to inſiſt on their free navigation of the Scheldt. How far the information given to M. RENDORP, concerning this circumſtance, may be credited, we muſt leave to the judgment of our readers. We cannot help thinking it ſomewhat extraordinary, that a Britiſh miniſter ſhould excite the Antwerpers to obtain that, as a natural right, (for as ſuch he muſt doubtleſs have repreſented it,) the bare apprehenſion of which is now urged as a ſufficient reaſon for involving the nation in certain extraordinary expence, and perhaps in the horrors of war.

It appears, from theſe Memoirs, that the treaty with the American States, which was ſaid to have been ſigned by the magiſtrates of Amſterdam, and which was urged in the manifeſto as a reaſon for the war, was a mere pretence of the Britiſh miniſtry, who did not think it prudent openly to aſſign the armed neutrality as the real cauſe. M. RENDORP obſerves, that though the enemies of Amſterdam have endeavoured to repreſent this tranſaction as highly puniſhable, becauſe no one member of the ſtate ought, without the knowlege and conſent of the other members of which the ſovereignty conſiſts, to enter into any engagement with foreign powers; yet nothing can be more certain, than that this was not the intention of the Burgermaſters, who never even thought of ſigning any treaty. All they intended and did, was merely to prevent the Americans, in treating with the Engliſh, from agreeing to any thing prejudicial to the Dutch; and, if ever the independence of thoſe ſtates ſhould be acknowledged, to ſecure ſuch conditions as ſhould be moſt favourable to the commerce of their country. That the orders given to the Penſionary amounted to no more than this, is here proved by an extract from the journals of the Burgermaſter's chamber, which we ſhall tranſlate:

'On occaſion of certain deliberations held in the Burgermaſter's chamber, with the Penſionary *Van Berckel*, concerning the independence of North America, and the advantages, CASU QUO, which our commerce might thence derive, the four Burgermaſters have ordered the annexed declaration, ſigned by the ſaid Penſionary in their names, to be ſent to W. Lee, Eſq. deputed from America, to make ſuch uſe thereof, as circumſtances may require.'

The annexed declaration was as follows:

"The Penſionary *Van Berckel* ſhall, in the name of the Burgermaſters of Amſterdam, and by their expreſs command, write to Wm. Lee, Eſq. that, from a firm reliance that, in the congreſs now held in America with the Engliſh commiſſioners, nothing will be determined nor reſolved to the prejudice of the commerce of this republic, the Burgermaſters, on their part, are diſpoſed, *as ſoon as the independence of the United States ſhall be acknowledged*

leged by England, to exert all their power ſo to conduct meaſures, that a treaty of perpetual friendſhip and commerce may be concluded between the ſaid United States and this republic, and the reſpective inhabitants of the ſame; and they hereby authoriſe the ſaid Wm. Lee, with proper care and ſecreſy, to make ſuch uſe of theſe their real ſentiments, as he may think neceſſary."

The Penſionary, in his letter to Mr. Lee, ſtrictly adhered to theſe inſtructions, and added only his advice to uſe circumſpection, 'leſt the matter ſhould come to the knowlege of thoſe who were intereſted in the defeat of a plan, which had no other object than the mutual advantage of the two republics.'

Hence it appears, that the aſſertion in *M. Stokton*'s letter, that a treaty was ſigned by *M. De Neufville, as properly deputed by the Burgermaſters and Penſionary of Amſterdam*, was a groſs miſrepreſentation: for it is evident that *M. De Neufville* had never received any ſuch authority. Burgermaſter *Temminck*, who was then in the regency, declared, that he never ſaw any treaty till it was produced before the aſſembly of the States of Holland; though, in order to ſcreen the Penſionary, the Burgermaſters, in the account which they gave to the States, took the whole of the tranſaction on themſelves. It is probable that *M. De Neufville* might have ſhewn the treaty to the Penſionary; who, perhaps, expreſſed his general approbation of it, as a plan which he wiſhed to ſee carried into execution, not at that time, but when the independency of America ſhould be acknowleged by England; and that *De Neufville*, in order to increaſe his importance with Congreſs, might exaggerate this as a permiſſion to ſign it:—but M. RENDORP farther obſerves, that there are circumſtances in the treaty itſelf, which indicate that it had never been inſpected either by the Burgermaſters or the Penſionary, with that attention which they would have paid to what was to be ſigned by their authority, and in their names. It can hardly be preſumed, that perſons, at all accuſtomed to the forms of public buſineſs, ſhould not have corrected the abſurd appellation of their *High Mightineſſes the Seven Provinces of Holland*, between whom and the United States of America the treaty is ſaid to be concluded. Beſide this, there is one article in the treaty, to which it is not probable that any of the regency of Amſterdam would have acceded: this is the tenth, by which *their High Mightineſſes the States of Holland* bound themſelves to prevent the navigation of their new friends from being interrupted by the piratical States of Barbary. This article, ſays *M. De Neufville*, in his letter to Dr. Franklin, is binding on both ſides; an aſſertion which, our author obſerves, is ſomewhat extraordinary; becauſe the uniform plan of the Dutch entirely precluded all neceſſity for the interpoſition of any power in their favour with the States of Barbary; and it was

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was certainly not their intereſt to conciliate theſe pirates with any nation that might be their rivals in the Mediterranean trade.

According to this account, there was nothing criminal in the conduct either of the Burgermaſters, or of the Penſionary, of Amſterdam; and we cannot wonder that the memorial of the 10th of November 1780, delivered by the Engliſh ambaſſador, ſhould excite the utmoſt reſentment, and be cenſured as highly violent and inſulting. We ſee no reaſon to doubt the veracity of M. RENDORP's repreſentation of the affair; and, unhappily, there are more inſtances on record, which ſhew that the miniſtry, who carried on the unfortunate American war, were either ſufficiently weak to be deceived themſelves, or ſufficiently wicked to deceive the nation, in order to plunge it deeper into the horrors of a war, which originated in their own obſtinacy and imprudence.

M. RENDORP, though he maintains that his countrymen had, ſtrictly ſpeaking, a full right, by the treaty of 1674, to ſupply the French with timber and maſts, ſeverely blames their imprudence, in riſking the ruin of their whole commerce, in order to preſerve this branch of it, the profits of which were inconſiderable; and at a time when they had no naval force to ſupport their claims, however juſt. This defenceleſs ſtate he aſcribes to their conſtitution, which he ſhews to be exceedingly unfavourable to political exertions; and yet, like almoſt all politicians who are in poſſeſſion of power, he is averſe from every idea of reform or amendment. It muſt be confeſſed that the ſituation of the Dutch government was highly difficult and diſtreſſing. If our war with America was cenſured as unjuſtifiable and oppreſſive by many of the greateſt and beſt men in England, we cannot wonder that it was conſidered in the ſame odious light by the Dutch; who, without attending to the nicer diſtinctions which the Britiſh miniſtry had made, and which were, perhaps, too ſubtile to be apprehended by any, except thoſe politicians whoſe ingenuity was ſharpened either by prejudice or intereſt, naturally drew a parallel between the caſe of the Americans and their own when they revolted from the dominion of Spain. Theſe ſentiments were increaſed by the French miniſtry, and were become ſo univerſal among all ranks, that, excepting the Stadtholder and his adherents, there was ſcarcely a Dutchman to be found, who did not openly wiſh ſucceſs to the colonies: added to this, was their reſentment of the capture of their ſhips, of the inſults offered to their flag, and of the lofty and violent conduct of our ambaſſador, who, though he had long reſided among them, ſeemed to be very little acquainted with their character: from all theſe cauſes,

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it appears probable, that, had the Prince of Orange been able to perſuade the States to join England againſt France and America, the conſequence would have been a French invaſion, ſeconded by an inſurrection in their own country. Neither was it eaſy to preſerve a neutrality; for the court of Verſailles, conſcious of having a ſtrong party in the United Provinces, was as ready to take offence at any conceſſions made to Great Britain, as that of London could be at the partiality ſhewn to her enemies. In this unhappy dilemma, our author obſerves, their wiſeſt plan would have been to acquieſce in the offer made by Sir Joſeph Yorke, that the cargoes of thoſe of their ſhips which were laden with timber, &c. and carried into Engliſh ports, ſhould be bought up by the crown at a fair valuation. This would at leaſt have prevented the war for the preſent, and would have given them time to put their navy on a more reſpectable footing; though, as to the latter, it is ſcarcely to be ſuppoſed, that the Engliſh would have ſuffered them to proceed without interruption.

In April 1781, a circumſtance occurred, which the author acknowleges he could never completely comprehend. He was informed by M. *Veſſcher*, adjunct Penſionary of Amſterdam, that a certain Engliſhman, whoſe name was *Montague*, had offered to bring to the Texel ten Engliſh frigates, from twenty-four to thirty-ſix guns each, completely manned and armed; for which treaſon to his country, he was to receive eighty thouſand pounds, but was not to have any reward if the plan failed of ſucceſs. The ſcheme appeared highly abſurd to M. Rendorp: but it was communicated with ſuch confidence, and the concurrence of the Duke *De la Vauguyon*, and other circumſtances, made it ſo plauſible, that he acquainted the other Burgermaſters with it; they anſwered that it was highly pleaſing to them, and that they wiſhed it to be propoſed at the Hague. Accordingly, the Prince of Orange and the Grand Penſionary were informed of it; proper ſignals were appointed, to prevent being deceived, and precautions were taken againſt a ſurpriſe and attack of the veſſels lying in the roads of the Texel. Particular mention was made of the ſtate of theſe frigates, together with their names and thoſe of their commanders: but no one could ever give a clear account of the circumſtances of this ſtrange propoſal. The French ambaſſador, and the Penſionary, ſeemed not to have the leaſt doubt of its ſucceſs; and even the Prince, though he appeared to indulge no very high expectations from the offer, thought it not impoſſible that ſome, at leaſt, of thoſe frigates might be brought to the Texel; for, one day, when at table at the Helder, on hearing ſome guns fired, he exclaimed, *There are the Engliſh frigates!*

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frigates! These hopes, though greatly abated, continued for some time; and it was affirmed, that the Dorset, a new ship carrying thirty-six eighteen pounders, was to be the first that would arrive. At Amsterdam were several English sailors, that were said to belong to the crew, who were for some time maintained by the government: but they were afterward ordered to depart, when the hope of the promised capture had entirely subsided.

The account given by the Burgermaster, of the debates which about this time took place, concerning the construction of a haven in the neighbourhood of the Texel, in which ships of the line might lie with safety during the winter, exhibits a strong instance of that mean jealousy of some of the cities, which leads them to oppose every scheme, however advantageous and necessary to their country, that may, even in the remotest manner, interfere with their own narrow views. The Prince being at the Texel on this occasion, a council of war was held, in which, as Admiral *Hartsinck* had affirmed that there were four ships of the line and two frigates ready for sea, it was resolved that these men of war should go on a cruize, to intercept the English transports with troops, that were expected to sail from the Weser:—but this expedition did not take place, because the Rear Admiral *Zoutman*, who was to have commanded it, and some of the captains, thought that they should be too much exposed to the enemy; this was, at least, the reason assigned by the Prince, in answer to M. RENDORP's inquiries. The not sailing of this squadron was the occasion of much discontent, and confirmed the general popular suspicions of the inactivity of the government. In these reproaches, says our author, the truth was greatly exaggerated; though it cannot be denied, that a certain want of energy was evident in the administration of affairs. This was ascribed to the influence of the Duke of *Brunswick*, who was accused of having endeavoured to retain the administration in his own hands, and, for this purpose, was said to employ the attention of the Prince about trifles, without leading him to consider things in an enlarged and comprehensive view. He had also created jealousies between his Highness and several members of the regency; and had been the cause of disgusting some of the best friends of the house of Orange. It was therefore the general wish, that, in order to restore mutual harmony and confidence, the Stadtholder should dismiss the Duke, and select a council, consisting of some of the regents and ministers of the republic, in order to assist him with their advice, without interfering in the executive part of his office, much less in military affairs. With this view, the Burgermasters sent our author, with M. *Temminck* and the Pensionary

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Penſionary *Viſſcher*, to communicate to the Prince, in a private audience, a memorial, expreſſing their deſire that the Duke might retire from the Hague, and ceaſe to be his privy counſellor; they aſſured his Highneſs, that, whether he complied with their requeſt or not, it ſhould be kept as a profound ſecret; and that, very far from wiſhing to deprive the Duke of any of his offices of honour or emolument, they would be the firſt to render his retreat honourable and agreeable to him.—When the intention of the deputation was intimated to the Prince, by M. RENDORP, his Highneſs declared that he could not comply with the requeſt, but converſed on the ſubject with great command of temper, and appointed the next day for receiving the deputation. Before this time arrived, our author was informed that the Prince had diſcloſed the ſecret, and had conferred with the Duke on the ſubject; after which, his Highneſs had appeared to be exceedingly diſpleaſed and angry. This was, in fact, the ſtate of his mind, when he admitted the Burgermaſters and the Penſionary; he could ſcarcely command himſelf while the memorial was read; and he afterward, with great violence, reproached them with enmity to him, as well as to the Duke, and with a deſign of depriving him of all power and authority. M. RENDORP anſwered him with temper and dignity; and, when the Prince ſaid he ſhould communicate the whole to the Duke, that he might have an opportunity of defending himſelf againſt the charges laid againſt him, the Burgermaſter replied, that they had not accuſed the Duke, but only alleged that the public hatred and diſtruſt of him were ſo great, that his ſtay at the Hague could not but have bad conſequences;—that his Highneſs might, if he thought fit, deliver the memorial to the Duke; though it was doubtful whether its being made public would be adviſeable, with regard even to this nobleman.

It has been ſaid that it was unreaſonable to expect that the Prince ſhould part with his tutor and friend, whom, he declared, he conſidered as a ſecond father. We feel all the hardſhip of this ſituation, and are willing to make every allowance for it: but we muſt obſerve, that there are ſome caſes in which the feelings of private friendſhip muſt be ſacrificed to the public good; that, when a miniſter is hated and diſtruſted, not only by the people, but by thoſe who are to co-operate with him, there is ſufficient reaſon for his retiring; and by obſtinately retaining him, in oppoſition to the voice of the public, a Prince riſks the happineſs of his friend, as well as his own felicity, and the welfare of his country.

The Duke was greatly irritated, complained to the States General, and, repreſenting the meaſure taken by the Burgermaſters as highly criminal, demanded ſatisfaction for what, he

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was forced to acknowlege, was said to the Prince in confidence: but this haughty and violent conduct only served to increase the indignation of the public, and to heighten the degree of hatred and contempt under which he had long laboured. This desire of revenge accelerated his fall, and, which was worse, the whole transaction gave the people unfavourable ideas of the Prince himself. M. RENDORP declares that he never would have agreed to the measure, had he supposed that his Highness would have communicated the conversation to any one, and especially to the Duke:—but it is highly probable, that, if the Burgermasters had not taken this step, some other method would have been adopted in order to acquaint the Stadtholder with the public sentiments, and which might not have been conducted with equal propriety and moderation.

M. RENDORP expresses his conviction that the popular suspicions that the Duke was bribed by the English court were entirely groundless: but he observes that he had given great offence by his remarkable intimacy with the English Ambassador, at a time when this minister, on account of his haughty and imperious memorials, was the object of general abhorrence at the Hague. His imprudence in this respect was so obvious, that even the Prince had several times expressed his disapprobation of it.

About this time, a circumstance, which had long been known to the Burgermasters of Amsterdam, was brought before the public by M. *Van Lynden*; who, on being offered an embassy to Vienna, declared that he would not accept of any such commission, as long as the Duke of Brunswick should retain his influence over the councils of the Prince, and the administration of public measures. It appeared that, in 1768, a written engagement had been drawn up by M. *Bleiswyk*, then Pensionary of Delft, by which the Duke was bound at all times to afford the Prince his advice and assistance: but the words, in which this obligation was expressed, seemed to imply that his Highness was indefinitely bound in every thing to ask the Duke's advice. This agreement was made without the knowlege of the Stadtholder's best friends; and it is remarkable that both Count *Bentinck* and Sir Joseph Yorke, when they heard of it, expressed their disapprobation in very strong terms. It appears, in fact, to have been a most disingenuous artifice, by which the Duke took advantage of the Prince's youth and inexperience, in order to perpetuate his own authority. How much this transaction increased the resentment of the people, is well known; and the consequences of it may be a useful lesson to Princes; it may teach them not to sacrifice the confidence of the public, to a weak partiality for their favourites.

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We have been the more particular in our account of this part of the Burgermaſter's work, becauſe we are perſuaded that it contains an impartial view of facts, which have been often and variouſly repreſented by party zeal and national prejudice.

The remainder of the firſt volume contains an account of the origin of that hatred toward our author, which was afterward diſplayed by Burgermaſter *Hooft*, and the Penſionary *Van Berckel*. It appears that, when the Stadtholder had laid before the States the papers found on Mr. Laurens, the Penſionary was ſeized with ſuch a panic, that he declared to the Burgermaſters that he dared not venture to go to the Hague, leſt the Prince ſhould impriſon him, unleſs they would firſt ſend the other Penſionary to know the intentions of his Highneſs, and to obtain an aſſurance that nothing of the kind ſhould be attempted againſt him. With this ridiculous meſſage, M. *Viſſcher* went to the Prince, who immediately gave him the ſtrongeſt aſſurances that his colleague had nothing to apprehend. Notwithſtanding this, *Van Berckel* perſiſted in his refuſal to truſt himſelf at the Hague, and pretended that his wife was ſo terrified, that ſhe would not ſuffer him to go. The Burgermaſters, though they deſpiſed him for his puſillanimity, indulged him in his wiſhes; and the rather, as, by the roughneſs of his manners, he had ſo diſguſted the Prince and the Grand Penſionary, that they had declared that they neither could, nor would, tranſact any buſineſs with him:—but, ſome months after this, the Penſionary finding that the affair of the American treaty was no longer mentioned, recovered his courage, and reſolved to go to the Hague, in order to make a report of ſome buſineſs in the Aſſembly of the States of Holland. The Burgermaſters, hearing of his intention, ordered him to deliver his report in writing, and forbad his perſonally appearing in the aſſembly:—but, in the year 1782, the anti-Orange party, inſtigated by the French Ambaſſador, were deſirous of having *Van Berckel* at the Hague; and Burgermaſter *Hooft* propoſed that the prohibition ſhould be annulled: not being able to obtain this meaſure, he declared, with great warmth, that he would not go on the deputation to the States, unleſs the Penſionary might be permitted to attend him. A few weeks afterward, ſome of the Penſionary's friends in the council repreſented to the Burgermaſters, that their refuſing to ſuffer *Van Berckel* to accompany their deputies to the Hague, had occaſioned great diſcontents among the people, the conſequences of which might be dangerous; and they therefore propoſed that the prohibition ſhould be withdrawn, on his making a written apology for ſome expreſſions which had given offence to the magiſtrates. This apology he could not be perſuaded to make; and, inſtead of it, gave a verbal declaration of his readineſs

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readineſs to execute all the commiſſions with which the Burgermaſters might entruſt him; on which the Preſident told him that he ſhould be allowed to accompany the deputies. Our author, foreſeeing that his oppoſition to this meaſure would be of no avail, choſe not to countenance it by his preſence.

The ſecond volume commences with an account of the overtures for a ſeparate peace made to the author by the Marquis *de Cordon*, through M. *Triquetti* the Sardinian agent, in May 1781. Similar propoſals were afterward offered by Paul Wentworth, Eſq. who went over to Holland for this purpoſe. After Mr. Wentworth's return, ſeveral letters paſſed between M. RENDORP and this gentleman; who, in his laſt, ſeemed to complain that his negociations had been revealed to Sir Joſeph Yorke, and that the diſpoſition of the ambaſſador toward him was not the moſt friendly. Sir Joſeph then intereſted himſelf in the buſineſs, and Mr. Wentworth was again ſent over in the beginning of 1782: but the negociations were interrupted by the change of the miniſtry. Mr. Fox was inclined to conclude a peace with Holland: but, before his intentions could be known, the French Ambaſſador, by an inſolence of conduct, his authority for which was denied by his own court, and by his influence with many of the members of the government, had contrived to precipitate the republic into an engagement to form a plan of operations in concert with the French court for carrying on the war; and to acknowlege Mr. Adams in the public character of Ambaſſador from the United States of America. Thus ended all hopes of a ſeparate peace; which the Dutch might then have obtained on much more favourable terms, than were afterward ſecured for them by the perfidious court of France. What happened after this, ſays the author, ſhews how exceedingly imprudent it is for the republic to involve itſelf in circumſtances, which oblige it to adopt whatever meaſures a more powerful ally may think fit to preſcribe. 'I will not affirm, (adds he,) that any other court would not have treated us in the ſame manner. All courts think and act alike; provided they can gain their end, they are very indifferent concerning the means. To involve an ally in a ruinous war, to contribute as little as poſſible to its aſſiſtance, and to ſacrifice its intereſt, whenever by ſo doing they can promote their own, are the maxims by which all princes have, in all times, regulated their conduct.' It appears, from the Burgermaſter's account, that the conduct of the French miniſtry was the moſt treacherous that could be imagined; and that the propoſal, of combining their naval force with that of the Dutch, was only intended to prevent the latter from making peace with England; they never propoſed any definite plan of operations to the

the republic, in which it could join; and they refuſed to convoy the Dutch Eaſt India ſhips even from Cadiz to Breſt. When preſſed to do this, the French Ambaſſador pretended that nothing more was meant by the plan of combining their naval operations, than that the parties ſhould inform each other of what was to be done by their reſpective fleets. This miniſter afterward inſiſted that a ſquadron of ten ſhips ſhould be ſent to Breſt, at a time when he knew that it could not be done without expoſing the republic to the greateſt danger; and he made their non-compliance a pretence to juſtify his court in violating the promiſe of not concluding a peace, without procuring the moſt favourable conditions for its ally.

We ſhall not enter into the author's obſervations on this treatment, nor detain our readers with thoſe on the peace, which was afterward concluded. The fourth article, by which Negapatnam was to be ceded to the Engliſh, and the ſixth, by which the free navigation of the eaſtern ſeas was granted to Britiſh ſubjects, excited great diſſatisfaction, and are repreſented as hard. We cannot, however, conſider theſe terms as inequitable on the part of England; as it could not be pretended that our miniſtry ſhould give up Trinquemale, without what might be deemed ſome equivalent, eſpecially to an enemy who had no conqueſts to return, and who, by rejecting the offers of a ſeparate peace, had forfeited all title to advantageous conditions: with reſpect to our free navigation in the eaſtern ſeas, it was ſurely highly inconſiſtent that the Dutch, who had always profeſſed themſelves advocates for the freedom of the ſeas in Europe, ſhould wiſh to deſtroy this freedom in the Eaſt Indies. The truth is, republican as well as monarchical politicians are regardleſs of equity, when their intereſts are concerned. The Dutch were apprehenſive that this conceſſion might endanger their ſpice trade; which every impartial perſon muſt conſider as a moſt unjuſt monopoly, obtained by the moſt infamous and cruel conduct toward the Engliſh, and ſupported in a manner highly diſgraceful to any nation that makes the leaſt pretenſions to liberality of character. As an inſtance of the inhuman ſpirit, which their mean jealouſy of this uſurped claim inſpires, we may mention the behaviour of the Governor of Macaſſar to Captain Carteret and his people, when driven thither by diſtreſs*. We are by no means inclined to palliate thoſe meaſures of the Britiſh miniſtry, which we conſider as diſgraceful to our own country: but the ſame impartiality obliges us to obſerve, that the ſelfiſh monopolizing

* See Hawkeſworth's Account of Voyages to the Southern Hemiſphere: alſo Monthly Review, vol. xlix. p. 366.

policy

policy of the Dutch in the East Indies, and the mean manner in which they court the favour of the piratical ſtates of Barbary, might warrant us in applying to the republic, as a political body, the reflection of M. RENDORP reſpecting kings,—*provided they gain their ends, they are very indifferent about the means.*

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ART. IX. *Tabulæ Motuum Solis*, &c. *i. e.* New and correct Solar Tables, founded on the Theory of Gravitation, and on the lateſt Obſervations. To which is added, A new Catalogue of the principal Fixed Stars, from Aſtronomical Obſervations made during the Years 1787, 1788, 1789, and 1790, in the Obſervatory of Gotha. Publiſhed under the Patronage, and at the Expence, of his Serene Highneſs the Duke of *Saxe Gotha*, by FRANCISCUS DE ZACH. 4to. pp. 445. Gotha. 1792.

HEARTILY diſguſted with the odious ſcenes of guilt and violence, which are obtruded on us in the ſtudy of political hiſtory, we turn with peculiar ſatisfaction to thoſe ſubjects which increaſe the treaſures of knowlege, without exciting thoſe painful feelings that are always awakened by viewing the depravity of mankind, whether exhibited in the ſavage fury of licentious demagogues, or in the more ſpecious, but not leſs cruel and iniquitous, ſchemes of ambitious princes and ſtateſmen. Nor do we more deteſt thoſe who, to gratify their luſt of power, plunge their own country and thoſe around them into the horrors of war, than we love and reſpect thoſe who are friends to the juſt rights of mankind, who cultivate the benignant arts of peace, and encourage the purſuits of ſcience. In the latter of theſe views, as a liberal patron of the ſtudy of aſtronomy, and no inconſiderable proficient in it *, we are here invited to conſider the Duke of *Saxe Gotha*. We are informed that he has cauſed an obſervatory to be erected, under the direction of M. DE ZACH, on a hill called *Seeberg*, in the neighbourhood of his palace, conſtructed in the moſt advantageous manner for aſtronomical obſervations, and furniſhed with every neceſſary apparatus made by the beſt artiſts in London. Of this building and its furniture, M. DE ZACH gives a very minute deſcription, illuſtrated by a plate. The principal inſtruments are, an achromatic tranſit teleſcope, by Ramſden, eight feet long; an aſtronomical circle of eight, a zenith ſector of twelve, and a quadrant of two, feet radius; an equatorial inſtrument by Smeaton, of three, a catoptric teleſcope by Herſchel, of

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* We are told that ſeveral of the tables were calculated by the Duke.

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ſeven, and an achromatic refractor by Dolland, of ten, feet, in length; a time-keeper, by Mudge and Dutton, with a gridiron pendulum; together with ſeveral other clocks and watches by various artiſts.

Of the improvements made by the ingenious Mr. Ramſden, in the tranſit inſtrument, M. De Zach has given a particular account, with directions for adjuſting it; which will, no doubt, be highly acceptable to aſtronomers on the continent: but it is needleſs for us to dwell on this ſubject, as our readers may find all the information which they can deſire concerning it, by conſulting Mr. Vince's treatiſe on practical aſtronomy.

Two introductions are given in this work, one to the tables of the ſun, the other to thoſe of the ſtars: they contain an account of the obſervations and elements from which the tables are conſtructed, together with ample directions for their uſe. As they are all calculated for the meridian of *Seeberg*, the firſt table exhibits the difference of meridians between this obſervatory and all thoſe places of which the ſituation has been determined by aſtronomers, together with their latitudes, the reduction of the epocha of the ſun's mean longitude, and that ariſing from the difference of the mean motions of the ſun and moon for each place. From this table, we ſhall give the following articles, as they may be acceptable to our aſtronomical readers:

	Diff. Merid. in Time.	Latitudes.	Reduction of the Epocha of the Sun's Mean Motion.	Reduction of the Argument of the Moon.
Gotha. Seeberg,	0° 0′ 0″	50° 56′ 17″	0′ 0″	0
Paris. Royal Obſervatory,	0° 33′ 35″	48° 50′ 14″	1′ 22″,76	0
Greenwich,	0° 42′ 55″	51° 28′ 40″	1′ 45″,75	0

The ſecond table ſhews the mean longitude of the ſun, the motion of the apogæum, the arguments of mean anomaly, and of the difference of the mean motions of the ſun and of the moon, Jupiter, Mars, and Venus, the argument of the mean longitude of the moon's aſcending node and that of nutation, together with the preceſſion of the equinoxes, and decrement of the obliquity of the ecliptic, calculated for Julian years. The annual motion of the apogæum, with reſpect to the equinoctial points, M. De Zach ſtates to be 62″; the yearly preceſſion of the equinoxes he ſuppoſes 50″,39, and the annual decrement of obliquity, 0″,34.

The next three tables give the epochæ of the mean motion of the ſun, by his mean longitude and that of his apogæum, together

together with the ſeveral arguments already mentioned. Theſe tables are calculated for a period of 2352 Julian years, concluding with 1752, and for Gregorian years, from the beginning of the ſeventeenth to the end of the eighteenth century: they are alſo computed for every day of the year, and for every hour of the day.

In the ſixth table, we find the equation of the ſun's centre on the elliptic hypotheſis; the next ſix exhibit the perturbations of the earth's motion, ariſing from the action of the moon, Jupiter, Venus, and Mars: the thirteenth gives the equation of the equinoctial points in longitude: the five following ſhew the variations of the ſun's diſtance from the earth; and the nineteenth and twentieth exhibit the arguments for determining the obliquity of the ecliptic, in which the author adopts the hypotheſis of Ximenes.

The remaining twenty-ſix tables relate to the following particulars; the reduction of longitude to right aſcenſion, the declination of the points of the ecliptic, the angles of the ecliptic with the meridian computed for every ten ſeconds, the mean obliquity of the ecliptic in the ſolſtitial points, calculated from the 1000th to the 1900th year after Chriſt, the apparent diameters of the ſun, according to the ſeveral theories of *De La Lande*, *Mayer*, and *De La Caille*, for every degree of his mean anomaly, the reductions and corrections of time, the corrections of the ſun's altitude ariſing from parallax and refraction, and the acceleration of the fixed ſtars in mean ſolar time.

The catalogue exhibits the declination and right aſcenſion, in time and in degrees, together with the annual variation, of three hundred and eighty-one fixed ſtars, calculated for the commencement of the year 1800. This is followed by tables of their preceſſion, aberration, and nutation, for every tenth day of the year, and of the ſeveral obſervations by which their right aſcenſion is determined.

Such are the principal articles contained in this volume, which is very neatly printed on excellent paper; it does honour to the aſſiduity and diligence of M. De Zach, and will be a valuable acquiſition to thoſe who are fond of practical aſtronomy.

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Art. X. *Le Bergamaſque, ou l'Homme Bon. i. e.* The Bergamaſque, or the Benevolent Man. 8vo. pp. 306. The Hague. 1792.

This collection of ſcraps is ſuppoſed to have been made from the papers of a native of *Bergame*, who, after ſuffering a variety of misfortunes, retired from ſociety, conſtructed a hut for himſelf among the mountains, and reſolved to ſpend the re-

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mainder of his days in the ſolitude in which the editor finds him. The old man repreſents himſelf as having always met with affliction while he ſought after poſitive felicity, but as now negatively happy, and confining all his wiſhes to tranquillity of ſoul: yet he languiſhes for the pleaſures of friendſhip, and confeſſes that his doubts concerning futurity perplex his mind.

In the preface, we are told that there are ſome free thoughts in the work which contradict the prejudices of the vulgar, who will not fail to call the author a ſophiſt, a philoſopher, and an impious wretch. We know not whether he will claſs us among the vulgar, but we muſt confeſs that ſome of his free thoughts are indeed diametrically oppoſite to our opinions, or, if he chuſes, prejudices. We ſhall not, however, on this account, accuſe him either of impiety or of philoſophy: but we cannot help pitying him as a ſophiſt, who, juſtly diſguſted with the abſurdities with which ſuperſtition has diſgraced religion, raſhly concludes the whole to be an impoſture; and, having rendered his own mind miſerable by his doubts, is charitably reſolved to give them to the world, that he may make others equally wretched with himſelf.

He obſerves that, though there may be no hope of making a deformed perſon ſtraight, it is not unlawful to inform him that he is crooked, and to point out the proportions in which he is deficient. We ſhall act according to this maxim with our author; and, though there be little probability of rectifying the perverſe bias of his mind, we ſhall take the liberty of ſaying, that he ſeems to have no knowlege of Chriſtianity, except as corrupted by the church of Rome, and appears to be utterly ignorant of the principles of natural religion, as well as of the elements of philoſophy.

Like moſt ſceptics, he is inconſiſtent with himſelf. Sometimes he ſpeaks of religion with reſpect, and repreſents its conſolations and hopes in an animated and eloquent manner.

'Either (ſays he,) I am miſerable, and have no ſource of conſolation on earth; or I am negatively happy: but neither the beſt pleaſures of ſocial life, nor even the enjoyments of nature, can fill the undefineable void which I find within my heart. What then can be more pleaſing, or more conſolatory, than the belief of a God, whoſe exiſtence moderates my ſenſe of affliction, and fills my mind? If I ſuffer, I ſeek a refuge in him, and from this illuſion I derive ſtrength to contemn adverſity. Under the flattering perſuaſion that God watches over my happineſs, that even my afflictions are bleſſings in diſguiſe, in the pleaſing hope of unſpeakable and immortal happineſs, I defy the malice of mankind, and all the mutability of fortune, and imagine myſelf impaſſible like that God from whom I derive my fortitude. If I am happy, it is pleaſing to contemplate, as the cauſe of my happineſs, not a blind chance, but the

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the juſtice, or the goodneſs, of the ſupreme Being. If I aſcribe my felicity to his juſtice, I muſt eſteem myſelf; and ſelf-eſteem is one of the firſt ingredients of man's happineſs. If I refer it to his goodneſs, I enjoy the ſatisfactions of gratitude, and the ſoothing hope that bleſſings, conferred by an omnipotent Being, will not be confined to this tranſient ſtate of exiſtence.'

What an unaccountable phenomenon is it that a writer, who can expreſs ſo juſt a ſenſe of the ineſtimable value of religious principles and hopes, ſhould endeavour to undermine the former, and to deſtroy the latter. If he does ſo merely from a vain deſire of appearing wiſer than the generality of mankind, his malignity can be equalled only by his folly:—but if, as, from ſome parts of his work, we are inclined to ſuſpect, the whole is the effuſion of a mind diſordered by diſappointments, there cannot be an object more wretched and more worthy of compaſſion.

Miſchievous as may be its tendency, this work is far from being dangerous: the objections againſt revelation are only ſuch as have been frequently ſtarted, and may eaſily be confuted by rational and philoſophical Chriſtians; though we do not ſee how ſome of them can be anſwered by the church of Rome, or even by thoſe among proteſtants who obſcure religion with human inventions, and make the belief of unintelligible myſteries an eſſential part of the faith required in the goſpel:—but the book itſelf contains the moſt efficacious antidote to the moral poiſon which it diſſeminates, as it exhibits, in the moſt ſtriking manner, the diſmal effects of ſcepticiſm on the mind. The cheerfulneſs of ſportive levity, and the ſprightly ſallies of wit, occur not here, to enliven the reader, and to atone for the want of ſolid argument:—but one dark unvaried gloom of diſſatisfaction and hopeleſſneſs pervades the whole, and caſts a melancholy ſhade on every object; and every ſentiment ſeems to be the reſult of diſguſt and miſanthropy. The author pleads for ſuicide with the paſſionate ſophiſtry, and the horrid earneſtneſs, of the wretch whom deſpair has armed with the weapons of death:—but we cannot wonder at this, in one, who conſiders exiſtence itſelf as an evil conferred by the neceſſary operation of an intelligent cauſe; who literally curſes all the arts and improvements of civil ſociety; who repreſents the purſuits of ſcience, and the employment of all the noble faculties of man, as the means of plunging us into deeper miſery, than can be known by uncultivated ſavages; (who, according to him, are the only beings that are happy, and worthy to inhabit the earth;) and who concludes his view of human life with this horrid expreſſion; 'If the miſery of our fatal condition were duly felt, it would not be neceſſary to menace us with everlaſting fire: this world is a hell.'

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ART. XI. *L' Heureuſe Nation, &c. i. e.* The Happy Nation, or, an Account of the Government of the Felicians, a People ſupremely free, under the abſolute Dominion of their Laws. 8vo. 2 Vols. about 450 Pages in each. Paris. 1792.

NOTHING is more eaſy than to form a plauſible conſtitution of government, when both the governors and the governed are the mere fictions of our own imagination. Such is the Utopian plan of the author of the work now before us, and it is founded on principles of juſtice and benevolence, and is conducted in a manner which, in the main, every wiſe and good man muſt approve; the only misfortune is, that it can never be carried into execution, unleſs kings, ſtateſmen, and people, were all perfectly wiſe and good; in which caſe, it would be folly to diſpute about forms of government; as it would be impoſſible to conceive any which would not be well adminiſtered, and which would not hence be productive of happineſs and proſperity. It is on theſe terms alone, that we can admit the well-known couplet of Pope:

> "For forms of government let fools conteſt,
> Whate'er is beſt adminiſter'd, is beſt."

It is, indeed, the fault of moſt writers on government, to be guided by theoretical rather than practical knowlege; to conſider men as what they ought to be, rather than as what they really are. To reproach the advocates for republicaniſm with this fundamental error, would be only to fall into the faſhion of the times, and to repeat what has often been ſaid with ſome truth, but alſo with much exaggeration: but may not the ſame be alleged of the pleaders for monarchical government? Have they not ſuppoſed kings to poſſeſs wiſdom and virtue, which, when their ſituation and education are conſidered, can ſcarcely be expected from imperfect beings? Surrounded with flatterers and paraſites from their very birth, and taught, from their cradle, to conſider themſelves as deſtined to a power ſupported by an armed force, is it not natural that they ſhould deem a blind obedience the firſt virtue of ſubjects, and ſhould look on oppoſition to their royal will with the utmoſt averſion, as a crime of the deepeſt dye, for which no merit can atone? If we conſider different forms of government only in theory, we confeſs that democracy is the moſt alluring; becauſe in this alone the dignity of mankind is properly conſulted; in this alone we can never be called either to kneel to a king, or to bow before a lord:—but when we turn our views from ſpeculation to fact, from imaginary to real ſcenes, we are convinced that the ſentiments, on which this dignity is founded, are neither felt nor underſtood by the majority of mankind; that the equality on which

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which this kind of republic depends, cannot be long maintained; and that the government, which appears so beautiful on paper, will, in practice, at least when applied to extensive dominions, either be disturbed by contention, or will degenerate into an aristocratical tyranny, which, of all others, is the most oppressive and vexatious. It is on these principles that we are firmly attached to the civil constitution of our country: we wish, indeed, to see abuses reformed which have crept into its administration, and which are, in fact, opposite to its genuine spirit: but we are persuaded that it cannot be essentially altered, without endangering that liberty, toward the preservation of which, we consider the monarchical and aristocratical parts of our government as not less necessary than the democratical.

The present author is of opinion, (and, we think, with great justice,) that a mixed government, in which the three forms are combined, is the most eligible. He represents the Felicians as having long languished under the government of weak and oppressive monarchs: but at length a Prince, whom he calls *Justamat*, succeeds to the throne, on the death of his elder brother, during whose reign he had been sent to visit foreign countries with his friend and preceptor *Verilac*. The young King, on his accession, is resolved to reform the government effectually, by giving his people a free constitution, and by securing it to them by a voluntary resignation of all that power which might, by an unworthy successor, be abused, to the destruction of the liberty and prosperity of his subjects.

Such is the mode in which the author has chosen to deliver his political sentiments to his countrymen; and these opinions deserve their notice, whatever we may think of some part of the superstructure which he has raised on them. His general idea of government coincides with the constitution established by the first national assembly of France: but he wisely foresees, that, from the democratic part, an aristocratic body will naturally arise; and he supposes, that it is much better to allow this, and to limit its influence, than to leave its authority to be determined by eventual circumstances and the passions of the moment. The principal point to which we can object is, that, in his regulations on this head, he supposes the nobles to be actuated by principles of honour and virtue, which are not, generally speaking, to be found in mankind; and which, however commendable in themselves, would be despised as romantic by most professional politicians; to whom rigid virtue, when it interferes with the views of ambition or interest, generally appears contracted and contemptible.

If we abate these defects, this author's sentiments of liberty deserve the attention of every nation that would wish to enjoy

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it. He repreſents freedom, not as conſiſting in the abolition of all ſubordination and reſtraint, not in the power of every individual to govern, but as indiſpenſably requiring the moſt implicit ſubmiſſion to juſt and equal laws, which conſtitute the will, not, indeed, of every perſon individually conſidered, but of the nation in general, as pronounced by repreſentatives fairly elected.

Man, ſays the author, is born for ſociety; it is certain that ſociety obliges us to the performance of certain duties: but from our duties reſult our rights, and from theſe rights ariſes that liberty which is neceſſary, not only to render us happy, but even to confer on us that degree of dignity and perfection, of which our nature is ſuſceptible. A right is no other than a prerogative, which mankind have either tacitly or formally agreed that an individual ſhall enjoy: had they not impoſed this obligation on themſelves, they might arbitrarily diſturb him in his enjoyment; he would then be deſtitute of all ſecurity, and his right, however juſt in theory, would, in fact, entirely vaniſh. Hence no man can enjoy any right whatever, which does not oblige him to the performance of duties toward others; and this is a ſufficent proof, that every right, which we can enjoy in ſociety, ariſes from, at leaſt, a tacit convention with our fellow-creatures. To this convention, two conditions are eſſential, viz. that the rights conceded be not inconſiſtent with the common intereſt of the contractors, and that the obligations reſulting from them be reciprocal; for who would deem it his duty to reſpect the rights of others, if they, in their turn, ſhewed themſelves utterly regardleſs of their obligation not to violate his rights? Thus, in order to acquire rights, we are under a neceſſity of contracting obligations to our fellow-creatures: but they cannot render us liable to duties, except by conferring rights on us. Hence the liberty of every man, as a member of ſociety, muſt conſiſt in the free exerciſe of his rights, and muſt extend to whatever does not violate the rights of others; it muſt therefore be limited by our duties, by that obligation impoſed on each to reſpect the rights of others. By this mode of reaſoning, the author endeavours to prove, that liberty is not founded on the abſolute independence of man in a ſolitary ſtate, which ſome writers have affected to conſider as that of nature, but is the reſult of ſocial relations and conventions. Liberty conſiſts in the power of acting conformably to the dictates of our own will, independently of the will of others: but as there cannot be rights without duties, this independence cannot be univerſal and arbitrary: it muſt be regulated by common laws, which all are equally bound to obey; it is only by rendering all dependent on theſe laws, that they

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can be made independent of each other as far as the obligations of duty will permit; and it is in this legal independence that civil liberty properly conſiſts:—but, though rights, when conſidered as ſocial, reſult from mutual convention and a common law, yet they may be ſtyled *natural*, as they are derived from the nature of things, and particularly from that of man, who, as an intelligent Being, is intended to ſtudy the relations in which he ſtands to all around him, and to act conformably to them. The free diſpoſal of his own perſon and poſſeſſions, in ſuch a manner as he conceives moſt conducive to his own advantage, and as is not inconſiſtent with ſocial order, is all that an individual can claim from his fellow-creatures; the right of property, therefore, thus applied to perſons and poſſeſſions, may be conſidered as including all the rights in which we ought to be maintained by ſociety. The controul of others, nay even the moſt legal public authority, is not, properly ſpeaking, a right; becauſe a right is conceded for the particular advantage of him who enjoys it: but this is not the caſe with reſpect to authority, which is inſtituted for the common benefit of thoſe over whom it is exerciſed. The magiſtrate, who governs us, does not exert a right, but performs a duty inſeparable from that authority, which is entruſted to him in order to promote the common good.

The author introduces his patriot monarch as founding the conſtitution of his government on ſocial equality. This principle, which formed the baſis of the French conſtitution eſtabliſhed in 1791, has been treated by the bigoted advocates for power as chriſtianity has been by infidels. They have firſt miſrepreſented the principle, and have then ſhewn the abſurdity and miſchievous conſequences, not of the principle itſelf, but of their own miſrepreſentation of it: were it, as theſe men chuſe to deſcribe it, neceſſarily ſubverſive of all ſocial order and ſubordination, we ſhould be the firſt to deteſt it, becauſe convinced that it muſt be deſtructive of liberty. It may, indeed, be abuſed by the licentious and wicked: but ſo may every other principle, however juſt and good; this is a reaſon why it ſhould be properly explained and guarded: but to reject it merely on this account, is not leſs abſurd than it would be to renounce chriſtianity, only becauſe it has ſometimes been perverted into a ſanction for the worſt of crimes.

In the explanation of this principle, the writer diſtinguiſhes between an equality *in fact*, and an equality *of right*. The former, which implies an equality of conditions or ſtations in ſociety, can never take place. The impoſſibility of this equality is ſhewn at large by conſiderations deduced from the inequality which is evident in the capacities and abilities of different perſons;

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ſons; from the various purſuits to which their endowments lead; and from the very nature of property, whether perſonal or real. Were an agrarian law, ſays he, to be enacted, and the land belonging to a nation to be equally divided among the inhabitants, the ſeveral ſhares, though alike with reſpect to extent, might be very different in point of fertility; or were they ſo diſtributed as to be equal in this reſpect, ſtill not only the abilities of the poſſeſſors to improve them, but alſo a thouſand accidental circumſtances which influence the ſucceſs of agriculture, muſt be various, and, in a very ſhort time, muſt occaſion a very great inequality in the value of theſe ſeveral portions. If any number of perſons be candidates for a certain poſſeſſion, they may be ſaid to be equal with reſpect to this, as each has an equal right to the acquiſition of it: but as ſoon as one of them has acquired it, this equality vaniſhes: the property conferred on the ſucceſsful candidate gives him an excluſive right of enjoying it; and obliges the reſt, not only to forbear diſturbing him, but alſo to maintain him in the ſecure poſſeſſion of it. The ſame may be obſerved with regard to eſteem and external reſpect, which may be conſidered as a kind of public treaſure, deſtined to reward that merit, and thoſe talents, which are rendered uſeful to the community. It cannot, therefore, be ſaid, that the man, who has been of no ſervice to the States, has a right to a ſhare of this national treaſure, equal to that which *he* may claim, who has either ſaved his country from imminent danger, or has eſſentially promoted its proſperity. It would likewiſe be abſurd to ſuppoſe, that ſocial equality gives every individual an equal right to be entruſted with public authority, either civil or military, and thus confounds thoſe degrees of ſubordination, which are neceſſary to public order, and eſſential to the well-being of the community. All theſe, and various other, falſe ideas of equality, which are ſo eagerly advanced by the enemies of liberty, and ſo readily adopted by the licentious, are here detailed, and their abſurdity is fully ſhewn. The equality *of right*, which is the principle here recommended, relates to the laws; it is that of men conſidered as ſubjects of the laws. Men are equal *in right*, when they are governed by a common law, which ſecures to every individual, without diſtinction, the ſame common right:—but as their uſe of this common right depends on their own inclinations and abilities, as they are ſeverally led, by the concurrence of theſe with other accidental circumſtances, to apply it to objects variouſly productive of advantage, they muſt, though equal *in right*, become unequal *in fact*.

Equality *in right*, as thus explained, is, indeed, ſo far from being a novelty, that it is the fundamental principle of that ex-

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cellent conſtitution under which we have the happineſs to live, and muſt be that of every free government. In proof, we might refer to ſome of our moſt reſpectable writers both on law and politics:—but it is the faſhion to deſpiſe theſe authorities as ſavouring of *republicaniſm*, that idle bugbear with which the ſervile adherents of power always endeavour to terrify weak minds. Beſide, this reference is unneceſſary, as the principle itſelf is ſufficiently evident in the reſtraints impoſed even on the regal authority, by expreſs acts of parliament, as well as by the maxims of common law.—

We ſhall not dwell long on the particular plan of organization, which this author propoſes. He divides the nation into plebeians and citizens: the former have no ſhare in the government while they continue plebeians, but they may become citizens, on fulfilling the conditions requiſite to the attainment of this rank, which is acquired neither by birth nor wealth, but merely by merit; the candidates for this rank muſt be twenty years of age, muſt undergo a public examination on the principles of the conſtitution, and other branches of moral and political knowlege, and muſt take an oath preſcribed on the occaſion: the citizens are diſtributed into various orders, regulated by their moral character, and by the ſervices which they have rendered to the nation. The higheſt of theſe ranks forms a kind of nobility, which is in ſome meaſure hereditary: but the ſon of one of theſe nobles cannot ſucceed to his father's dignity, without being firſt made a citizen, and giving proofs, in a very ſevere public examination, of a virtuous diſpoſition and of extenſive knowlege. All the regulations relative to the ſeveral orders of citizens are in themſelves very good; the only objection which we have to make to them is, that they could not long continue to be obſerved, except among ſuch imaginary citizens as our author has here created, who are never to be ſwayed by intereſt, corrupted by power, nor blinded by ambition. The firſt promotion, which a citizen can obtain, is the rank of *notable*, and of this order conſiſts the aſſembly of the ſtates of each province, which are forty in number; from this aſſembly, two hundred and forty, that is ſix from each province, conſtitute the Supreme Court, to which the adminiſtrative and judicial powers are entruſted. The legiſlative power is compoſed of twenty-four deputies from each province, who form the national aſſembly. Beſide theſe, the King is aſſiſted by a grand council of ſixty-four members, and a privy council of twenty-four. All the members of theſe councils muſt be choſen by the King, and be approved by the nation:—but in this, as in ſeveral other circumſtances, the author's expreſſion is very indefinite; for it is uncertain

uncertain whether, by the *nation*, is here meant the national aſſembly, or the ſupreme court. In this reſpect, he is, like many of his countrymen, more taken up in ſettling the mere etiquette of the ſeveral orders, than in defining their real powers. It would be idle, however, to waſte our time in criticizing a mere political caſtle in the air, which, if ever it were carried into execution, would probably terminate in as complete, and, perhaps, as oppreſſive, an ariſtocracy, as ever exiſted.

The author's notions with reſpect to war are juſt and noble, but cannot be reduced to practice, while deſpots and politicians are the remorſeleſs unfeeling Beings which they too generally are, and conſider the lives and the happineſs of their fellow-creatures as of little conſequence when compared with their own ambitious and nefarious projects. He permits his monarch to make peace; and, in caſe of an attack, to repel force by force, but not to enter on an offenſive war without the conſent of the nation. What he ſays on this head has certainly great weight; and nothing can be more true, than that the power of making war is moſt ſhockingly abuſed by moſt monarchs; who, if removed from the ſcene of danger, ſeem very inſenſible to what the common ſoldiers or ſailors, with their wretched families, muſt ſuffer in conſequence of the raſhneſs and obſtinacy of their king; or, if they accompany their armies to the field, are too much diſordered with the madneſs of military glory, to reflect on the victims that muſt be ſacrificed to it. On the other hand, we are convinced that the ſlowneſs of deciſion, which muſt prevail in the republican part of the government, together with other inconveniencies which obviouſly occur to every one that conſiders the ſubject, muſt plead ſtrongly for committing this power to the head of the nation, aſſiſted by miniſters who ſhall be reſponſible for their advice. With us, the King can declare war, but, without the concurrence of parliament, he cannot carry it on; and this M. De Lolme conſiders as a very great ſecurity. We are not of the ſame opinion; for, ſuppoſe a king to commence a war entirely unjuſt and impolitic, ſtill the parliament, however it might diſapprove of the conduct of adminiſtration, cannot refuſe the ſuccours neceſſary to carry it on; becauſe, with reſpect to the nation, it becomes a defenſive war, and the attacks of the enemy, however we may deteſt the provocation given, muſt be repelled by the united efforts of the community.

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ART. XII. *Quatuor Evangelia Græcè*, &c. *i. e.* The Four Evangelists in Greek; with the various Readings of Manuscripts in the Libraries of the Vatican, of Barberini, of Florence, of Vienna, of the Escurial, and of Copenhagen; to which are added, various Readings of the Syriac Versions, of the Ancient, of the Philoxenian, and of that of Jerusalem; edited by the Command and at the Expence of the King of Denmark, by ANDREW BIRCH. 4to. pp. 768. Copenhagen. 1788.

FROM the first introduction of the art of printing to the present time, it has been among the learned a laudable object of ambition to edite a correct copy of the New Testament in the original Greek. For this purpose, ancient manuscripts, preserved in public and private libraries, have been consulted, and many of them have been collated with diligence and accuracy. Great pains have been taken by *Dupin*, *Pfaff*, *Milne*, *Kuster*, and others, to describe the respective characters, and to ascertain the comparative value, of these manuscripts; a task which was necessary in order to assist the editor in determining, among various readings, which was to be preferred. As the result of these labours, many valuable editions of the N. T. have appeared. Of these, however, according to the learned *Michaëlis*, only four are to be considered as capital; the editors of these alone having extracted their readings immediately from the manuscripts: namely, the edition of *Erasmus*, first published in 1516 from MSS. which he consulted at Basil and other places; the Complutensian, for which the world is indebted to the celebrated Cardinal *Ximenes*, and which was printed in 1517, but was not publicly sold till 1524; that of *Robert Stephens*, printed at Paris in 1546, which varies from the Complutensian in many places; and that of *Beza*, whose third and most complete edition of 1582 was enriched with many various readings from the *Codex Cantabrigiensis*, and the *Codex Claramontanus*. *Beza* inserted, in his text, readings which coincided with his opinions, though they were authorized by no more than a single manuscript; yet he is implicitly followed in the common editions. Subsequent editors, among the more industrious and judicious of whom may be mentioned *Walton*, *Milne*, *Bengelius*, and *Griesbach*, have made little alteration in the text, except that the latter of these, with a few other variations, has had the courage to expunge from his text the passage on the *three witnesses*, (1 John, v. 7.) so decidedly proved by him, and since by Mr. *Person*, to have been an interpolation.

Notwithstanding what has been already done toward editing the most exact copy of the N. T. which is at present to be obtained, it appears, therefore, that there is still room for the exertion of critical skill and industry. That the learned editor of

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of the important publication now before us is well qualified for the task which he has undertaken, may be in part inferred from the high patronage under which the work is introduced to the public. A less equivocal testimony to its merit will, however, arise from a brief account of the labour which he has bestowed on it, which we extract from his preface and *prolegomena*.

M. BIRCH, in the years 1781, 1782, 1783, travelled to examine the MSS. of the New Testament in the libraries of Italy and Germany. On his return, he was requested by the King of Denmark to undertake an edition of the N. T. with various readings, immediately collected from ancient manuscripts. Accordingly, having disengaged himself from other occupations, he devoted his whole time to this important object, and furnished himself with every help toward the correct execution of his design. In examining MSS. and applying them to his purpose, he did not make use of them promiscuously as of equal value, but paid the chief regard to such as appeared to furnish sufficient ground for material emendations, or to cast new light on obscure and ambiguous passages. The MSS. which passed under his inspection were very numerous: in the Vatican, 40; in the library of Barberini, 10; in other Roman libraries, 17; in the libraries at Florence, and in other parts of Italy, 38; in that of Vienna, 12; in the royal library of Copenhagen, 3.

Some notice is taken of each of these MSS. in the editor's *prolegomena*; and on several of them such observations are made, as prove that he has viewed them with the eye of an industrious and able critic. The merit of the celebrated Vatican MS. 1209, is particularly examined; and the result is a decided opinion, that, among all the manuscripts of the New Testament at this day extant, scarcely any one can be found which has an equal claim to authority.

The account of the MSS. of the New Testament in the Escurial is given by a friend of the author, M. *Moldenhawer*, who visited Spain for the express purpose of examining them. He complains exceedingly of the want of catalogues, and of other means of expediting an acquaintance with the MSS. contained in this valuable library. Another learned friend, M. *Adler*, has furnished the various readings of the Syriac versions, the greater part of which he collected at Rome. Of these versions, the Ancient and the Philoxenian have been already compared with the Greek text: the third, which this gentleman found in the Vatican, and which he calls the Jerusalem version, approaches, in his opinion, nearest to the Chaldaic. He gives specimens of its various readings.

M. BIRCH, in his text, which is very handsomely printed, follows that of the *third* edition of *Stephens*, as the most perfect which

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which has hitherto appeared; herein concurring in judgment with *Milne*. In the notes, he gives the principal various readings of the MSS. which he has collated, with references to the numbers, reſpectively, as given in the *prolegomena*. *Fac ſimile* engravings are inſerted, as ſpecimens of the characters of the MSS. of the Philoxenian and Jeruſalem Syriac verſions; alſo, of the Greek of the Urbino-Vatican MS. No. 2. and of the Vatican MS. 354.

This work is unqueſtionably a very important addition to the ſtock of biblical literature, for which the whole Chriſtian world is greatly indebted to the learned induſtry and critical ability of the editor. What improvements it may enable the learned to make in the common text of the New Teſtament, muſt be left to future critics to diſcover. That there is ſtill ſcope, and even a neceſſity, for ſuch attempts, no enlightened and liberal critic will doubt. *Michaëlis*, whoſe competency to give an opinion on this queſtion is not to be doubted, has ſaid, that it cannot be truly affirmed, that our common editions have always choſen the beſt readings. He adds, as canons of biblical criticiſm,—A reading is not therefore ſuſpicious becauſe it does not occur in the common editions; Nor ought a reading to be rejected, becauſe it is not found in any one printed copy of the New Teſtament.

Enſ...d.

ART. XIII. *Saggio politico ſopra le Viciſſitudini inevitabili della Societa civili*, &c. 12mo. pp. 100. 2s. Molini.

ART. XIV. *Eſſai politique ſur les Revolutions inevitables des Sociétés civiles*, &c. *i. e. A political Eſſay on the unavoidable Revolutions incident to civil Societies*. By ANTONIO DE GIULIANI. Tranſlated into French by *E. T. Simon*, Member of ſeveral Academies. 12mo. pp. 114. 2s. Molini, Paris, and London. 1791.

AT a time when the ſcience of politics is undergoing ſuch extenſive diſcuſſions, and when the improvement of our knowlege in the art of governing is ſought practically, as well as in theory, this writer ſteps forward, and tells us that our reaſoning is vain, and that our exertions are fruitleſs: that human wiſdom and political ſagacity neither impede nor haſten the fate of ſocieties: that miniſters and ſtateſmen, who ſuppoſe that they govern the world, are miſtaken, for the world governs itſelf: that there is a propelling force, of which politicians are ignorant, that drives all civil ſocieties to their deſtruction; and that, from the exceſs of their ſtrength, ariſes their decay:—in fact, that all our pretended knowlege is uſeleſs, if not hurtful; and that the ſcience of legiſlation is like that of phyſic; its

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its pretenſions are quackeries, and its progreſs is marked with an increaſe of miſchiefs, as a greater number of perſons die ſince the art of healing has been practiſed.

The myſtery which our politician has developed amounts to this: that every country arrives in time to ſuch a degree of population, that the produce of the ground is not ſufficient to ſupply the wants of the inhabitants: the conſequence neceſſarily is, that the nation is ſtarved to death.—All the light, ſays he, that the moſt profound meditation on the nature of ſocial bodies can furniſh, muſt be reduced to this propoſition, that there exiſts two claſſes of men, which ought to be exactly balanced: the one is the productive claſs, which furniſhes the food by which life is ſuſtained: the other is the conſuming claſs, which exiſts only by the favour of the former. It is incontrovertible, then, that an equilibrium ſhould be preſerved between theſe two bodies; and that ſocieties can flouriſh only while it remains unaltered. This fortunate ſtate is of ſhort duration: men multiply, without any law being provided to proportion their increaſe to their means of ſubſiſtence.

This is the ground-work of our author's ſyſtem, of which he afterward unfolds the ſeveral parts. The inhabitants of cities, the monarch, the noble, the magiſtrate, the prieſt, the merchant, the ſoldier, the courtier, the man of letters, the artiſt, and all thoſe whoſe induſtry and talents are employed in a thouſand various manners, form the conſuming claſs, and are, in fact, a heavy load, preſſing down the farmers or cultivators of the ground, who are the productive claſs. Each individual, who abſtains from cultivating the earth, muſt partake the fruit of another's labour, and conſequently muſt deprive him of a part of his ſuſtenance; and thus, by the abſtinence of the conſuming claſs from culture, an immenſe weight of chains is impoſed on the productive; and hence it is that the moſt laborious life, conſtantly employed in unremitting exertions, ſcarcely procures to the farmer a ſcanty ſubſiſtence.

How, it may be aſked, are theſe chains impoſed on the farmer; who, if he pleaſes, needs not cultivate more ground than is ſufficient for his own uſe? He is forced to no more labour; why then does he employ more? The anſwer is obvious: Becauſe he is paid a good price for it.—Then why complain of that as a hardſhip to which he voluntarily ſubmits? —Again, it is ſurely very bad logic to infer that, becauſe the demand on the farmer is great, therefore his emoluments are ſmall, and his means of exiſtence precarious. What would be the ſentiments of the manufacturer, who was told that he was ruined becauſe every one was demanding to be furniſhed with his goods? The caſes are ſimilar.

In

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In order to ſhew the danger reſulting to ſociety from an exceſs of population, and from the extenſion of commerce, (for that is alſo a doctrine held by our author,) he ſhould have proved that there were more perſons in exiſtence than could have their wants ſupplied by the culture of the earth; and that commerce, by engaging the labours of men in another channel, was the cauſe of preventing a ſufficient degree of cultivation. The latter aſſertion is indeed made, but without any appearance of proof to ſubſtantiate it. The contrary fact is ſo notorious, that it is unneceſſary here to point out the operation of commerce in increaſing the productions of the earth; and with regard to the opinion that cultivation is neglected in conſequence of men engaging in commerce, the truth may be, that they are obliged to engage in commerce, becauſe cultivation will not find them employment. Let it be conſidered that a few men, by their labour in the field, can furniſh proviſion for an immenſe number: of courſe, the cultivation of the ground can give employment but to a ſmall part of ſociety.

Reſpecting the danger of an exceſs of population, it does not follow, as our author ſeems to ſuppoſe, that, becauſe London or Paris may have more inhabitants than the ground on which London or Paris ſtands can ſupply with proviſions, therefore the population of England or France is exceſſive or dangerous. Though neither London nor Paris grows corn, each produces manufactures, for which other parts of the country will barter their proviſion; and if England and France do not poſſeſs ground ſufficient for the purpoſe of bartering, Europe does: Aſia, Africa, and America do. In fine, if we were to aſſign a limit to the increaſe of population, we ſhould ſay that it was not exceſſive till the whole of our earth was cultivated, and till its produce was found inſufficient for the wants of the inhabitants. —Far different views, however, preſent themſelves to the eye of Signor GIULIANI: he ſees nothing but the approach of ruin in the increaſe of mankind; and the cataſtrophe of the tragedy muſt long ſince have been finiſhed, had not Providence ordained that man, wanting, as in the caſe of other animals, a variety of different ſpecies to prey on his life, ſhould take into his own hands the work of thinning the world; and, by fighting, one againſt another, keep population within bounds; while, by deſtroying, from time to time, the ſuperfluous number, he ſhould make room for the entrance of freſh generations.—Hence, then, the utility and abſolute neceſſity of wars! Hence, ſtanding armies and other military eſtabliſhments are in reality a part of the œconomy of nature, to retard the too quick ſucceſſion of generations! Thus the deſtruction of our fellow-creatures forms likewiſe a part of nature's harmony; and a ſtate of war,

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which commenced with the world, is the ſtate natural and ſuitable to man, and will continue to the end of it! Does any one doubt the truth of theſe deductions? Let him look at the practice of different nations who expoſe, deſtroy, or ſell, their children. Wiſe people! Enlightened ſavages! They follow the true dictates and laws of God and nature! We, baſe and ignorant race, corrupted by prejudices and reaſonings, diſregard them, and preſerve our progeny. Far more rational are the Chineſe; who, being defended by their wall from the ſalutary devaſtations of the Tartars, grant to parents the indulgence of expoſing their ſuperfluous brats! Far wiſer are the inhabitants of Africa; their trade in human fleſh is an inſtrument in the hands of nature; and the tutelary deity of their continent is a ſlave-merchant.

Such is the ground-work and baſis of Signor GIULIANI's ſyſtem: the ſuperſtructure is as periſhable as the foundation is rotten: he has erected his houſe on the ſand. O.

ART. XV. CAROLI A LINNÉ, *equitis aurati de Stellâ polari, &c. Syſtema Naturæ per Regna tria Naturæ, ſecundum Claſſes, Genera, Ordines, Species, cum Characteribus, Differentiis, Synonymis, Locis. Editio decima tertia, aucta, reformata. Curâ* JO. FRID. GMELIN, *Philoſ. et Med. Doctor. Hujus et Chem. in Georgia Auguſta Prof. P. O. Acad. Cæſar. Naturæ curioſorum et electoral. Moguntin. Erfordenſis. necnon Societ. Reg. Scient. Goettingenſis, Phyſicæ Tigurin., et Metallicæ Membri.* 8vo. 5 Vols. Lipſiæ. 1788–91. London, White.

A WORK ſo voluminous, as this is now become, could not be expected to ſtart forth, like Minerva from Jupiter's brain, at once, in complete form. Part after part has made its appearance in regular ſucceſſion; and although we have not yet ſeen the whole work entire, we underſtand that it either is ſo, or will be ſo *very* ſhortly. The firſt part of the *Vegetabilia* appeared in 1791; the ſecond part, and the minerals, which cloſe the whole, may therefore be expected without delay.

In the republication of works of this kind, two rare qualities are to be expected in the editor:—*great induſtry*, and *great judgment*. *Great induſtry* is requiſite to bring together all that has been made known ſince the publication of the former edition:—a labour of no common ſort:—for who can have either leiſure or opportunity to examine all the partial publications which have taken place in the *collectanea* of the many ſocieties in Europe, or the ſeparate productions of the learned in various parts of the world? Above all, *great judgment* is neceſſary to diſtinguiſh and arrange the materials thus brought together from their ſeveral diſperſions.

On

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On the ſcore of induſtry, the very ſight of theſe volumes will award to Dr. GMELIN the firſt palm:—no new work, of any conſequence, having been made public, which he does not appear to have examined with great care, and to have incorporated into his edition*. We believe that there will be no doubt on this head.

All compilers are queſtionable with reſpect to judgment. When an author profeſſedly details every thing that has been advanced by others, he muſt be ſenſible of the danger of retailing errors as well as corrections; and, while he labours to be full and competent in his obſervations, he may obſcure his ſubject, or at leaſt may not ſatisfy the wiſhes of the ſeveral expectants in the different branches of his work. Here Dr. GMELIN will fail; and indeed we may aſk, who would not? It would require another LINNÉ, perhaps more than another, to eſcape from this ordeal trial. Many articles are here deſcribed two or three times over, under different names;—Dr. GMELIN not being aware what the ſubject was of which the ſeveral authors (whom, on the compiling ſyſtem, he neceſſarily quoted,) were treating. This is particularly obſervable in the *Vegetabilia*. Again, the adding the Fabrician diviſions of inſects to the Linnéan, can throw but little light on the ſubject: for who that is ſtudying on the plain, eaſy, and natural diviſions of *Linné*, will reliſh being forced to the examination of the intricate minuteneſs of the parts of the mouth, to complete his knowlege of any genus? yet we ſhall have this difficulty perpetually occurring.—It is to be lamented, that all the new ſubjects introduced could not have been given in Linnéan terms, and deſcribed after the Linnéan method.

A new claſs of *vermes* is introduced:—the *infuſoria*:—but is the character ſufficient? *Vermes minimi ſimpliores*. Theſe, however, are niceties.—The young ſtudent will look with amazement at this collection of the numerous productions of nature, wonderful paſt all deſcription! Dr. GMELIN has brought them forward, and is entitled to the thanks of every naturaliſt. Let others amend what they ſee amiſs in him, and they will have our thanks too:—for we will ſay to all lovers of natural hiſtory, in the name of Dr. GMELIN,

—— Si quid novisti rectius iſtis,
Candidus imperti, ſi non, his utere mecum.

* We cannot help wondering that, when Dr. GMELIN republiſhes this great work, and quotes all the whole world to illuſtrate it, he does not quote *Linné*'s own former edition; by which he might have been enabled to diſcern, without farther trouble, which were the old Linnéan articles, and which are the later additions.

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ART. XVI. *Saggio di Memorie ſu la Tipographia Parmenſe del Secolo* XV. &c. *i. e.* An hiſtorical Eſſay on the Typography of Parma in the Fifteenth Century. By Father IRENEO AFFO', Fellow of the Royal Academy of Parma, &c. 4to. pp. 112. Parma. 1791. Molini, London. Price 3s. 6d.

THE learned Father has here taken great pains to aſcertain the labours of his countrymen in promoting the art of printing. The firſt introduction of this noble art into Milan is attributed to *Antonio Zarotto*, the ſon of *Simon Zarotto* of Parma—while Parma had no preſs of its own. This honour, however, is diſputed with him by *Filippo di Lavagna*, who, in a book printed at Milan in 1473, calls himſelf the firſt introducer of printing at that place. In anſwer, it is argued that *Lavagna* was merely a merchant who advanced money to carry on that buſineſs; a trader, who knew nothing of the art: while *Zarotto* was a real artificer, who brought the knowlege of the art into the country, and practiſed it there.—*Zarotto* entered into a partnerſhip at Milan, June 4, 1472, in which he had the management of the printing buſineſs. He had before, in 1470, publiſhed a Terence. He was a man of eminence in his line; and was one of the firſt who printed Greek letters, which, at that time, were generally inſerted with a pen. He is alſo ſaid to be the firſt who printed Miſſals.

Having thus ſhewn that Parma furniſhed the firſt artiſt who practiſed printing in Milan, our author next traces the introduction of the art into Parma itſelf. This event he ſuppoſes to have happened about the year 1472. He denies, however, that the works of Baldus were printed there, either, as has been contended, in 1472, without a printer's name, or in 1473 *per Stephanum Corallum*. The firſt book printed at Parma was by *Andrea Portilia*, 1473. It was intitled, *Comenti di Franceſco Filelfo ſu i Trionfi del Petrarca*. The circumſtance of his being the firſt who exerciſed this art at Parma, has an alluſion made to it in an epigram at the end of the book, where the epithet *dedalicus* is applied to him:

Hæc nam dedalicus poſuit Portilia Parmæ
Andreas, Patriæ gloria magna ſuæ.

Corallo was the competitor of *Portilia* in Parma; where he firſt publiſhed the Achilleid of Statius in 1473. *Corallo* left Parma about the year 1477, and *Portilia*, about 1484. *Diefebo Olivieri* ſucceeded; and after him came *Angelo*, the ſon of *Ilario Ugoleto*, who died about the year 1499, leaving his types to *Franceſco Ugoleto*. Some other artiſts, who are mentioned by *De la Caille*, &c. do not appear to have exerciſed their talents at Parma:—ſuch are *Michele Manzolino*, and *Matteo Capraſo*, or *Capocaſo*.

Aſter

After this historical account of the printers who established themselves in Parma, the author gives a catalogue of their works, to the end of the 15th century. These are fifty in number.

As a specimen of the great perfection to which, in point of elegance, (under which term, *correctness* must be included,) the press of Parma is arrived, we have now before us one of its latest productions, *viz.* an edition, in royal quarto, of *Callimachus*, in the original Greek, with an Italian version, 1792. *Co' Tipi Bodoniani*: imported by Molini. We never saw a more beautiful impression of any Greek classic, with respect not only to the paper and type, but also to the press-work:—but we propose, hereafter, to give a more particular account of it in a separate article.

O.

Art. XVII. *De Florentinâ Juntarum Typographiâ*, &c. *i. e.* A History of Printing, under the Direction of the *Juntæ* in Florence, &c. By Angelo Maria Bandini, Member of several Academies. 8vo. Two Parts. pp. 144, and 281. Lucca. 1791. Molini, London. Price 2s. 6d.

This is an entertaining and useful book. The author gives not only an account of the family of *Junta* or *Giunta*, and of the works published by them, but he also enters into the history of the several learned men who superintended the publications, and prepared them for the press. He has rendered his work more valuable by extracting, from the prefaces added to the early editions, such parts as tend to elucidate the history of literature and typography. The whole exhibits a good view of the progress of the art of printing in Florence, from about the year 1480 till near the close of the sixteenth century.

O.

Art. XVIII. *Serie dell' Edizioni Aldine*, &c. *i. e.* A Catalogue of the Aldine Editions, arranged in Chronological and Alphabetical Order. 2d Edition. 12mo. pp. 182. Padua. 1790. Molini, London. Price 2s.

This catalogue of the books published by the *Aldi* begins with the year 1494, when the elder *Aldus* is said to have printed at Venice his first book, bearing a date; and is continued to the end of the sixteenth century. The author is aware that many mistakes may unavoidably be admitted into a work of this sort. On the whole, however, it appears to be executed with diligence and fidelity.

O.

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ART. XIX. *Monumens Egyptiens*, &c. *i. e.* Egyptian Monuments, engraven on Two Hundred Plates, comprehending about Seven Hundred Subjects, with their Hiſtorical Explications. 2 Vols. Folio. Rome. 1791. Imported by Molini, London. Price 2l. 12s. 6d. in Boards.

IT will eaſily be imagined that the *engravings* form the greater part of theſe very curious volumes. They conſiſt of repreſentations of obeliſks, pyramids, ſepulchres, ſtatues of idols and of prieſts, mummies, a great number of the deities of Egypt, bas-reliefs, ſacrifices, ſacred animals, &c. The work is dedicated to Cardinal *de Zelada*, *Grand Penitencier*, and Secretary of State; whoſe portrait is prefixed, ſubſcribed by the two following lines:

Sculpſimus hic vultus et religionis honores;
Sculpſiſſe ingenium non erat artis opus!

The editors profeſs themſelves well aware that many of theſe monuments are already to be found in other celebrated collections: but it is obſerved that they were never brought all together into one point of view, as they are in this publication; and that a great number are here inſerted, which have not before been engraved. The gentlemen perſuade themſelves, that the attention, which has been exerted to render it as perfect as poſſible, will have ſome weight with the public, and will engage them to allow to this a reception as favourable as that which honoured a former production of a ſimilar kind. 'In fine,' ſay they, concluding the preface, 'we have been equally careful to conſult ancient and modern authors, that we might give the work all the perſpicuity and all the accuracy which it requires, and of which it is ſuſceptible.'

Whether arts and ſciences originated in Egypt, or whether other nations have not in ſome reſpects an equal or a prior claim to the honour of this ſuppoſition, is a ſubject which it is unneceſſary for us to diſcuſs: we obſerve, however, ſome ſenſible remarks on this point in the preface to theſe volumes; among others, notice is taken of the uniformity which accompanies theſe remains of former ages: 'Following one and the ſame rule, the Egyptians could make no innovation, could change nothing, either in their deſigns or their figures; ſo that what is ancient appears as new as what is modern, becauſe the modern is no better than what is ancient, and the ancient is not worſe than the modern.'

In ſurveying theſe wonderful teſtimonies of induſtry, invention, and ingenuity, fancy, ſuperſtition, and folly, in ſo very diſtant a period of time, we are ſomewhat *difficulted*, as a celebrated judge uſed to ſay, in regard to the ſpecimens which we

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we ought to select: we shall, therefore, as it were, fortuitously extract a few, and leave them to the reader's own reflections:

Vol. i. plate vii. fig. 3. Fragment of an obelisk.

'Of all the remains of ancient Alexandria, few, in our opinion, are so precious as this column of Pompey*: without pretending to decide whether this title be justly assigned to it, we content ourselves with remarking, that it is a quarter of a league distant from the walls of the new city, raised on a natural hill of solid stone, steep on every side, and between twenty and thirty cubits high. Its proportions are most beautiful; for we observe a gradual diminution at each end, and a *swell* in the middle: yet it is difficult to determine the order to which it belongs.

'This column is in three pieces: the capital is one, the shaft and three feet of the base, which are united, form the second; the third is the base itself: each side of this base is at least fifteen feet wide, and of the same height. Its dimensions and its elevation render it superior, without dispute, to any pillar in the world. Without fear of exaggeration, it may be confidently affirmed to be one hundred and ten feet high; and of proportionable thickness; four men can with difficulty compass it. The base is as entire as ever: the capital, hollowed toward the top, answers to the other parts. Perhaps it may have supported the image of Pompey, whose name has been given to the monument; or possibly the statue of some other hero or emperor may have been placed at the summit of this astonishing mass.'

Plate ix. *Isis.*

'There is much disagreement concerning the origin of Isis: some say that she was the wife of *Osiris*; others, that she was his sister and his wife. Eusebius makes Osiris the husband, the brother, and the son, of this goddess: the most received opinion identifies her with *Io*, daughter of Inachus, king of Argos:—*Isis*, according to Herodotus, has been generally regarded as signifying all the goddesses, for which reason she was called *Myrionyme*, or the goddess of a thousand names. He adds, that the Egyptians consider her as the *Ceres* of the Greeks: she was respected in Greece as well as in Egypt; and though her ceremonies were often rejected at Rome, yet she gradually received the same honours that were paid to any other divinity. The Egyptians venerated her as the queen of heaven: but they adored her at first under her proper name of *Io*, which in their language signified the moon. Inachus, the first king of Argos, introduced this worship into Greece, one hundred and twenty years before the birth of Moses. In a course of time, the priests of Egypt, believing that the moon also, like the sun, by her influence on the atmosphere, was a cause of the inundation of the Nile, represented this effect by the name of *Isis*, which signifies the *cause of plenty*. In the Egyptian language, says Servius on the Æneid, lib. 8. *Isis* also denotes the earth. The changes of nature were readily expressed by

* It is supposed to have been erected after the time of Strabo, as that writer makes no mention of it.

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the ornaments allotted to this deity. Euſtathius the grammarian reports, that in her feaſts, they celebrated, with the *ſiſtrum*, the increaſe of the Nile. Plutarch alſo aſſures us, that the different riſings of that river anſwered to the phaſes of the moon.'

There are many repreſentations of *Iſis* in theſe volumes; concerning that, in particular, to which the above account is annexed, it is added, after the deſcription of the figure and dreſs, that it may poſſibly have been intended to announce the opening of ſpring, or the new moon of winter.

Plate xxix. fig. 1. *Oſiris.*

'From the remoteſt antiquity, the Egyptians adored the ſun and moon under the pompous titles of the king and queen of heaven. The luminary of the day was at firſt called *Phré:* but when a diſcovery was made of the Solar year, in the reign of Aſeth, three hundred and twenty years after the departure of the Iſraelites, to immortalize that important event, they gave him the name of *Oſiris*, or the author of time.—In this print, we ſee him with a mitre on his head, the plant of Perſia* *(la plante Perſéa)* under his chin, and holding a whip in his right hand; he is ſo completely enveloped in drapery, that he might be taken for a *Terminus*, were it not that each of his hands appear placed on his ſtomach.'

Plate xlviii. fig. 1, 2. *Iſis, Cleopatra.*

'All the images repreſenting *Iſis* with *Horus*, her child, on her knees, very much reſemble each other; here, in order to ſuckle him, ſhe ſuſtains him on the right arm: the head-dreſs is different from that in which ſhe commonly appears; it is round, ſomewhat in the form of a buſhel, the circumference of which is exactly covered with plumes of feathers; a kind of ornament very uſual among the Egyptians. In this figure, we ſee bracelets on the wriſt, and on the arm near the ſhoulder. The head-dreſs of little *Horus* is not leſs remarkable than that of his mother.

'*Fig.* 2. The hiſtory of *Cleopatra* is not connected with our immediate ſubject. Whatever were her voluptuous exceſſes, her perfidy and cruelty, yet a reaſonable man will not be ſevere, and will always reſpect the general character of the ſex. The conſtruction, the elegance, and the happy proportions, of this little ſtatue, merit the attention of the artiſt. The natural appearance here exhibited is beautiful, and all, (except the homely face,) is conformable to the qualities and the charms which have ever been attributed to *Cleopatra*. The tunic, which ſpreads over the limbs, and one of the ſhoulders, and the back, covers alſo the hinder part of her head, which is encircled by a diadem. Beſide her bracelets, the other ornaments of her dreſs, together with the ſerpent which ſhe holds in her hand, ſufficiently characterize this famous queen.'

* *Plante Perſéa*, a plant, or a branch of a tree, ſo called, growing in Egypt, as alſo in Perſia, ſeems to have been a diſtinguiſhing mark of the prieſts, and perhaps of ſome other conſiderable perſons; whether it was ſo requiſite to their deities, is not perfectly clear, and may therefore ſometimes leave us uncertain as to theſe ſtatues

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Vol. ii. plate i. *Idol.*

'This is a woman, ſeated, and almoſt naked, with the head of a lion clothed in a manner like that in which Iſis ſometimes appears: the neck, or rather the boſom, is ornamented with a collar of ſeveral rows; ſhe holds a key in her left hand. It has been thought that this idol marked the increaſe of the Nile in the months of July and Auguſt, and alſo the opening of the ſluices in the month of September, when the ſun entered *Virgo*. This monument came, a ſhort time ſince, from Upper Egypt, beyond Memphis: it is of granite, well preſerved, and may be ſeen at the country-houſe of M. *Le Senateur Quirini*, called Altichiero, ſituated on the Brent, near Padua.'

Plate lviii. fig. 1. *Iſis* with the Head of a Cat.

'In order to diſtinguiſh the attributes common to ſeveral deities, it is neceſſary to remark the ſmalleſt differences which are to be found on the monuments, and it is only in this manner that we can diſcover the cauſe and the object. As idolatry was founded on a veneration for ſenſible objects, we can only diſcover the impreſſions which they made by examining the country, the climate, and their productions. The *Incas* adored the ſun as their benefactor, while the people of Chili regarded that luminary with horror, and paid their vows to the ſea.—It was cuſtomary to give the name of *Iſis* to all the female divinities of Egypt; it is for this reaſon that here is an *Iſis* with the head of a *cat:* this animal has always been an emblem of *Iſis*, becauſe of her (ſuppoſed) connection with *(ſes rapports)* or relation to the moon. This might be *Iſis* of *Bubaſte*, as the *cat* was principally worſhipped in that city. The dreſs of the head is ſingular;—beſide other particularities, the hair is croſſed by a little ſerpent.'

Plate c. *The Nile.*

'The *Nile* has its ſource in the middle of a ſwamp* in the kingdom of Abyſſinia.—Its courſe thence to the Mediterranean is at leaſt 970 leagues. When the river is tranquil, it flows gently within the bed which nature and art have prepared for it: but when ruffled and ſwelled by the rains which fall in abundance in Ethiopia, during the months of June, July, and Auguſt, it burſts its limits, and covers with its enriching waters a ſpace of more than two hundred leagues, which, without its aſſiſtance, would be converted into a deſert. The ancient Egyptians, as an acknowlegement of the vaſt advantages which the *Nile* procured for them, erected altars to it, and there paid the moſt ſolemn worſhip, ſurpaſſing in its pomp any that was ever offered by the worſhippers of rivers. *Oſiris* and *Iſis*, themſelves, that is to ſay, the ſun and the moon, had their altars only on account of their connection with the *Nile*, and their influence on its waters.

* See alſo Mr. Bruce's account, or our extract, Review, New Series, vol. ii. p. 427.

'The

'The people of Egypt, more fully to teſtify their gratitude to this beneficent river, to which they almoſt owe their exiſtence, have beſtowed on it the moſt pompous titles of, Father, the Saviour of the Country, and the Terreſtrial *Oſiris:* they have gone ſo far as to ſay that the gods were born on its banks. They founded the city *Nilopolis* in honour of it, with a ſuperb temple: in conſiderable cities, they have prieſts conſecrated to the *Nile*, who embalm the bodies of thoſe who have been killed by crocodiles, or have otherwiſe periſhed in its waters.

'The inundation, which commenced at the ſummer ſolſtice, occaſioned the *great feaſt of the Nile*, a ſolemnity which, according to Heliodorus, was the moſt celebrated in the country, becauſe the Egyptians revered the river as the firſt of their deities, proclaiming that it was the rival of heaven, ſince it watered their plains without any foreign aſſiſtance. At the moment when its increaſe began, the prieſts, who were deſtined to this ſervice, brought, from the temples of *Serapis*, the *Nilometer*, and carried it in pomp through the towns. This Nilometer was a ſtatue of wood, which, after the decreaſe of the waters, was depoſited again in the ſanctuary whence it had been taken. That which is here repreſented, is of marble, and is now lodged in the Vatican Muſeum: it repreſents the *Nile*, perſonified as a man, lying on a bed of roſes, leaning on a Sphinx, with one arm againſt a cornu copiæ, and a number of children playing about him on all ſides, who are probably intended to mark the number of degrees to which the waters have riſen.

'*All* the feſtivals which have been appointed in honour of the Nile, are not entirely aboliſhed to this day. When the Nile was ſlow in its advance, the ancient Egyptians are ſaid to have ſacrificed to Serapis the moſt beautiful young woman that they could find; who, being clothed in the richeſt attire, was drowned in the river, as a victim capable of appeaſing the anger of the deity, and of rendering him propitious. The Caliph *Omar*, according to the Arabian hiſtorians, aboliſhed this barbarous rite, and threw a letter into the river, by which he commanded it to increaſe, if it were the will of God. It is pretended that this ceremony has been renewed by the preſent inhabitants of Egypt, whenever the Nile did not aſcend to its accuſtomed height.'

We have thus endeavoured to give our readers a ſlight view of the preſent entertaining and inſtructive performance. We ſhall only farther remark that, however we may be diſpoſed to admire the ingenuity of the ancient Egyptians, we are alſo obliged, from ſuch remains as theſe, to acknowlege their remarkable ignorance and abſurdity. Prieſts and princes knew then, as they have known ſince, by what means they might beſt gain an abſolute aſcendancy over the people!

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ART. XX. M. Millin's *National Antiquities of France*; Vols. I. II. III.

[*Article concluded from the Appendix to our laſt Vol.* p. 559.]

THE farther we look into this work, the greater reaſon we have to commend the exact and diligent attention with which it has been proſecuted. If the author does not deſcend to all the minutiæ which other labourers in the ſame department have deemed neceſſary, he manifeſts a very careful regard to thoſe objects which are brought under our view; and theſe are indeed numerous, and of great variety. Churches, monuments, public buildings, paintings on glaſs, &c. are not only recorded, but are alſo deſcribed: particular accounts are added of the riſe of edifices, noting the changes which they have undergone, the manors and cuſtoms attached to them, the habits and uſages of religious fraternities, together with their origin, the dreſſes of figures exhibited on tombs or on glaſs, and not only the inſcriptions which appear on different monuments, but alſo many particulars concerning the perſons, circumſtances, and events, to which they relate. Theſe, and other articles, it will naturally be ſuppoſed, muſt have required the writer's patient reſearches into ancient writings, as well as ſometimes into oral tradition; together with a reſolute and accurate inveſtigation in many other reſpects. All is connected with, and illuſtrates, the internal hiſtory of France, private and public; and occaſionally elucidates that of other nations.

The ninth chapter, which is the ſecond in the ſecond volume, has for its ſubject, *Monument de la Pucelle*, meaning *the celebrated maid* of Orleans; which will recal to the minds of moſt readers a memorable part of Engliſh and French hiſtory,—a ſhort recapitulation of which is preſented by our author.

'Charles VII. (ſays he,) was reduced to the moſt deplorable ſtate; a miracle alone could ſave France; and the inventive genius of a young woman effected it. A gentleman on the frontiers of Lorraine, whoſe name was *Baudricourt*, diſcovered in a young woman ſervant, at *Vaucouleurs*, a perſon fitted to act the part of an inſpired female warrior. They made her paſs for a girl of eighteen, though ſhe was indeed twenty-ſeven years of age. This enterpriſe, which would have been ridiculous had it failed, became heroic by its ſucceſs. The matrons declared Joan d'Arc to be a virgin; the doctors and the parliament pronounced her inſpired; her courage ſupplied the place of education; and ſhe performed wonders.—The ſoldiers, who believed that a Divinity fought for them, followed her with intrepidity; ſhe marched at their head, repulſed the Engliſh, and reſcued the city of Orleans.'

In commemoration of this event, a monument was erected in 1458, which was finally repaired and renewed in 1771:

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however well executed, the design is, in our eyes, poor and superstitious. The Virgin Mary, seated at the foot of a cross, is represented sustaining the dead body of our Saviour; Charles VII. is kneeling on one side, Joan of Arc on the other, each in armour; the figures are of bronze, and nearly as large as the life.

The 10th chap. gives a long account of *Vincennes*, and the 11th relates to the abbey of *Royaumont*.

We find this author, on some occasions, disposed to be a little pleasant at the expence of the religious fraternities: proofs of which appear in the twelfth chapter, on the *Couvent des bons-hommes de Chaillot*. Here we have a short history of the fraternity of the *Minims*, an order, founded during the fifteenth century, by *Francis de Paule*, first in the kingdom of Naples, but afterward spread in his lifetime into different countries of Europe. His austerities and his pretended miracles gained him reputation far and wide. Although a great recluse, he sometimes travelled with a view of gaining adherents, and gratifying his ambition. In 1464 he left Italy, for a short time, with two of his brethren, in order to visit Sicily. At the sea-shore, poverty, affected or real, prevented his obtaining a conveyance. What, inquires our author, did *Francis* do in this extremity?—An easy answer presents itself,—he took off his cloak, spread it on the sea, and stepped on it with confidence, followed by his companions,—the cloak became solid and firm, and, without sail or rudder, they conducted themselves to the place of their destination. Under the favour of successive Popes, and by his own dexterity, *Francis* rose to the highest honours in his line; and saw many monasteries rise with the appellation of *Minims*, *(least,)* a name which he had chosen by way of humility. He feigned reluctance in complying with the royal mandate which called him to Paris: nor did he consent till urged both by the Pope and the King of Naples.

'Lewis XI. (says the author,) crafty and cruel, lived in constant fear of death; and the hope which he reposed in the prayers of a personage *so holy*, engaged him to treat *Francis* with all possible regard: but the French courtiers, disgusted by his rough manners and mean appearance, turned him into ridicule; they called him, in derision, *le bon homme*, and hence, *Bons-Hommes* became in France the name of this order of *Minims*.'

The man who took most umbrage at the respect shewn to *Francis* was *Jean Coctier*, the King's physician, who feared that, should Lewis recover, this event might be ascribed to the miraculous power of the monk, rather than to his own prescriptions: this occasioned some warm contentions between them: but,

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when all hope of the King's recovery vaniſhed, they were reconciled:—'their joint efforts,' (adds our author,) 'diſpoſed him for death; and *Francis de Paule*, unable to cure him, boaſted that he had, at leaſt, been ſucceſsful in changing the heart of this monſter, and in rendering him acceptable to God; which certainly was the greateſt of all his miracles!' The author's deſcription of theſe monks is diverting:—but we muſt proceed to

Chap. XVI. *Fontaines de Juviſy*, which we notice merely on account of the vaſt work that has been accompliſhed in that pariſh, in order to render the road to *Fontainebleau* commodious and pleaſant, which was before difficult and dangerous; it is the junction of two ſteep hills, by a kind of double bridge, preſenting, as this writer obſerves, and as the engraving confirms, a picturesque and pleaſant appearance, as well as a real convenience. It is an amazing effort of labour and ingenuity! The work commenced in 1717, and was completed in the following year; our author adds, 'It is worthy to be paralleled with thoſe monuments of a like kind which are left us by the Romans.' To the accounts and remarks relating to this particular ſpot, is added an ingenious diſſertation on public roads, eſpecially thoſe of ancient times.

Chap. XVII. *Prieure des deux Amans*, or the Priory of the two Lovers, affords entertainment, particularly relative to the origin of the name; concerning which, a romantic, yet not unintereſting, tale is inſerted, expreſſed in lively terms, far too long for us to extract, and to ſeveral readers not unknown; viz. the Hiſtory of *Genevieve* and *Baudoin*:—but this, though popular, is, doubtleſs, a fiction: *Dupleſſis*, in his Hiſtory of Normandy, is ſaid to have obſerved, that the name, *deux amans*, is merely a corrupted pronunciation of *deux monts*, ſignifying two high mountains which nearly touch each other, and on one of which the monaſtery is ſituated.—M. MILLIN ſeems to think there is great probability, as ſurely there is, in this account; and yet he rather inclines to a ſuperſtitious origin, as he tells us, that there have been, heretofore, images of Jeſus Chriſt and Mary Magdalene on the portico of the church, and here, he ſays, we have the *deux amans*:—'the application of the word *amant*, (he adds,) appears rather profane, but is not more ridiculous than that of *époux*, which the *religious* (orders) have aſſigned to the Saviour.' The author proceeds, as uſual, to deſcribe the edifice, with its tombs, &c. among theſe, is one which the brethren would paſs off for that of *Banneret*, the father of *Genevieve*: but, unhappily, remarks our *grave* hiſtorian, 'the inſcription remains,' and informs us, that it is a memorial of one of the ancient priors. Beneath the table in the church,

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is also an urn, which, as tradition reports, encloses the ashes of the *deux amans*; it contains some bones, but to whom they belonged, no one can tell, as the *etiquette*, the ticket, is lost.

La Porte Saint Bernard, (chap. xviii.) one of the gates of Paris, has been adorned with several representations in *bas-relief*, among which is that of Louis XIV. seated on a throne, scattering plenty among the people.

'It is perfectly natural, (observes M. MILLIN,) to inquire of what kind was this abundance which he diffuses among a people already ruined by his mistresses, his ostentation, his ambitious wars, his buildings, and his prodigalities of every kind. The answer is, that he is about to suppress a slight tax that had been imposed on the merchandises which were landed near this place, and, in acknowlegement of such a benefit, a triumphal arch is erected. This arch must have been considered as a monument intended to satirize the times, were we not certain that it was erected by the basest flattery: A pleasant fellow, having been asked what was meant by the two Latin words, *abundantia parta*, *abundance obtained*, said their meaning was, *l'abondance est partie*, or *plenty is departed*.'

Under the article *Notre Dame de Mantes*, (Chap. xix.) we observe mention made of a custom spred throughout France, called, *L'Angelus*.

'This (says this writer,) is a prayer to the Virgin, beginning with this word *(Angelus)*. It is to be recited every day, morning, noon, and night. John XXII. instituted this form of devotion in the year 1326. Lewis XI. established in France the practice of repeating it at noon; he obtained from the Pope an indulgence of three hundred days for all the faithful who, at three o'clock, should rehearse, three times, on their knees, an *Ave Maria* for the preservation of the king and kingdom. They began toward the close of the year 1330, to use *L'Angelus* in an evening, before they put out their fires: they called this prayer the pardon, on account of the indulgencies attached to it.'

Chap. xx. relates to the old palace at *Rouen*; xxi. gives an account of the *Cordeliers de Vernon*; xxii. contains the history of the church of *St. Spire de Corbeil*; and xxiii. which closes the 2d volume, describes the *Pont Rouge* at *Paris*, with a well engraven view of it.

The third volume opens with (Ch. xxiv.) a detail of the origin, foundation, &c. of the *Cordeliers de Mantes*; which contains nothing sufficiently interesting to detain us. Ch. xxv. gives an entertaining relation of the *Austin-Friars*, *Convent des grands Augustins*; in a court of which convent, it is observed, was interred *Raoul de Brienne*, or *Ralph*, *Count d'Eu*, constable of France, rendered remarkable for his opposition, in the reign of Philip, at the head of some militia of Normandy, to the arms of Edward III. of England. In the issue, the Count was defeated and taken prisoner. We are here informed, that being carried

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carried to England, he was entertained with kindneſs by the king; who was deſirous to ſoften the rigour of impriſonment; and who afterward permitted him to paſs over to France, that he might raiſe money to procure his ranſom. John had by that time aſcended the throne: but, ſays our author,

'The Count's reception was not anſwerable to his hopes: during his abſence, his place had been occupied by *Dem. la Cerdan*, who inſpired the monarch with ſuſpicions of *Ralph*'s fidelity. This king, whom they have called *le bon*, ſignalized the firſt year of his reign by an aſſaſſination: on idle ſuſpicions raiſed and cheriſhed by an intereſted and envious enemy, he ordered the Count to priſon: three days after which, without any trial or form of law, he was beheaded, during the night, in the preſence of ſome cruel and cowardly nobles; and the King ſeized his eſtates. The people, though accuſtomed to ſuch kind of forfeitures, were irritated at this action, which alienated their minds, and was one cauſe of the misfortunes by which the reign of king *John* was diſtinguiſhed. As for *la Cerdan*, he was aſſaſſinated ſometime after by *Charles the wicked*, king of *Navarre*, his couſin and ſon-in-law. The body of *Ralph* was buried in the convent; no monument relates the crime of theſe butchers, but hiſtory, that inflexible and permanent judge, preſerves the record.'

Although we have not leiſure to examine, with ſtrict attention, every part of ſuch a publication as this, we can perceive that the writer occaſionally corrects vulgar errors, and other miſtakes; of which latter we have an inſtance in regard to this convent of St. Auguſtine. He deſcribes the pulpit belonging to the church as an excellent remaining ſpecimen of the ſculpture of *German Pilon*, by whom it was executed in the year 1588. The plate ſhews it to be a beautiful teſtimony of ancient art. He rectifies ſome falſe conceptions which have prevailed concerning it, and, after a more particular deſcription, mentions, with approbation a few modern additions to the work: 'So far, (ſays he,) there was nothing too much, nothing which leſſened the beauty of theſe figures, but it was in an evil hour, in the year 1624, that they determined to gild them. They ſoon perceived that this embelliſhment had ſpoiled all; yet ſuch was the rage for *gilding*, that, ſo far from being checked by its bad ſucceſs in this inſtance, it has ſince greatly increaſed.'

Before we leave this convent of the Auguſtines, let us indulge in a paſſing glance at the tomb of *Bernard Cherin*, genealogiſt and hiſtoriographer to the king. He died in the year 1785. 'The revolution (ſays M. MILLIN) has annulled the office; it has reduced to nothing, and has caſt into ridicule, functions which once were eſtimated as of too much importance; yet a remembrance of the knowlege and of the virtues by which ſome perſons may have ennobled this profeſſion, in a degree, ought

ought not to be entirely effaced.' Accordingly, he proceeds to ſpeak in very handſome terms of *Cherin*; recording, that he was a man of the ſtricteſt probity and integrity, of moſt exemplary morals, and ſo entirely devoted to ſtudy, that he was ſuppoſed to have ſhortened his days. His knowlege in the French hiſtory is ſaid to have been immenſe; and his memory was aſtoniſhing, comprehending the moſt circumſtantial details.

We feel ſome reluctance in neglecting the tomb of *Philip de la Clyte*, better known by the name of *Commines*, intimate with Lewis XI. but confined for nearly two years in an iron cage by his ſucceſſor Charles VIII. The account here given of him is intereſting. His memoirs, finiſhed in the year 1498, have preſerved the remembrance of him; the beſt edition of them is ſaid to be that of *Lenglet du Freſnoy*, in four volumes, *quarto*.

The monument of *Pibrac*, who was eminent in the reigns of Francis I. Charles IX. and Henry III. is alſo placed among the Auguſtines, and deſerves notice. M. MILLIN ſeems to deal out praiſe and cenſure with a ſteady and equal hand. In deſcribing the choir of the church belonging to this monaſtery, he enters into a brief diſcuſſion of the form of ſuch edifices in diſtant times; and, perhaps, he may lay more ſtreſs on the writings of the fathers, and on the ſanctity of buildings, than truth and reaſon can ſupport. However that be, as we accompany him through different parts, we cannot avoid the reflection, that a Proteſtant or well-informed chriſtian, though he may admire the ſculpture, decoration, or grandeur, ſometimes diſplayed, can hardly ſurvey the altars, the images, &c. without ſome kind of diſapprobation. Beſide the marks of ſuperſtition, the ignorance, the abſurdity, and the cruelty, which they preſent, (transforming to worſe than heatheniſm the plain and excellent doctrine of Chriſtianity,) they muſt ſeem to him an inſolent triumph over the underſtandings and conſciences of men—they are ſtained and polluted with human blood, ſo plentifully ſhed by policy and prieſtcraft in their ſupport!

Whatever remaining attachments he may have, M. MILLIN does not fail occaſionally to laugh at the follies of ſuperſtition. When we arrive at a repreſentation of that (*fou triſte*) ſad fool, St. Francis, with the five wounds which he pretended to have received at the top of the Alps, and which, the author adds, he probably kept open by cauſtics, M. MILLIN diſplays ſome jocularity; which is likewiſe called forth on other ſimilar occaſions.

In the concluſion of the long account of this *Auguſtine* convent, we are told of Father *Hervier*, who had been librarian; at the diſſolution, he applied to the ſtudy of medicine, and abandoned

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doned himself too much to the reveries of magnetism. This error in *physics*, adds M. MILLIN, drew on a persecution as severe as heresy in *religion*: an archbishop (ignorant enough,) procured against him a *lettre de cachet*, which the revolution prevented from taking effect. He has since been distinguished by his patriotism.

Ville de Vernon is the subject of the twenty sixth chapter. In the beginning of the revolution, this town, it is observed, was a post of importance, supplying *Paris* with provisions; the inhabitants became anxious for their own subsistence; their inquietude occasioned a tumult, in which M. *Planter*, who had the charge of this business, would certainly have been sacrificed, had not a generous youth thrown himself on his body, and thus prevented the crime of the people, and the regret which humanity would have experienced. The noble act was acknowleged by the Parisians, who presented the young man with a civic crown, and with a sword on which was inscribed a memorial of his conduct.

Among the particulars related concerning this place, one is, that *Richard de Vernon* accompanied William of Normandy to England, where he obtained considerable possessions; and it is added, that several of his descendants still exist in this country. Concerning one of the ancestors of this family, M. MILLIN remarks, that he had the *weakness* to suppose, in common with others of his day, that the building of churches was the best use which could be made of power and great riches. The observation is just; for though to employ wealth for the real assistance and improvement of mankind, whether in providing places for public worship, or in other ways, is certainly commendable; yet the erecting of churches, and the appointing of masses, it is well known, were mere acts of superstition, and were forms of that kind of religion, if religion it might be called, which could consist with any kind of wickedness; and these places, when built, were chiefly intended for the benefit of priests, whose ignorant and trifling performances, it was imagined, might be of some sort of service to departed spirits. In the collegiate church of this town, are interred the remains of Marshal Belleisle, who died in the year 1761.

The church of the Sepulchre, (chap. 27.) connected with Jerusalem and the land of Palestine, affords our author an opportunity of expatiating, with propriety and spirit, on religious fraternities in general, and on the crusades in particular. It is with great justice that he exposes the irregularities and superstitions of these institutions, which have been productive of so much real and extensive cruelty, immorality, and mischief,

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ſeparate from the folly and abſurdity which have been paſſed off under the name of religion, both in the aſſociations themſelves, and in other obſervances to which they have given riſe; ſuch as the *feaſt* of *fools*, the *maſs* of *the ſpider*, *(araignée,)* the *feaſt of the aſs*, and a number of other extravagant and ridiculous practices. St. Peter, the hermit, *(cet hypocrite,)* and Bernard, the monk, *(fougueux et fanatique,)* it may well be imagined, do not eſcape his laſh.

Collegiale D'Ecouis, chap. 28. This chapter is intereſting and inſtructive; particularly as containing the hiſtory of *Enguerrand de Marigny:* but we have already given ſome account of this unfortunate miniſter in the 5th volume of our New Series, p. 524.

Chap. 29, on the church of *St. Benoit*, contains a variety of particulars, ſeveral of which are informing and entertaining. We juſt remark one paſſage relative to the name: we are told that, 'at that period, (the eleventh century,) *God the Father*, and the Trinity, were called *Sire Diex*, *Saint Benedit*, or *Benedict*, (bleſſed,) *Saint Benoiſt*, or *Benoidſt*, *Sire Dieu*, conformably to the Latin expreſſions ſo often employed in the office of the Trinity: whence it became cuſtomary to ſay, *Benoiſte Trinité*, and by degrees, the altar of *St. Benoiſt*, the office of *Saint Benoiſt*. By ſuch means, this church has received, and preſerved to the preſent time, the name of *St. Benoit*.'

Beſide other tombs and monuments enumerated in the deſcription of this church, we are told of a number of printers, bookſellers, and engravers, who, with others, are interred in the cloiſters, and ſome of whom were very eminent;—ſeveral particulars are related concerning them. Among the conſiderable perſons conſigned to duſt in the ſame ſpot, we obſerve the name of *Michel Baron*, a celebrated comedian, honoured by the name of *Roſcius François*; he died in 1655. His death was occaſioned by a ſlight wound in his foot, which he received from his own ſword, while he was earneſtly acting his part: he preferred death to the loſs of a limb, exclaiming, 'the king of the theatre will be *hiſſed* when he appears with a wooden leg!'

La groſſe horloge, the great clock, of *Rouen*, leads our author into an ingenious diſſertation on *clock-making*; of which we can take no farther notice, than juſt to mention a circumſtance or two relative to the *Engliſh* people, which may be amuſing to ſome readers. M. MILLIN, having ſaid, that the firſt repeating watches were conſtructed in London about the year 1676, adds, that Charles II. preſented two to Lewis XIV.; and theſe were the firſt which had been ſeen in France. The opening

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opening of these watches was contrived with an ingenuity which baffled the French artists; and it was apprehended that, in order to develope the secret, they must be returned to England: at length, a young man, (*Sebastian Truchet*, then about nineteen years of age,) made the discovery: he was at the time ignorant that the watches belonged to the king: but, we are told, M. *Colbert* recompensed him by a pension.—However, this writer, zealous for the honour of his country, adds afterward, that, though the English for a long time had the pre-eminence in horology, yet, in a course of years, the celebrated *Julien le Roy* rendered the French superior; so that *Voltaire* said to one of *Julien*'s sons, *Marshal Saxe and your father have beaten the English!*

Among the monuments in the church of *Saint Côme*, we observe one which presents the eulogium of *Claude d'Espence*, who died in the year 1571.—His memory, says our author, deserves to be honoured; he was as rational as a *theologian could be*, and he was one of the small number of his profession who *were not* advocates for persecution:—but, he adds, although *Espence* had a better spirit than the greater part of theologians, his works have always the *scent of the schools*.

The last article in this third volume brings us again to *Joan D'Arc*: it is called *Tour et Fontaine de la Pucelle à Rouen*. The monument at Orleans, says this writer, commemorated her success, this at Rouen relates to her misfortunes. This is one among numberless instances of the crimes and miseries which despotism, bigotry, and superstition, are capable of effecting. The poor fanatical, deluded, young woman, after she had been captured by the English, seems to have been abandoned by all: at least, remarks M. MILLIN, the priests, the preachers, and the universities, at Paris and elsewhere, excited the people against her; and, by their *Te Deum*, and other measures, expressed their malicious joy. The horrid disgrace and distress to which she was delivered, as a schismatic and a heretic, softened the hearts of the common people, but not, it is added, those of the theologians. *Nicholas Midi* pronounced a hypocritical discourse, in which he surrendered her to the secular arm: but the *magistrate*, more humanized than the *divine*, was unable to pronounce the sentence. Many years afterward, this sentence was reversed by the Pope, and *Joan* was declared innocent. A cross was placed on the spot where she had been burned; and, afterward, a building, called the *tower and the fountain*, was erected, which, according to the description and the engraving, was more elegant than that by which it is at present replaced.

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We can only add, that M. MILLIN muſt poſſeſs conſiderable reading, if not great learning, to enable him to have collected the obſervations with which his work abounds; and he is careful to produce his authorities.

When this publication has made farther progreſs, we ſhall again pay ſome attention to it.

Hi-s.

ART. XXI. *Modèle des Jeunes Gens. i. e.* A Model for Youth. Crown 8vo. pp. 312. Vinterthour, Steiner and Co. Imported by De Boffe, London. Price 3s. 6d. ſewed.

THE author, in his preface, informs us, that this work is written for the uſe of ſcholars in the French claſs; ſtudents, as we ſuppoſe, of the univerſity of Baſil, in Switzerland, where the work is printed; and that it is in part a tranſlation from another work, entitled, *Le Petit Grandiſon*; of which we have given ſome account*: but we have been ſo much amuſed by the preſent work, that we have again peruſed the adventures,—which are calculated to teach virtue, as far as the author underſtood the ſubject: in which reſpect he is certainly on a par with the generality of his neighbours. The chief defect is in the plan. A boy, twelve years old, writes to his mother; and his letters contain the hiſtory of his friend, another boy of thirteen: this friend performs ſeveral very extraordinary actions, all of which prove the excellence and maturity of his underſtanding. We are not among thoſe who imagine that man's *nature* is wicked; and that he is incapable of great and good actions, at any age: but we have never yet ſeen a boy who could write, or another who could act, with ſuch uniform conſiſtency. The man may be apparent at ſome moments, but, as far as we have obſerved, the boy always has his turn. Thus, while reading this book, we were continually reminded that, inſtead of twelve, the author was probably forty, years old; and that the incidents, though ſuch as might have happened among boys, had been imagined and arranged by men. As this is a fault common to moſt works of the kind, it is our duty, as reviewers, to warn the authors of ſuch works, of an error into which they ſo commonly fall.

The following ſhort ſtory will afford the reader a ſpecimen of the moral views with which the book is written:

'Emily was yeſterday with Edward in the parlour, where they amuſed themſelves by playing in turns on the harpſichord. There is a cupboard in the parlour, filled with the fineſt China,

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* See Rev. New Series, vol. vi. p. 99.

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which Emily had the curiosity to open, that she might look at the Chinese figures, which had been lately presented to Mr. Delisle. She took one of them up, in order to consider it more closely, and Edward, who delights in playing tricks, suddenly called out purposely to frighten her—"Here's your mamma coming!" Emily, fearing to be caught and reproved, was in great haste to put the figure in its place: but, as she drew back her arm, she threw down a tea-cup, and broke it to pieces. The accident frightened her excessively. She knew the China was very dear, and that her mamma preserved it with great care; for the broken cup belonged to a breakfast set, which had been given her by one of her best friends. Edward left the harpsichord when he heard Emily cry out, and they had the following conversation:

'*Edward.* You have made a pretty piece of work of it, truly! I should not like to be in your place.

'*Emily.* How can you, brother, endeavour to frighten me more? you ought rather to tell me what to do.

'*Edward.* You may try all the shops in town, but you will never match that cup. I see nothing that you can do, except ship yourself for China, that you may get another.

'*Emily.* Is it a pleasure to you to torment me?

'*Edward.* What business had you to rummage in the cupboard?

'*Emily.* Have you never done the same?

'*Edward.* No matter what I do. Why did you meddle with the China?

'*Emily.* It was wrong: but, if you had not frightened me, I should not have broken the cup.

'*Edward.* So the favourite breakfast set of mamma is entirely spoiled! It might as well have been all broken.

'*Emily.* I would not for the world it had happened!

'*Edward.* Ay, to be sure, complain! That will mend the matter.

'*Emily.* How can you be so cruel, brother?

'*Edward.* Well, do not cry: I will tell you what to do.

'*Emily.* What? What, brother?

'*Edward.* Nobody has heard what has happened. Let us pick up the bits, and put them on one side in the cupboard: mamma will not look in it this morning, and at dinner you may say you heard something fall in the cupboard. I will tell the same story; mamma will go and examine, and so she will suppose the cup fell of itself.

'*Emily.* No, brother, I will do no such thing.

'*Edward.* Why not? You will not accuse any one.

'*Emily.* No matter: it is a wicked thing. To tell a lie is worse than to break the cup.

'*Edward.* Very well! If you will not do what I would have you, it is no affair of mine.

'*Emily.* What will become of me?

'*Edward.* You will not easily escape: but why should I trouble myself about it? You wish to be punished.

'*Emily*. Yes: I would rather be punished than be guilty of lying. I will go to my mamma, tell her what I have done, beg her to forgive me, and promise never more to meddle with the key of the cupboard as long as I live.

'Just as Emily was going, she met her mamma coming into the parlour. She stopped short, was confused, blushed, turned pale, could not speak a word, and at last burst into tears. She expected to be severly reproved: how great was her surprize when Madame Delisle, who had heard the whole conversation, pressed her tenderly to her bosom, kissed her, and said, My dear Emily, you are a good girl! I know what you have done: but, were the China ten times more valuable, I would immediately forgive you, because of your sincerity. At your age, children are apt to be thoughtless; the best way to avoid which is to observe the advice of their parents, and frankly and openly to acknowlege their mistakes, but never to be guilty of deceit. As for you, Sir, said she to Edward, go up to your chamber, and think on the lesson which your young sister has given you. If your father were present, he would punish you more severely. Begone, and blush at your falsehood. Your word, hereafter, must not be taken, while I shall be certain that your sister will always tell me truth.'

This is certainly a good lesson; and Master Tommy and Miss Polly, as our old friend Mr. Newbery would have said, will do well to attend to it.

Hole.

ART: XXII. *Storia Cronologica de' Viceré*, &c. *i. e.* A Chronological History of the Viceroys, Lieutenants, and Presidents of the Kingdom of Sicily. By D. GIOVANNI EVANGELISTA DI BLASI. 4 Vols. 4to. Palermo. 1790. Imported by Molini, London. Price 1l. 8s. sewed.

EVERY good citizen, says this writer, should employ his talents in rendering his country more illustrious and better known: *he* has therefore engaged in compiling this history of the persons who have been deputed to the government of Sicily. The writers, who have treated particularly on the history and government of Sicily, have been few; and there was sufficient room for Signor BLASI to display his diligence and accuracy. His chronological account begins with the year 1409, and is carried down to 1786. He is not, however, as he observes, the only author who has given a chronological history of the viceroys of Sicily; he has been preceded by *Pirri*, and by the historiographer *Antonino d'Amico*, in their chronologies; and more especially by Dr. *Vincenzo Auria*, who has treated on the subject at length, till the end of the 17th century. Of the labours of *Auria*, our author confesses that he has made great use;

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he alſo owns himſelf under ſome obligation to the manuſcript notes of *Antonino Mongitore*, who appears to have had ſome deſign of publiſhing a ſimilar work.—Signor BLASI's hiſtory, as far as we can judge of its merits from a haſty ſurvey of its contents, appears to be well executed, and bears the marks of having had much pains beſtowed on it. We have no doubt that it will be an agreeable acquiſition to thoſe who wiſh to inquire into the government of Sicily during the laſt three centuries. *O.*

ART. XXIII. *Plantes et Arbuſtes*, &c. *i. e.* Plants and Shrubs, engraved and coloured after Nature; with Directions for their Culture. 8vo. Winterthour. 1791. London, De Boffe. Price 5s. each Number.

THIS work is publiſhed in numbers, of which two are now before us: each contains five plates, well engraved, and handſomely coloured. The publication is ſaid to be conducted by ſome *amateurs*, and to be intended for the inſtruction of ladies who may be pleaſed in ſuperintending a green-houſe, and in cultivating the more beautiful and rare plants. The execution of the work appears to be ſuch as to render it fully anſwerable to the end propoſed. *O.*

ERRATA in Vol. IX.

P. 261. l. 28. read, La fronte e'l tergo.
265. note ‖ for τιτο read τι το.
338. title of Art. 42. read *Medical.*
477. l. 16. in the account of Dr. Thorp's ſermon, the ſentence ſhould have been printed thus: *yet it does not hence follow that it is neceſſary to ſupport any ſyſtem of doctrine.*

463. The note, l. 3. for 'he,' r. we.

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